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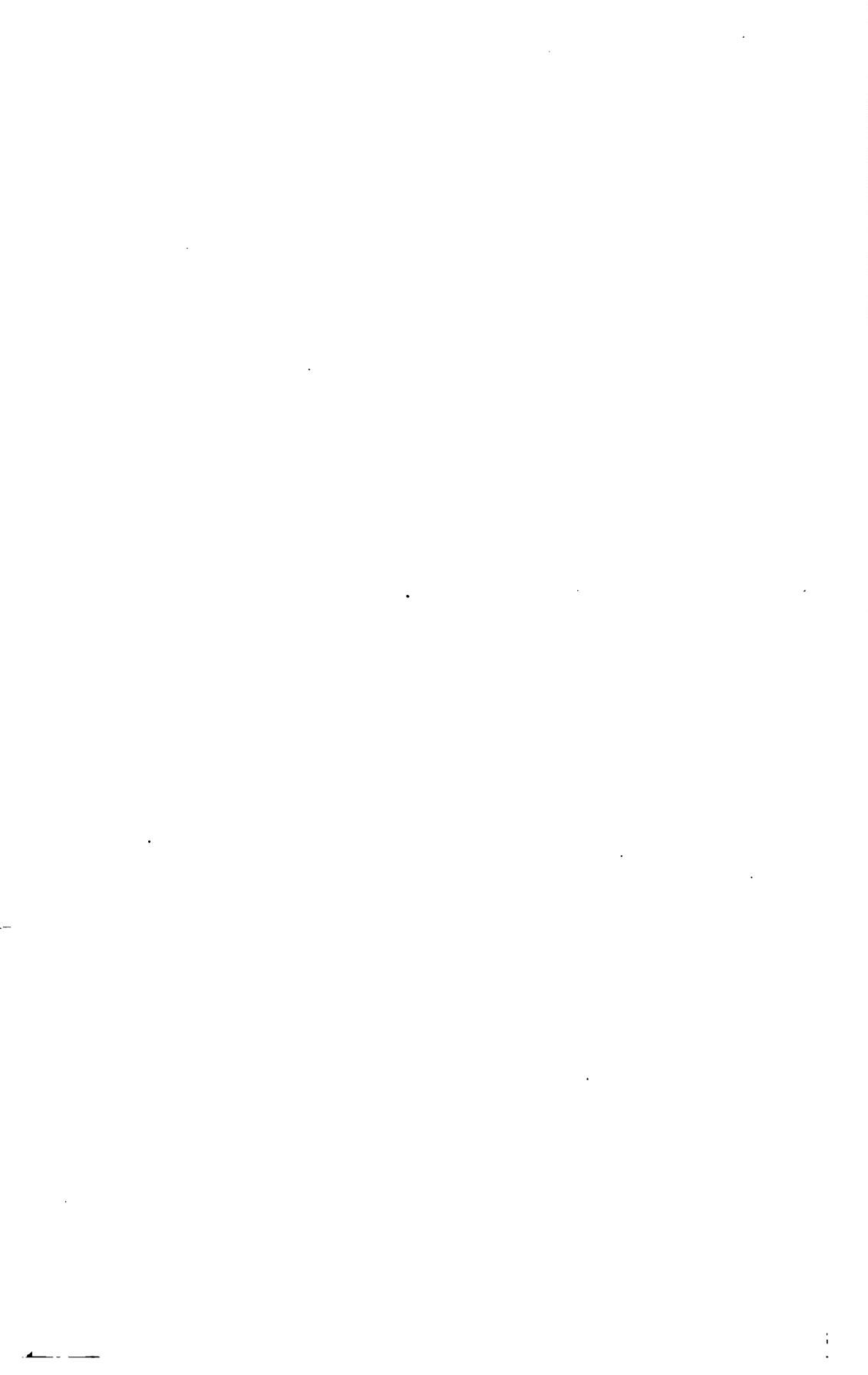
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THE
HOMILETIC REVIEW

VOLUME LXXIX

From JANUARY TO JUNE, 1920

THE
HOMILETIC REVIEW

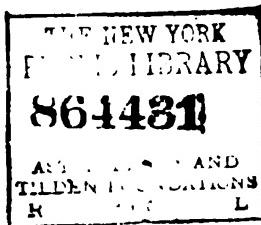
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CARL MARR

Was born in Milwaukee, Feb. 14, 1858; received his early education at the Academy in Milwaukee, and studied art at Weimar, Berlin, and Munich; he began to paint in 1877; and became professor in the Academy of Fine Art at Munich, where he still labors. He has received Bavarian, Prussian, and Italian decorations and knighthood.

His "In Other Days" is at the Metropolitan Museum in Central Park, New York City, and is here reproduced as suggesting the spirit of home life in Puritan times, and as appropriate to the opening month of the Tercentenary celebrating the Pilgrim's landing and settlement in Massachusetts. See the editorial on page 29 of this number.

Courtesy of The Metropolitan Museum of Art

IN OTHER DAYS
By Carl Marx

THE HOMILETIC REVIEW

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No. 1

Two Types of Ministry

Most people like to be told what they already think. They enjoy hearing their own opinions and ideas promulgated, and no amens are so hearty as the ones which greet the reannouncement of views we have always held.

The natural result is that speakers are apt to give their hearers what they want. They take the line of least resistance and say what will arouse the enthusiasm of the people before them, and they get their quick reward. They are popular at once. There is a high tide of emotion as they proceed to tell what everybody there already thinks, and they soon find themselves in great demand.

The main trouble with such an easy ministry is that it isn't worth doing. It accomplishes next to nothing. It merely arouses a pleasurable emotion and leaves lives where they were before. And yet not quite where they were either, for the constant repetition of things we already believe dulls the mind and deadens the will and weakens rather than strengthens the power of the life. It is an easy ministry both for speaker and hearers, but it is ominous for them both.

The prophet has a very different task. He can not give people what they want. He is under an unescapable compulsion to give them what his soul believes to be true. He can not take lines of least resistance; he must work straight up against the current. He can not work for quick effects; he must slowly educate his people and compel them to see what they have not seen before. The amens are very slow to come to his words, and he can not look for emotional thrills. He must risk all that is dear to himself, except the truth, as he sets himself to his task, and he is bound to tread lonely wine-presses before he can see of the travail of his soul and be satisfied.

Every age has these two types of ministry. They are both ancient and familiar. There are always persons who are satisfied to give what is wanted, who are glad to cater to popular taste, who like the quick returns.

But there are, too, always a few souls to be found who volunteer for the harder task. They forego the amens and patiently teach men to see farther than they have seen before. Their first question is not, What do people want me to say? but, What is God's truth which today ought to be heard through me? and knowing that, they speak. They do not move their hearers as the other type does; they do not reach so many, and they miss the popular rewards—but they are compassed about by a great cloud of witnesses as they fight their battles for the truth, and they have their joy.

But this is not quite all there is to say. It is not possible to teach the new effectively without linking it up with the old. The wholly new is generally not true. New, fresh truth emerges out of ancient experience; it does not drop like a shooting star from the distant skies. The great prophets in all ages have lived close to the people. They have not had their "ear to the ground," to use a political phrase, but they have understood the human heart. They have lived in the great currents of life. They have heard the going in the mulberry trees, and have felt the breaking forth of the dawning light just because of their double union with men and God.

All sound pedagogy recognizes the principle. The good teacher knits the new material which he wishes learned on to the old and familiar. He takes his student forward by gradual stages, not by leaps and bounds, and he binds the known and unknown together by rational synthesis, not by some strange, foreign, magical glue. The more we wish to belong to the prophet-class and to raise our hearers to new and greater levels of truth and insight, the more we shall strive to understand the truth that has already been revealed, to saturate ourselves with it, to fuse and kindle our lives with those immense realities by which men in past ages have lived and conquered. So, and only so, can we go forward and take others forward with us to new experiences and to new discoveries of the light that never was on sea or land.

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

DIVINE AND HUMAN RESPONSIBILITIES

The Rev. F. W. ORDE WARD, Eastbourne, England

FROM any and every point of view, God, as Creator, has imposed upon himself a tremendous charge. We assert it with all reverence, but we assert it still. And if we go beyond this, as we must, and consider him as a Father also, our claims on him are certainly not less than his on us. In the light of Christ's teaching does it not appear that St. Paul and Isaiah and Jeremiah were singularly unfortunate in comparing God to a potter and mankind to brute and inanimate and insentient clay? It was no doubt a tempting but an unfair illustration. If we were originally dust, we became assuredly spiritualized dust when breathed upon and into by our Maker, transfigured and glorified dust

—nay, positively divine dust. But this can not be called soul-less clay. "Dirt and divinity," as Burns said, seems nearer the mark. It may be, we will hazard the conjecture, that the writer of the first chapter of Genesis entertained (from some exotic source) a dim and distant idea of matter's ultimate origin, some vision or prevision of the modern electrical theory. There were dreamers in science even before his time. And the spirit of truth, timeless and universal, dropt seeds of light into many an open mind and hospitable heart when the Greek schools of thought had not yet begun to speculate. But, however this may be, if we once admit a cosmos and an Author of the cosmos,

we *ipso facto*, and at the same time, must postulate certain divine responsibilities. No maker, not even God, can bring into being a creature or a child and then disown all connection and responsibilities. In the very act of production he has given hostages and he must abide the consequences. He has contracted definite debts, he stands thereby in a certain relation that he is unable to renounce. He has committed himself to a particular course of action, and so far limited and fettered his future—his conduct and character—by this other. The Infinite thereby has accepted the finite. And though he may decide to damn us for all eternity, when we with utter humility and adoringly venture to remind him of our rights and his duties, he cannot prevent our protesting. "Righteous art thou, O Lord, yet let me plead with thee of thy judgments." Theology, from the natural fear of being thought profane, with a somewhat perverse and mistaken blindness or stupidity, has recognized only the one side of the problem and ignored the other. But it stands to reason that if God has rights we likewise have the same. The meanest and most brutal father would not deny the claims of his children on him, he is accountable for their existence. He must provide for their wants till they are able to provide for themselves, he must undertake their guardianship, protect, preserve, clothe, educate, and feed them, and also arrange for their hereafter. If not, he can be compelled to do so. And we, men and women, are not so many foundlings thrown on the cold charity of a morally indifferent universe, and the chance promiscuous mercies of the elements. *Homo*, like Lazarus, lies at the door of *Deus*, and ventures respectfully and fearfully to remind the Author of his life that he expects and deserves and demands attention.

God can never have created us for the pleasure of sentencing us to hell for ever and ever. We realize the dependent position, the peculiar relationship, and we willingly concede the love, the dutifulness, the trust of children, ready to obey and work according to our measure while hoping for permission and power to enjoy ourselves now and then with occasional intervals for rest. God has taught us he is a Present Father, immanent as well as transcendent, and so he is always at hand and not the absentee Landlord of the old deists. "For thou lovest all the things that are, and abhorrest nothing that thou hast made. For never wouldest thou have made anything, if thou hadst hated it. But thou sparest all. For they are thine, O Lord, thou Lover of souls." This beautiful apostrophe from the Wisdom of Solomon offers us an idealized representation of the mystic's view of the world. Seen, in the light of eternity and in the satisfaction of the consummated end, no doubt all is the best possible. But most observers have not the sight and insight and foresight which go together if they come at all; they are ordinary men and women, and meanwhile they have to live in a rude society and rough stream of events and processes that move along inexorably like machines, while posturing as pictures, and they frequently come into brutal collision with barbarous facts which seem to suggest either no God at all or a very helpless kind of God. They have no desire to rebel or repine, and there is "the glory of going on," such as it is; but for most of them life is more or less a solemn mockery or a stern struggle for existence, in which the weak rather than the wicked suffer, and the innocent often the most of all. Monstrous inequalities of conditions, flagrant injustices abound everywhere and the blue sky rarely appears beyond the clouds.

We offer up praise and constant prayer to no purpose.

"Thine are these orbs of light and shade;
Thou madest life, in man and brute;
Thou madest death; and, lo, thy foot
Is on the skull that thou hast made."

"Thou wilst not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him—thou art just."

Here is Tennyson's faith, but it hardly goes beyond the "Hymn of Cleanthes"—"The witness of a soul by nature Christian." We give Lightfoot's version.

"Thine offspring are we, therefore will I hymn thy praises and sing thy might for ever. Thee all the universe which rolls about the earth obeys, wheresoever thou dost guide it, and gladly owns thy sway. No work on earth is wrought apart from thee, nor through the vast heavenly sphere, nor in the sea, save only the deeds which bad men in their folly do. Unhappy they who, ever craving the possession of good things, yet have no eyes or ears for the universal law of God, by wise obedience whereunto they might lead a noble life. Do thou, Father, banish fell ignorance from our souls and grant us wisdom, whereon relying thou rulest all things with justice, that being honoured we with honour may re-quite thee, as becometh mortal man: since neither men nor gods have any nobler task than only to praise the universal law for aye."

For the Stoic the remedy was obedience—"Nature is conquered by obeying her," for the Christian, faith and light from faith, though either would gladly have endorsed the words and thoughts of the other. Tennyson had much of the Stoic in him, and Cleanthes was a Christian before Christ. And both would have agreed that God is either everywhere or nowhere.

But the difficulty remains, the eternal problem. Can we be sure that God recognizes his tremendous responsibilities toward his children. Certainly on the surface, *prima facie*, things do not look as if he did. It is perhaps that we expect too much, or approach the matter from the wrong point of view! It is idle to say that we deserve nothing, and should thank-

fully receive any crumbs of kindness that fall to our share. We are God's children, and we may fairly claim the treatment of children, unless he is experimenting on us and vivisecting us and inoculating us—as one doctor is reported to have done. But this seems too dreadful to contemplate. And the only way of escape appears to be that God, who must be the very best of Fathers, realizes his obligations toward us, but is unable to fulfil them. He has created a monster, like Mrs. Shelley's Frankenstein, in the creation of matter, which has passed beyond his control. Or he is thwarted perpetually by an opposition God of evil. And yet, though a good God of finite and limited power seems to be a popular God among philosophers at the present day, we cannot think this surrender of omnipotence is the wisest course to take or the most probable. And a Deity at the mercy of his materials hardly excites the reverence that he should arouse. Why, the very sparrows would come and peck at him. Better to have King Stork after all than King Log, or a Supreme Evil if we find a Supreme Good impossible. And as for a dual control, it had never answered in earthly politics, and we may reasonably doubt if it would be satisfactory in heavenly politics—or if indeed any cosmos could then exist.

There appears to be one and only one way of escape from the crux that confronts us, on which God is impaled as well as ourselves. This is, that the Deity is himself in process of evolution like us, and the potential almighty which naturally and necessarily belongs to him has not yet reached the goal of its full development. God also is in the act and fact of making. The pains we suffer are his growing pains or travail pangs. We feel him in our own bodies and minds and souls coming to the birth.

And in this startling and strange but veritable revelation of nature we can and must and indeed often do assist. "As I see it, Deity comes to being in us." We may cooperate in many ways, and always by a steadfast adherence to the pursuit of the good and the true and the beautiful, and especially by our recognition of the Christ principle of perpetual sacrifice. St. Paul had a dim conception of this colossal truth. "For we know that the whole creation groaneth and travaileth in pain together until now." Here we have the ultimate tragedy, that will be the ultimate triumph, in the spectacle of the divine Father living and dying, so to speak, in order to set his children free. The redemption of both is simultaneous. And the Father cannot work his will in the liberation of his children till he has accomplished his own enfranchisement in us. And so now every new discovery of science, every new victory of celestial art, every new invention of mechanical genius in industry for the welfare of the world, means something more, and far more, than its earthly side. It has a heavenly aspect. They each and all mean a farther and fuller emancipation of the Divine Victim, the Prisoner of eternity. Have we not all one Father? Is not the whole universe a single family, and in this fact have we not all unsearchable riches in the final Christ or cross principle which binds us all together? Is not the indwelling and parturient spirit that of perfect sacrifice, and perfect love, which is stronger than death and more cruel than the grave? Each new heresy, if as innocent as that of Kikiyu, that cracks the shell of formation or breaks a hole in the iron ringfence of ecclesiasticism or hidebound ignorance, each new act of inspired quixotic chivalry which tilts against some venerable windmill or anachronism, each reaction of benighted toryism which contemplates

murder and commits suicide, as all rebuildings of Jericho's accursed walls must—not to mention the betrayal of sacred trusts and the appeal to force in defiance of liberty—each and all of these do in the end, if only by way of antithesis, contribute to the releasing of some divine energy. Such a master-thought as this, that we have to work together for the setting free of the infinite God, until we ultimately share ourselves in the emancipation of him who beggared himself to enrich us, should be a kindling and transforming enthusiasm. "If so be that we suffer with him, that we may be also glorified together." "And if we suffer we shall also reign with him." For the divine Father and his divine children are inextricably joined in one and the same bundle of life. This is not pantheism, nor even panentheism, but a kind of spiritual identification of interests on the plane of eternity. Man will and must grow more and more divine, and God more and more human. In the incarnation of history we find the acknowledgment of his indebtedness from the Creator by this very act. No religion can be found which does not confess directly or indirectly this vast obligation of love, this interior and intimate reference wherever sacrifice appears, even in its crudest and most savage and sanguinary forms—there, whether in the light of communion or atonement or propitiation, we at least reach the fundamental fact that the Deity (even if little better than a devil) admits his responsibilities to his children, while in the same act appealing to them for an alleviation of his own bonds and burdens. The Lord hath need of us, and we of course have far greater need of him. But in this co-operating process for his enfranchisement and evolution, we are *ipso facto* cooperating likewise for our own. His prison is our prison, and his im-

potency our impotency. And every fetter or restriction removed from his path in the cause of justice and freedom or enlightenment means also and thereby the relaxing of our own loads. By obedience to right and reason or the heavenly vision, by leveling the road for faith and the elemental authentic intuitions, by any unselfish surrender of mere private pleasures for the assistance of others and the betterment of our poorer brothers and sisters, we contend for a double victory, we fight at once for the human and the divine. God is coming to birth in us and in every creature and in the whole creation. Creator and creatures, Father and children, are one thing. Our indifference opposes his manifestation and retards his progress. Our militarism, with all its battles of the mice and the frogs, the futile exercitations of worms and super-worms, its fatuous marchings and counter-marchings up hill and down hill—because it denies and deflects the real cosmic curve, the true advance—adds to our responsibilities as well as his. From the lowest point of view, which God forbid any one should ever take, it does not pay to go on striving against peace and righteousness and closing up gates and avenues, instead of opening them out more and more. Heaven, the kingdom of heaven, means the land of ever open doors and windows and opportunities.

It seems extraordinary, even astounding, that in spite of the many suggestions in the Old Testament, notwithstanding the incarnation and crucifixion, theology as a whole has steadily set its face against the manifest doctrine of a suffering God. It looks as if teachers and preachers had really never taken in the historical fact of Christ's death. For the Church has practically adopted the docetic heresy. Of course the Patri-passians were an exception to the

rule, and there is something to be said (but not much) for the Arian creed. As if it were possible or conceivable that a divine passion could degrade a Divine Being, instead of immeasurably exalting and magnifying him. Theologians, with the fear of heterodoxy before them, have actually treated God too often as the French regard their *Etre Suprême* as something far too abstracted to be expressed in any but the vaguest form, and not to be tied down by any limitations. And yet it is the very qualifications of Creator and Father that truly aggrandize Divinity and bring him into intimate relations with us. Theologians, with few exceptions, have protested that God as God must be absolutely impassible, i.e., perfectly useless and unapproachable. It was a fatal heresy to make him feel pain or sorrow. Theology forgot what Hegel recognized at once, that the incarnation would have been impossible had not the Deity always included the human element. "The Word became flesh." Why, indeed! Because from all eternity God was Father and Creator and always must be, and these verities involve necessarily what we must call passibility. An unfeeling, impassive Deity is a mere mockery—like King Log. And there stands the cross to condemn and stultify all the false nonsense that has been talked about this. For the entire cosmos hangs and always has hung and always will hang on the cross. Theopathy or Christophany is the one central truth. God suffers with us and in us and by us and for us, and for that very reason becomes more God-like in being so intensely human. In all their afflictions he was afflicted. In Acts 20:28 we read St. Paul's testimony to this great truth. "The Church of God, which he hath purchased with his own blood." We all know, "The blood of martyrs is the seed of the Church." But it is

far more in accordance with the eternal verities, to say, "the blood of God is the seed of the Church, the seed of the world." "Though he were a Son, yet learned he obedience by the things which he suffered"—and for "Son" we may just as well read God or Father. It is in the passion of love that God stands forth preeminently revealed. Divinity must pay the price of divinity, and that is the eternal sacrifice of vicarious suffering. "All day long (*i.e.*, forever) I have stretched forth my hands unto a disobedient and gainsaying people"—upon the accepted cross of fatherhood and creatorship.

As soon as we recognize and realize this profound verity, the universal tragedy of nature and man's history becomes transfigured. We are all, equally the Maker and the made, in the same state of growing emancipation. If we are captives, if we are imprisoned in bonds and bounds, so also is the infinite love. For the Creator, the Father, could not fairly choose to escape the cross laid upon his creatures and children. We suffer together, we rejoice together, and every new victory of goodness or triumph of truth or apocalypse of beauty knocks off a chain and releases pent up life and love. God rises and falls with us, our hell is his and our heaven is his. Not a flower or petal can come into being but it costs him something. Creation, like parturition, implies the pains and perils of childbirth. Is it likely that God would or could offer us that which cost him nothing? And the greater the love the greater the suffering, which can be measured only by the cross of Christ. God offers us all, and we dare offer no less. He is likewise our yokefellow, our labor-mate. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for, as we ought; but the Spirit maketh inter-

cession for us, with groanings which can not be uttered." We need not believe, with Paley, that certain rudimentary organs showed the indecision of nature as to the sex, but we may infer from the indetermination of the balance between the higher and the lower, the human and the divine in us, by the upward trend of the curve of progress, that our origin and destiny alike are divine. And we shall transform this to determination if we remember with Seneca that "wherever a man is there is room for doing good"; or with Marcus Aurelius, "This is not a misfortune, but to bear it nobly is good fortune"; or with the far more ancient Babylonian, "To him that doeth thee an ill deed, re-quite a gracious favor." Just as man must be, by the very constitution of his double psychological nature, both Platonist and Aristotelian, Hebrew and Hellenist, self-regarding and other-regarding or autotelic and heterotelic, so he can not renounce his birthright both of the earthly and the heavenly, the human and the divine. Shakespeare makes Hector quote from Aristotle, and why not? Did not Heraclitus steal from Hegel, and does not God daily steal from man? The categories of Aristotle were latent in Hector, and the murderer in the doomed cell awaiting his execution has dormant in him the categories of Divinity. "There is no sin, except stupidity"—the refusal to see the fact that we are greater than we know, dowered even with the greatness of God. Right is might, and right must prevail in the end, because mere might ever was inherently weak and rested on whatever of truth or goodness it contained with all its immense alloy. The categorical imperative still reigns, and the divine Victim still rules. Bacon said finely, "Knowledge is power"; but we say at the present day, "personality (the God-like part of us) is power."

THE MINISTRY TO THE DEAF BY ONE OF THEM

The Rev. D. R. PIPER, Rosslyn, Va.

IT is observed to be a fact that women move their lips more freely than do men. And, although this has never, so far as I know, been used as an argument in favor of admitting the gentler sex to the pulpit, it would make a capital point in any debate in which speech-readers sat as judges.

The deaf and "hard-of-hearing," or partially deaf, constitute a large community in America. And to a considerable degree they also constitute an unrealized asset to the Church. Regarded from the viewpoint of service, the deaf have scarcely been considered by organized religion.

An aural specialist in a speech recently made before a convention of teachers of the deaf declared that fully fifty per cent. of men and women past thirty-five years of age have defective hearing. The only ameliorating qualification of this assertion was that in most instances the affliction was confined to one ear. There are no data on the numbers of those who can not hear well enough to enjoy a platform discourse. Nor is any accurate estimate available as to the proportion of these who are students of speech-reading. But this art, generally called lip-reading, is growing rapidly and adding devotees to itself daily. Perusal of the advertising pages of a copy of the *Volta Review* (devoted to the interests of the deaf), casually selected from the files, reveals announcements of fifty-four schools for the teaching of speech-reading, located in thirty-three cities and towns. Thirteen of these schools are west of the Mississippi River and six of them are in southern States, which indicates that the movement is either country-wide or rapidly tending to become so. Another indication of the growth of the art is seen in the fact that, under the direction of Dr.

Charles F. Richardson of Washington, D. C., hundreds of soldiers, deafened on the battlefields of France, are being taught the principles of speech-reading at the expense of the Government. All this means that increasing numbers of the deaf will in the future be able to understand the language which the minister speaks, even tho they do not hear a syllable, provided always the minister gives them a small degree of cooperation.

The reasons for the growth of speech-reading lie in the comparative merits of the art itself. Most cases of deafness are already beyond medical cure when the trouble has progressed sufficiently far to be fully recognized. All effective devices for magnifying the sound are more or less cumbersome and obtrusive, and are of decreasing value as deafness approaches a state of totality, which it generally does, either gradually or suddenly.

Speech-reading, on the other hand, may be fairly mastered by almost any intelligent person who perseveres in the use of his eyes and his wits. I hope that no one will be inclined to cast aspersions on the veraciousness of this statement when I add that the art is about as difficult to master as is Hebrew without the aid of the Masoretic points. Incidentally it may be remarked that there are many suggestive similarities between the two. A double "b" on the lips looks as much like a single "b" as Beth resembles double Beth without the daghesh—that is, the two look exactly alike in either case. When an Aleph or Waw appears in the unpointed Hebrew text the reader knows that a vowel sound accompanies the symbol, but must judge by the context which vowel to read in; in a similar manner, when the speech-reader sees the lips comprest he knows that a mute has

been uttered, but must determine from the general combination of movements in the sequence whether the closed mouth stood for "m," "b," or "p." The lip language is largely one of vowels, just as the old Hebrew script was a language of consonants. Many consonantal movements are homophonous twins or triplets. Probably the man who in his seminary days gloated over Hebrew would find speech-reading a very fascinating study. Undoubtedly some knowledge of its principles would prove much more serviceable than Hebrew to him in his ministry to the deaf of his parish. And if the speech-reading art keeps increasing in popularity among the deaf, and the churches become increasingly sensible, the time may conceivably come when speech-reading principles may be taught as an elective in theological seminaries, alongside of certain Hebrew seminars in *Chronicles* and other of the *Kéthubim* which most of us fight shy of when hunting a text.

It is not essential that a minister who performs his duty toward the deaf of his parish should be able to read speech. But it is advisable that he should understand the nature of the art well enough to make his own speech easily understood. He will thus facilitate the ease and comfort with which the deaf may attend to his public utterances, and the satisfaction they receive from his social and personal services. He can also be a messenger of hope to many who have at present no knowledge of the art of speech-reading by telling them of it and giving them the cheer of his optimism as they strive to master it. By so doing he may reclaim many hungry souls who have by their misfortune been deprived of the joys of social intercourse and of social worship. And he may make faithful devotees of many who now appear indifferent to the cause he represents.

Mr. Edward B. Nitchie, one of the best authorities on speech-reading, and himself an expert speech-reader, recommends two books to all those who desire to know how to increase their helpfulness to the deaf: *Deafness and Cheerfulness*, by Rev. A. W. Jackson; and, *The Deaf in Art and the Art of Being Deaf*, by Grace Ellery Channing. Nothing that can be said here will supplant the material to be found in these two volumes; but the paragraphs which follow are intended to give the minister who has deaf people—and especially speech-readers—in his audience some practical suggestions to increase the value of his ministry to these people.

Remember, then, that speech-reading, while it is much more than the reading of the lips, is based primarily on the ability to see and interpret the unheard sounds produced by the major movements of the lips. The minister, both in public and in private utterance, should cultivate the habit of having his lips—in fact, his entire face,—visible at all times. To one who has not observed closely this advice will perhaps seem almost puerile in its superficiality. Yet in my experience as a deaf auditor I can recall listening to only one minister who did not cover or otherwise hide his lips from view at any time during his discourse.

Many speakers have an unfortunate habit of burying their faces in their Bibles while reading their texts. Others begin so thoughtfully that they find it necessary to consult the floor quite frequently during the first ten minutes of the sermon. The opening sentences of an address, if in any sense they furnish a clue to the discourse, are vitally important to the speech-reader. Presumably, the text and introductory remarks set bounds to the range of the speaker's thought, and if the speech-reader understands these, the process of elimination and

synthesis which he must constantly practice in his attempt to interpret the movements of the lips becomes much simpler for the rest of the hour. So important is a clearly conceived and clearly spoken beginning that I wish to interpolate the suggestion that the custom of printing the words of the text in the program of the service is one for which the deaf will be very grateful. Pastors who have stenographers or church secretaries at their disposal would find it feasible to render an additional service to the deaf by putting into their hands the opening words and chief features ("bones") of the discourse in typewritten form. By so simple a means many deaf people who have become regular absentees might be induced to reinstate the habit of church-going.

In addition to the speakers whose chief fault lies in their obscured beginnings, there is a tribe of gymnastic orators who, as soon as they begin to warm up to the theme, stride from one end of the platform to the other, facing first the right, then the left. The extremists of this school also turn their backs to the audience occasionally in order to make sure that the organist and quartet are drinking in the richness of the message. This kind can be cast out only by prayer and fasting. And the black list of every church-going speech-reader contains the names of any such as may be making sound and fury in his vicinage.

Beware also of the irrelevant gesture which throws the struggling attention off the clue and frequently sends it on a false trail. In speech-reading one must constantly add to the arts of analysis and synthesis the virtues of shrewd guesswork and an apt psychology; for many sounds show no movement on the lips, and the same combination of sounds may sometimes stand for any one of a

dozen words. In the effort, therefore, to piece out the fragmentary movements seen by the eye and make of them the ordered thoughts of the speaker's utterance, the speech-reader makes use of every twinkle of the eye, every motion of the body and gesture of the hands. A meaningless gesture may be ignored by the hearing portion of the audience; but the unhearing, groping for the correct interpretation of this un-Masoretic, soundless Hebrew of the lips, has no means of knowing which gestures enforce the thought and which are mannerisms of the thinker, and so must assume that all of them throw light on the phenomena of the moving mouth. If, indeed, the gesture does serve to illustrate the spoken words, it may give the deaf a clue to a whole sentence, and, through the sentence, to an entire section of the discourse. Therefore, blessed are they who know how to make their gestures gibe with their thoughts. In heaven they will have many speech-reading friends, and on earth as well.

Many of the eloquent fraternity possess lazy lips which make the throat do most of their work. This is unfortunate for the deaf, since the larynx is a part of the anatomy not readily seen by the eye. And it is these brethren who sometimes tempt the speech-reader to wish that the fraternity could be changed into a sorority.

A rarer but more baneful fault is that of exaggerated lip-movements. This nervous habit of distortion renders the task of the speech-reader almost impossible. For both these classes of faults mirror practice offers a simple remedy. In fact, any public speaker may find the use of the mirror an excellent insurance against falling into such errors. Practice the vowel-sounds especially and note the differences of motion between them. For in this Hebrew-of-the-lips the

vowels are the basis of the language, while many of the consonants must be written into the text by the mind of the speech-reader. The easiest and simplest way to achieve results in vowel-practice is by means of a list of words which run the gamut of the vowel sounds, but differ on the lips in no other respect. For example: walk, word, wood, won, wit, weed, wet, wait, wag, wide; or, pawn, burn, put, bun, pin, bean, pen, pane, pan, pine. Conscientious practice for ten minutes a day two or three times a week will show an improved movement in the lips of most speakers within a month's time; provided the mind is kept alert to distinguish the difference of movement for the various vowels and to give the lips a full, free, but unexaggerated action. If, then, the speaker will go over his Scripture reading, his text, and the opening words of his discourse before a mirror, he will have taken a long step toward preparing his sermon for the deaf as well as for the hearing.

But there is a social, as well as a pulpit, ministry to the deaf. After a moment's consideration, most fair-minded ministers will agree that they have largely neglected the hard-of-hearing among their parishioners. There are some deaf people in every community who never attend church and are rarely brought into touch with any social-religious influence. They feel out of the current of social usefulness, and are allowed by the pastor to continue to feel so. There is a multitude of church-members whose pastors have felt that, because of their deafness, they are of no particular value in the work of the church,—aside, of course, from their prayers! Yet, more than any other people in the parish, the deaf need to be made to feel that they have something more to do than to pray in secret. Their handicap predisposes them to seek seclusion; they tend to

become unsocial and socially subnormal. It is a matter productive of sordid thoughts and self-distrust that they are not considered "fit" in the same sense as their fellows. When so many other avenues of activity are closed to them, the church should make them feel that in its service there is a place of usefulness for them where they will be appreciated and relied upon. Every deaf person with a normal mind does have capacity for usefulness. If the pastor does not discover wherein that capacity lies and harness the energy and the personality of his deaf parishioner—if he casts this child of God aside as so much rift to be thrust out of the current of Christian usefulness into some scum-covered place of stagnation—then he may charge the spiritual diffidence and a large measure of the social ineptitude of that deaf parishioner up against his own pastoral indolence.

This is an age in which we are making the desert bloom, a day in which we are assaying the reconstruction and reclamation of what has been made hitherto useless or waste. The time must come when every church which numbers any considerable number of deaf persons in its parish will provide means whereby they may learn the art of speech-reading, if such means do not already exist in the community. This must be done not merely as a service to the deaf themselves but for their restoration to the Church and the Christian community as productive factors in the common ethical life. In the name of the Church are we not teaching Italians and Slavs to speak English? Have we not, in the name of the Church, provided food for the hungry, balm for the sick and the wounded, crutches for the cripple? And are we not in the name of humanity of Christ, if not of the Church as an institution, doing our part to

restore to normal usefulness all who have been in any way harmed by the shock of war? It is only the deaf, who, like the poor, have been always with us, that the Church has seemed to ignore. There is a new world of joy and usefulness and normal living open to every unhearing soul that masters the art of speech-reading. And it is a Christian task to help all such who can not help themselves or have lost faith in themselves.

[The editors would like to add to the suggestions contained in this article. It is based on the increased value which comes

to those who hear and flows from the careful and distinct enunciation in the pulpit gained by attention to this particular. The care and practice recommended by the author to the preacher will act as a safeguard against the slipshod pronunciation into which ministers are prone to fall, which often mars the service even for those not deaf. It will tend to reduce such offensive shortcuts as "o'the" for "of the"; such preferences as "literachoor" for the better "literature"; and such abbreviations as "comin'" for "coming." Moreover, the general effect will be an all around improvement, not only in pulpit enunciation but in the daily conversation of the pastor. It will tend toward a commendable neatness, too, in other departments of his intercourse and work.]

THE GREEK NEW TESTAMENT AND PREACHING

Professor A. T. ROBERTSON, DD., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.

PAUL vs. PETER AND JOHN: It may provoke a smile on many a preacher's face when there is suggested any connection between grammar and preaching. Moody broke grammar and broke hearts, we are reminded. That is true, but he did not break hearts because he broke grammar. Plenty of preachers have broken grammar who have never broken hearts. Power in the preacher rests at bottom on the Master, the message, and the man. The power of Christ is mediated through the Holy Spirit and is at the service of all men. The message of the gospel is open to all who can apprehend it. We gain fresh glimpses of the word of life, but in essence it remains the same. The one variable quantity in preaching is the man's personality. This is itself complex and includes what we call genius and magnetism for lack of more precise terms, for there is a subtle power in a real man that cannot be defined. God uses men of differing gifts. "Now there are diversities of gifts, but the same Spirit" (1 Cor. 12:4). But we must not confuse cause and effect. The Spirit of God blesses the work of different men, not because they are ignorant of Greek or Eng-

lish, but although they are ignorant. We can thank God for this fact. Knowledge ought to be power and ignorance is weakness. Knowledge may minister to pride and so become an element of weakness (1 Cor. 8:1). God has always been able to take the weak things of the world and confound the strong (1 Cor. 1:7). But we must not forget that Paul himself was a man of the schools with the best technical training of his day at Tarsus and Jerusalem. The chosen vessel of Christ for the conquest of the Roman Empire was the ablest mind of the age with Hebrew, Greek, and Roman culture, and not the fishermen of Galilee, who had courage, but lacked the special scholastic equipment (Acts 4:13) that Paul possessed. Paul was a linguist, at home in Aramaic (Hebrew), in Greek, and probably in Latin, and did not need an interpreter like Mark for Peter. Even his oratorical impetuosity and intensity of feeling in Second Corinthians did not betray him into the grammatical crudities seen in the Apocalypse. Paul wrote and spoke the vernacular *Koine*, but as an educated man in touch with the intellectual life of his time. I am not pleading that Paul

was a professional stylist, as Blass has done. I do not believe that Paul consciously imitated the rhetoricians of Rhodes or the grammarians of Alexandria. He was not artificial, but real, in his learning. However, Paul knew the power in a word and in a phrase and was able to write 1 Cor. 13, the noblest prose poem on love in all literature. Man of genius that he was, he was also the man of the schools as Peter and John were not. He became the great preacher, missionary, theologian of the ages. Linguistic learning is not all that the preacher requires, but the supreme preacher like Paul does need it. Instance Alexander Maclaren as a modern example of the scholarly preacher.

NOT PLEADING A LOST CAUSE: There is no denying that the drift to-day in educational circles is heavily against the study of the classics. This undoubted fact by no means proves that the modern minister acts wisely when he ignores or neglects the Greek New Testament. There are fashions and fads in education as in other things. It remains to be seen whether the new utilitarian education will equal in value the old cultural standards and ideals. There may be as much mental drill and gymnastics in the study of scientific details and sociological theories as in the study of the language and of the literature of the ancients. The modern topics demand a place, but the old term "humanities" for the classics is not without significance. They have had a refining and a humanizing influence beyond a doubt. In Dean West's volume, *The Value of the Classics*, the most striking argument is that made by business men, captains of industry, who plead for the retention of Latin and Greek in the college curriculum on the ground that classical students make better leaders in business life than those without the humanities. And President Woodrow

Wilson is quoted in a recent magazine as saying that, if he had his college course to go over, he would give more attention to the study of Greek. In his case he was not thinking of Greek as a pastime, as when Gladstone would write Greek hymns to relieve the tedium of dull speeches in the House of Commons, but rather as a means of sharpening his intellect for problems of statecraft. The best outcome of educational discipline is not the storing of facts, useful as that may be, but the training of one's powers for instant service on demand. For this result the study of the Greek language claims preeminence. It is true that in the United States the high schools now seldom offer Greek. Here in Louisville my own son cannot study Greek because it is not offered, though he will take it up at college if he has to drop Latin. Even Oxford University, with the approval of Professor Gilbert Murray, has at last dropped compulsory Greek. One can now, alas, secure his B.A. in some colleges without either Greek or Latin. But let the study of the dead languages become itself dead in our colleges, the problem is still not settled for the minister of the gospel.

THE MINISTER A SPECIALIST: The physician has to study chemistry and physiology. Other men may or may not. The lawyer has to study his Blackstone. The preacher has to know his Bible or the people suffer the consequences of his ignorance, as in the case of the physician or the lawyer. The extreme in each instance is the quack who plays on the ignorance and prejudice of the public. It is true that the minister can learn a deal about his Bible from the English versions, many of which are most excellent. There is no excuse for any one to be ignorant of his English Bible, which has laid the foundation of our modern civilization. But the preacher lays claim to a superior knowledge

of the New Testament. He undertakes to expound the message of the gospel to people who have access to the English translations, and many of these are his equal in general culture and mental ability. If he is to maintain the interest of such hearers, he must give them what they do not easily get by their own reading. It is not too much to say that, however loyal laymen are to the pulpit, they yet consider it a piece of presumption for the preacher to take up the time of the audience with ill-digested thoughts. The beaten oil is none too good for any audience. Now the preacher can never get away from the fact that the New Testament was written in the Greek language of the first century A. D. The only way for him to become an expert in this literature of which he is an exponent by profession is to know it in the original. The difficulty of the problem is not to be considered. One will not tolerate such an excuse in a lawyer or in a physician. The only alternative is to take what other scholars say without the power of forming an individual judgment. Some lawyers and physicians have to do this, but they are not the men that one wishes in a crisis. The preacher lets himself off too easily and asserts that he is too busy to learn his Greek Testament. In a word, he is too busy about other things to do the main thing, to learn his message and to tell it. Fairbairn says: "No man can be a theologian who is not a philologian. He who is no grammarian is no divine." Melanchthon held that grammar was the true theology, and Matthias Pasor argued that grammar was the key to all the sciences. Carlyle, when asked what he thought about the neglect of Hebrew and Greek by ministers, blurted out: "What! Your priests not know their sacred books!"

THE SHOP AND THE SERMON: One is familiar with the retort that the

preacher must not be a doctor dry-as-dust. It is assumed that technicalities sap the life out of one's spirit. The famous German professor who lamented on his death-bed that he had not devoted his whole time to the dative case is flaunted before one's eyes. So the preacher proudly reminds us of the "Grammarian's Funeral," and scouts "*Hoti's business*" and all the other dead stuff while he preaches live sermons to moving audiences. "Grammar to the wolves," he cries. No gradgrind business for him! He will be a preacher and not a scholar. He will leave scholarship to the men who cannot preach. Such a preacher seems to rejoice in the fact that he does not look into his Greek grammar, lexicon, or Testament, and not often into his commentary.

It is not argued that the preacher should bring the dust and debris of the shop into the pulpit, only that the workman shall have a workship. There is music in the ring of the hammer on the anvil when the sparks fly under the blows. Certainly the iron has to be struck while it is hot. No parade or display of learning is called for. Results and not processes suit the pulpit. The non-theological audience can usually tell when the sermon is the result of real work. The glow is still in the product. There are men who study grammar and never learn how to read a language, men who cannot see the wood for the trees, who see in language only skeletons and paradigms, who find no life in words, who use language to conceal thought, who have only the lumber of learning. These men create the impression that scholarship is dry. Ignorance is the driest thing on earth. One does not become juicy by becoming ignorant. That is a matter of temperament. The mind that is awake and alert leaps with joy with every scholarly discovery that throws light on the thought of a passage.

THE PREACHER A LINGUIST: He is so by profession and he is debarred from unconcern about grammar. He is a student of language in the nature of the case. Just as the lawyer must know how to interpret phrases to make a will effective and to keep one from losing money, so the preacher must be able to expound the will of God to men that they may not lose their souls. The preacher only reveals his incompetence when he disclaims being a student of language. He uses the English language and he must be understood in that tongue. Often he is not understood because he preaches in the language of the books while the audience thinks in the language of the street. The homely language of Spurgeon went home to men's business and bosoms. Spurgeon was deficient in his college training, but he made himself at home in Greek and Hebrew that he might speak with first-hand knowledge. Language is man's greatest discovery, or invention—or whatever it may be called. Nothing else save the gospel of Christ has played so great a role in human history as the use of language. It is folly for the preacher to affect a superiority to linguistic knowledge. There is no other key to literature save the knowledge of letters. Grammar is simply the history of human speech. It is the record of human thinking. The first thing to do with any passage in a book is to read it, to construe it. This has to be done by the elements of speech. One picks up a certain amount of English without much technical study. He hears English of a certain type spoken and he learns to speak that dialect. But he has to learn his dialect whether he gets it out of books or by hearing of the ear. The very preacher who glories in his own eloquence condemns his lack of interest in the Greek New Testament. He is a linguist by profession.

EXACTNESS IN EXEGESIS: It is pitiful

to think how the Bible has been abused by men who did not know how to interpret it. Many a heresy has come from a misinterpretation of Scripture. The worst heresy is a half truth. The literalist carries it to one extreme and the speculative theorist to the other. The only cure for wrong criticism is right criticism. The people find themselves at the mercy of every new "ism" because they are themselves so poorly instructed in the Bible. Sometimes the preacher does not know how to expose the subtle error before it is too late. There is in some quarters a prejudice against all scholarship because of the vagaries of some men who have not been able to be loyal to Christ and open to new learning. To a little man a little learning is a dangerous thing, Broadus used to say. Obscurantism is no answer to radicalism. The man who loves the light is not afraid of the light. No amount of toil is too great for the lover of the truth of God. The true preacher wishes to plant his feet on the solid rock of real learning. Grammatical exegesis precedes the historical and the spiritual. A preacher with college and seminary training can hardly keep his self-respect if he does not have upon his study table a Greek Testament, a Greek lexicon, a Greek grammar, and several modern commentaries on the book that he is studying. He will have many other books, of course, but these are prime necessities if he plans to do serious work upon a page in the New Testament before he preaches upon it. Only thus can he be sure of his ground. Only thus can he be relatively as original as he ought to be. The contact of his mind with the Greek Testament is a fresh experience of first importance. The mind of the Spirit literally opens to his mind in a new and wonderful fashion.

THE PREACHER A PSYCHOLOGIST:

The psychology of preaching is attracting fresh attention these days. Language itself has its psychological side. Grammar cannot be fully understood until one considers language as the expression of the thought in the mind. The thought shapes the mold into which it is cast. The very inflections and cases have a meaning. The Greek prepositions are instinct with life. There are pictures in Greek prepositions and sermons in Greek roots that leap out at one. The preacher has to know the mood of the audience as well as the mind of the spirit. He mediates the written word by the living word to the hearer. He must know his own heart and keep it ready for this spiritual transmutation. If a man is a wizard in words he will win hearts to attention and to service. Those men spoke like Jesus in depth of thought, simplicity, charm, and power of expression. Men, even rough soldiers, hung on his words, listening. His enemies gathered round him to seize him, but their hands were palsied as they listened to his speech. The gift to pick the right word and drive it like a nail in a sure place is what makes a speaker effective. Hence the exact and prolonged study of language is of inestimable value for the preacher. Instead of scorning grammar he should devour it with avidity.

A CLOSED GREEK TESTAMENT: Imagine yourself with a Greek Testament, priceless treasure of the ages, and yet with no lexicon and no grammar and no teacher. Imagine yourself without even a copy of the Greek Testament of your own, and yet with a deathless passion to read for yourself this book that is the greatest not only in the Greek language but in all the world! Imagine yourself too poor to buy a copy of the Greek Testament and unable to go to school because you had to make your living as a shepherd boy on the hills of Scot-

land. Surely one would be excused for not learning to read the Greek Testament in such a case. One day in 1738 a youth of sixteen, John Brown, walked twenty-four miles to St. Andrews and in his rough homespun clothes startled the shopman by asking him if he had a Greek Testament for sale. "What would you do with that book? You'll no can read it," the bookseller sneered. "I'll try to read it," the boy replied. One of the professors in the university had come in and said: "Boy, if you can read that book, you shall have it for nothing." He took it eagerly and read a passage in the gospel of John, and proudly walked back to his sheep with the most precious book in all the world in his hand. This lad had borrowed a Greek Testament from a minister and at odd hours had made a grammar for himself slowly, like a new Rosetta Stone, in order that he might unlock this treasure for himself. One of the dearest treasures at St. Andrews today is John Brown's Greek Testament. John Brown of Haddington became one of the great scholars and preachers of the eighteenth century. Grammar, self-made grammar, unlocked the closed Greek Testament for him and opened the door to the treasure of the ages. There is a tragedy in John Brown's case. The people, even his own pastor, thought the poor boy possessed of a witch because he had learned how to read the Greek Testament without a grammar. He was actually arraigned before the church for witchcraft because of his titanic toil on the Greek Testament. Today thousands of ministers who have had Greek courses in college and seminary and who have Greek grammars and lexicons on their desks lack the energy to hold themselves to a steady course of daily reading in the Greek Testament till it becomes one of the delights of life. One could wish that

the picture of John Brown, the shepherd lad, making his own grammar, might rise to put us all to shame and send us back to grammar and lexicon and Testament. For in the Greek Testament Jesus speaks to us with al-

most more of reality, Erasmus says, than if he stood by our side and we heard his audible voice. He spoke both in Greek and in Aramaic. Certainly we have some of his *ipsissima verba* and his very words are life.

THE PREACHER AND THE INDUSTRIAL SITUATION

The Rev. F. ERNEST JOHNSON, New York City

The preacher's relation to industrial questions grows out of his responsibility for the life relations of all his people. The labor problem is but one phase of the human problem, and as such it can not be foreign to the Christian minister. The technical questions of industrial management are all secondary in importance to the ethical requirements of industrial relations. The status of the employee in an industry, the proportion of wages to profits, are ethical questions first, and technical scientific questions afterward. The theory that this whole field is preempted by production experts and financiers—the theory crudely denoted by the expression "Business is business"—is responsible for the unhappy separation of the minister from practical affairs. The tone of industry and business has suffered in consequence, while the sphere of the preacher's influence has been pitifully narrowed.

It is urged by the men engaged in it that industry is a highly technical matter, that it is a science, and as such is intelligible only to the expert. Even so, the expert is himself coming to realize that a large part of his task has to do with the science of human relations. This is the minister's own field. As a preacher and teacher of ethics, he is supposed to be the ethical "expert" in his immediate community. He cannot vacate a portion of his field merely because it is involved with sciences that are foreign to his knowledge. The elemental requirements of

ethics are the same, no matter whether they relate to business or social intercourse, to work or play. A conscientious regard for personality, the recognition of others as ethical ends in themselves, not as means to our own ends, in short, the maintenance of the ideal of a Christian brotherhood—these are ultimate demands of the Christian life. Christianity must stand or fall by them. As preachers of the gospel message, we must not concern ourselves too seriously with the consequences which these principles may have for certain established institutions or prevailing method. The position of the man who wholly repudiates Christianity as unworkable, and therefore wrong, is much more rational and more acceptable than that of the preacher who stands by his creed but fails to follow its ethical implications.

I was once in a prayer-meeting in which the minister precipitated a discussion as to the compatibility of Christian practice and business success. A lawyer arose when the discussion was well under way and said that if the two were not compatible, then Christianity was a failure, which was, of course, unthinkable. It did not occur to him that in the event of such a judgment of incompatibility, not Christianity, but business, would be the failure.

The preacher's first duty is, therefore, to occupy his field as a prophet and teacher, undismayed by either anger or contempt. He should allow no

social question that is at bottom ethical to be settled without his aid. His obligation to insist on a brotherly world admits of no abatement. The claim of no individual or group, institution or tradition, takes precedence over this fundamental Christian requirement.

I. The immediate obligation of the preacher in relation to industrial problems is to be intelligent about them. Hard enough at best, this seems almost impossible during labor controversies. Possibly the most urgent ethical necessity in America today is a means of bringing facts relating to tense social situations out into the light. The preacher who has not made adequate contacts with the working world when peace prevailed is likely to be swept quite off his feet by industrial storms. A labor war is like any other war: it produces a distinctive, wartime psychology. The man whose word you can depend upon in ordinary times may be exceedingly untrustworthy during a heated conflict. He has not lost his conscience, but he has lost his poise and sense of proportion. Many very good people can not be depended upon at any time to give a straight account of a matter in which they have a decided personal interest. A faithful elder may be a bad counsellor in an industrial dispute. One source, or like sources, of information, exclusively cultivated, will certainly put one on the wrong track. A high-minded minister is sometimes led into almost fatal alignment with sinister influences through counseling too much with those whose ethical sense has become permanently warped. The best-intentioned person can not be just and fair if he remains in continual isolation from a large section of humanity. Mostly, it is commonly said, the preacher has the viewpoint of the employer, not of the laboring man. There are cases where the opposite is true. The preacher

is obligated to avoid such partisanship. By constant and critical study and frequent revision of opinion he must seek full intelligence without prejudice. This will be less difficult, and not embarrassing, if he has avoided declaring himself on an issue prematurely—a besetting sin of the pulpit.

The complication of ethical issues as they frequently occur in industrial controversies evidences the need of ethically trained minds on the part of those who would contribute to their settlement. No better illustration could be had than that afforded by the recent miners' strike. The miners had an agreement with the operators which was to run "during the continuance of the war," unless the war lasted beyond March 1, 1920. The operators interpreted this as meaning "until the proclamation of peace," and insisted on a literal construction of the agreement in determining responsibility. The miners held that, for the purposes of the agreement, the war was over when the war emergency which it contemplated was terminated by the completion of demobilization.

A little discrimination will show that no matter what one's own construction of such a situation may be, it is both natural and inevitable that no great body of workingmen would fail to discount the literal interpretation. It is to be feared that in this case the issue was deliberately clouded by an interested press. If he would function constructively in the industrial situation, the preacher must, both in his associations and in his reading, avoid exposing his mind continuously to any one set of opinions.

II. When satisfied as to his possession of the facts and his deductions from them, the preacher should gird himself for his prophetic function. He owes his people nothing less than the whole truth. It is quite as necessary that he be straight on his social

ethic as that he be sound in his theology. He will need courage, the courage born of his prophetic consciousness. Yet if he preaches the truth without favor he may preach it without fear. A man who winces under the admonitions of the pulpit will, if they carry conviction, reverence the voice that chastises him.

But the most effective social preaching is that done when there is no absorbing crisis at hand. The industrial situation needs preventive medicine. If the needed ethical preparation had been given by the Church in years gone by to those who were to become responsible for the organization of industry and business, it is hardly extravagant to say that there would be no industrial problem now. The social task of the pulpit requires unlimited patience. Deep-seated bias and distorted moral thinking yield slowly to corrective treatment. Little by little the preacher must build up standards that are self-verifying and admit of no successful contradiction. He must combat the materialism of the employer who keeps his morals and his economics in separate compartments and the materialism of the workingman who pins his faith to organized economic power without regard to justice.

I have said that a preacher needs to be close to the parties in industry in order to gain their viewpoint and to avoid purely partisan judgments. On the other hand, influence and authority on the preacher's part are enhanced by a certain aloofness and detachment from those situations toward which he must maintain a judicial attitude. The minister and the magistrate have much in common. It is not the good "mixer" who makes himself felt in a social emergency, but the leader who stands well in advance of those whose consciences he would guide. Nor is the distinction I am making one of recognized piety as

against worldly-mindedness. It is not mere goodness, but ethical command that the preacher must make his goal —the indefinable excellence that was recognized in Jesus when they said of him that he spoke as one having authority.

Complete freedom for the utterance of his message will be denied the preacher if his pulpit is visibly subsidized by wealth. I have seen a minister with his hands tied by the fact that his church was maintained by a wealthy group. It does not follow that no group of wealthy people can play fair and allow free expression of a preacher's convictions. There are notable examples of splendid sympathy and tolerance on the part of congregations whose associations and backgrounds might be expected to produce a contrary state of mind. But freedom for the pulpit is seldom attained save by building a democratic constituency and distributing, in democratic fashion, the support of the church. We have been witnessing a campaign for academic freedom in our higher schools. There is needed a movement for pulpit freedom. There are too many instances of churches whose policy, including the preaching, is dictated by persons whose viewpoint and personal interest are such as to make any helpful contribution to the industrial situation impossible. In such churches the preacher is in large part to blame. Those who control his utterance have, after all, a fine contempt for his office. They would respect him a great deal more if he were, in fact as in name, a man of God—disinterested, judicial, unafraid. Many churches are perhaps of necessity supported mainly by the well-to-do, but this should be frankly recognized as a limitation and struggled against. It is not unlikely that the greater authority of the Roman Catholic pulpit among its people is due in large part to the wide distri-

bution of the financial support of religion among the Catholic constituency. There is an ethical phase of church finance that the business managers of the Church are not alive to, and that the minister often does not fully grasp.

This does not mean that the preacher can be a free lance or has a right to exploit his pulpit for personal opinions or even convictions that can not be brought clearly within the scope of the apostolic commission. He must keep close to the fundamentals of his faith, and must assure himself of the support of his ministerial brethren, whose clear thinking and moral courage he can not doubt. There is no place for the preacher who takes advantage of his pulpit privilege to give publicity to doctrines for which he can not cite indisputable divine authority.

III. Following closely upon his pulpit duties and necessary to their effectiveness, is the office of the preacher in administering discipline. This is a lost art among the clergy. Our people do about as they please and the preacher mourns in silence or relieves his feelings in public utterances so general as to be innocuous. One can upbraid with impunity—and futility—if he does it in a sufficiently wholesale manner. The question is, what is the preacher going to do about it? Will he pursue men into their offices or their homes to press with individual directness the truth which he speaks in scattering fire from the pulpit? It is the hand-to-hand encounter that slays evil and redeems its victims.

If the preacher has fallen fully under the spell of a social idealism, he may be tempted to pass over obvious offenses of the workers because of his sympathy for the inequalities they have suffered. The tendency of labor organizations to break agreements and their resistance against having re-

sponsibility put upon them, altho often exaggerated, is a serious fault and gravely complicates the industrial situation. It has grown out of a sense of injustice and disadvantage. Only patient, even-handed ethical treatment will remedy this evil. But the preacher must discipline his working people as well as his employers when they violate a clear, moral principle.

But how shall the minister discipline his recalcitrant members in this day of individualistic intolerance? John Wesley refused communion to a member of his flock who spurned his spiritual counsel. I have known a Catholic priest to refuse an absolution to a persistently wayward parishioner. It is to be feared that our modern Protestant constituency would not yield to such attempts at coercion—would in many cases not take them very seriously. With us discipline must be personal, rather than formal and legal, but backed none the less by authority of the Church. The minister should remember that he derives his authority to enforce social discipline not from his congregation, not even from the ecclesiastical councils of his communion, but from the Church invisible. The moral pressure of a fervent soul has unmeasured redemptive power. At the worst, an irreconcileable offender will be repulsed by an unwavering moral insistence, and the fellowship will be cleansed.

IV. The most important service, ultimately, that the preacher can render in the industrial situation is in directing the education of children and youth, and of maturer groups who can be induced to study industrial problems systematically. Chiefly he should keep his eye on the children, who are still receiving impressions to which their elders are becoming immune. As director of religious and moral education, the preacher is perhaps more potent than he can be in his pulpit. His preaching office is a

phase of his educational task, but not usually the most productive phase. The Sunday-school must lay the foundation of a Christian social ethic which will become commanding in after life. In the class room the children of employers and workers come together as equals, friends. They separate and gravitate toward their respective "spheres" only when the Church loses its moral grip upon them. The Church itself perpetuates this ungodly class-consciousness because the adult membership has never been sufficiently educated in Christian ideals. A minister may well spend his life in the effort to rear up a new generation of Christians who will instinctively repudiate the inequality of our social and industrial life. To-day we take the world as it is as the essential data: the gospel is an unrealized ideal, a vague program. It ought not so to be. For the Christian the gospel supplies the data: the world must be refashioned in accord with the Word. Preach this from the pulpit and you are likely to be thought visionary; teach it to the children and they will accept it as natural and in accord with their instinctive life.

There is an increasing number of young people, students many of them, who have been caught by the ideal of social and industrial democracy. They are not radicals, not visionaries, they

are practical, energetic folk filled with the power and hopefulness of youth. The Church is fortunate that has many of them; the preacher is under a great responsibility who has any of them. They are eager to study the ethical problems of industry. The gospel is real to them. They will be leaven in the inert lump of the Church's membership.

If the preacher has a considerable group of employers in his congregation, he can scarcely do a finer thing than to get them together, as the twenty British Quaker employers, whose program is now widely known, came together during the war to ascertain what their Christian profession demanded of them as employers of labor.¹ A study group of Christian employers who are as much in earnest over their religion as over their business has vast possibilities for the betterment of the industrial community.

This, then, is, in brief, the preacher's opportunity in the industrial situation. He must have knowledge, courage, patience, prophetic vision, apostolic fervor and educational skill. He will not remake his community in a year. He may even break under the pressure of social sins; but he will be engendering a spirit that will eventually "create a soul under the ribs of death."

THE CHURCH AND THE MINISTRY^{*}

Professor HENRY H. WALKER, Chicago

THIS volume is a revision of a volume first published in 1880. It constitutes what is probably the most complete review in one volume, from the Anglican standpoint, of all the evidence in Scripture and patristic literature bearing on the Christian ministry.

Apostolic authorship of the New Testament records is assured. John the Apostle wrote the fourth gospel, and Paul the pastoral epistles. The genuineness of Sec-

Theological Seminary, Chicago, Ill.

ond Timothy is especially emphasized. The author also assumes the Johannine interpretation of the person of Christ. The "finality" of his personality in turn involves other presuppositions regarding the institutions perpetuating his presence and representing his mind.

"A once for all delivered faith and a once for all covenanted grace associate themselves naturally with a once for all

¹ *Industrial Relations*—a summary of conclusions: obtainable from the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

² By Chas. Gore, Bishop of Oxford. Longmans, Green & Co., London, 1919. 9 x 5½ in., xxiv-22 Opp.

instituted society and a once for all established ministry."

The book before us is an elaboration of this view of the Church and its priesthood. Christ "instituted a society" through which alone men might relate themselves to him. From the beginning this "one great continuous body, the Catholic Church, makes a constant and unmistakable claim" as the institution of salvation. That which the Fathers assumed, that the New Testament itself teaches. Christ concentrated his ministry upon the few. "By his whole method" he "declared his intention to found a Church, a visible society." His sacraments are social institutions.

From the consideration of the Church the author passes quickly to the question of the ministry. Did Christ leave his Church to develop its own differentiated ministry, or "did he constitute its ministry also in germ?" Emphatically the latter. He established a "once for all empowered and commissioned ministry" in his apostles, an "office intended to become perpetual by being transmitted." No ministerial act is otherwise valid.

These fundamental principles are followed by a detailed examination of the evidence. Beginning with Irenaeus our author traces through patristic literature this authoritative ministry derived from the apostles and consisting of bishops, presbyters, and deacons. He then examines the testimony of the gospels and epistles which appear to support his thesis. He finds in the literature of the sub-apostolic age evidence implying the localizing of the authority of apostles, prophets, and teachers . . . while the title "bishop" was transferred from the lower to the higher grade of office. The volume naturally concludes with the invalidation of all non-episcopal ministries, and the reassertion of

the principle of apostolic succession as fundamental and as alone constituting a basis for the reunion of Christendom.

It is doubtful if Episcopacy can put forth a stronger argument for its claims than that found in this volume. It is a masterly work, even tho it be not convincing. Arguing backward from the Church of the late second century with its strongly accentuated ecclesiasticism, it is unquestionably possible so to interpret the New Testament in the interest of Episcopacy and of the doctrine of apostolic succession. It becomes evident that those who begin their investigation at this point, and with these pre-suppositions regarding the literature of the New Eestament and its interpretation will not soon modify their view of the Church and its ministry in the direction of Free Church opinion.

It is equally probable that those who begin their investigation with the New Testament, by submitting its literature, and the traditions regarding the authorship of the same, to a more thorough-going investigation, and by applying principles of interpretation broader and more human than those involved in equating New Testament teaching with Nicene theology will not soon be attracted by a view of Christianity which makes Jesus the founder of an ecclesiastical system as fixed and unbending as that of Judaism, an "official ministry," "representing divine authority," heading up in the Episcopate "the center and life and head of all authority" in faith as in life. It was just such "authority" as this which lead those "men of impatient and undisciplined zeal," as our author dubs men of the puritan spirit, to break away from the bondage of seventeenth century Anglican Episcopacy, and to reinaugurate an era of apostolic freedom.

COMMENT AND OUTLOOK

BY E. HERMAN, OUR LONDON CORRESPONDENT.

The American Preacher in England

Once more the City Temple is pastorless. Dr. Fort Newton, after a ministry of less than two years, has returned to America, and his departure has given rise to a sterile discussion as to the chances of American

preachers in England, Dr. Newton himself suggesting that national prejudice was largely responsible for his comparative lack of success. This, however, was scarcely the case. Dr. Newton began his pastorate under singularly unfavorable auspices. He

came to a sharply divided church. Only a small section of the membership concurred heartily in the invitation, and the public was under the impression that the affair had been engineered by a few clever wire-pullers. Taking these circumstances into account, Dr. Newton, so far from having failed, has succeeded to a remarkable extent in winning the affection and respect of a large constituency. His view that the American preacher has a stark wall of prejudice to break down and that his English brethren in the ministry tend to look at him askance has met with warm and unqualified denial, the only man of note who ventured to agree with him being Dr. F. B. Meyer. Dr. Meyer thinks that the American preacher fails in England again and again because his preaching is topical and rhetorical rather than constructive and expository, and because he largely lacks the patience and the skill for that quiet pastoral work which is the English minister's strength. But most sensible people are agreed that it is precisely because he is trained on other lines and gifted in directions other than those of his English brother that the American preacher makes a unique contribution to the religious life of England.

An English Preacher's View

In connection with Dr. Newton's resignation and his story of an intended ministerial boycott on him when he first came to England, the views of Rev. Sydney Berry, of Carrs Lane Chapel, Birmingham, who is being talked of as a possible successor to the City Temple pulpit, are worth quoting, as representing the majority of English ministers:

"I don't know what evidence Dr. Fort Newton has for his statement," said Mr. Berry, "but I move about amongst ministers a great deal, and I have never heard the slightest suggestion of an attitude of the kind indicated by him, or, indeed, of anything except the most active good will

as regards Dr. Fort Newton and American preachers in general.

"I am continually having American preachers in my pulpit at Carr's-lane, and, as far as I know, there is nothing but warm sympathy with the movement in our churches to tighten the bond of affection and understanding between Great Britain and the United States. I cannot help feeling that Dr. Fort Newton is attaching a little too much importance to what, I am convinced, must have been a very small movement."

From Edinburgh to New York

By the time these notes are in the hands of readers of the REVIEW, Dr. John Kelman, Scotland's premier preacher, will have entered upon the pastorate of Fifth Avenue Presbyterian Church, New York. To those who knew Dr. Kelman in his early days, when he was famed as the student's preacher, and swayed the heart of youth as few have ever swayed it, it must have seemed that his ministry as colleague and successor to Dr. Alexander Whyte had lost in swing and daring what it had gained in depth and maturity. His experiences as chaplain at the front have, however, reenlisted him, heart and soul, for spiritual adventure. "In all good preaching," he says boldly in his Yale lectures on *The War and Preaching*, "there is a certain element of wildness." And again: "No man who is not prepared to shock a number of excellent people is fit for the kingdom of heaven." One wonders whether the "excellent people" of the Fifth Avenue Church are prepared to be shocked!

The Future of Zionism

Dr. MacInnes, the Anglican bishop in Jerusalem, speaking recently at the Church House, Westminster, had some sane and enlightening things to say about the prospects of Zionism. Briefly, he does not consider Zionism to be anything like a solution of the Jewish problem, and points out that during the twenty odd years of its existence it has not succeeded in winning the allegiance of more than a

comparatively small section of the Jewish people. He holds that the British government has put the Zionist party in a very difficult position, because it had made quasi-promises which it is quite unable to fulfil. There is the existing non-Jewish population of Palestine to be considered: what is to become of the Christian and the Moslem sections of that population in the event of the establishment of a Zionist State? The plain truth of the matter is that the Zionists have irritated the people of Palestine to such an extent that in the bishop's opinion it would be impossible for the British, or any other government, to establish a Jewish State in Palestine without an army of at least 50,000 men to keep order. These things needed to be said, and it is well that they should have been said by one who believes in the ultimate restoration of the Jews to Palestine as Dr. MacInnes does. And whatever one's belief, the facts forbid any such hopes as the Zionist leaders are entertaining.

Village Life in Denmark

Bjornson was wont to declare that the Danish peasants are the most enlightened peasants in Europe, and Miss Edith Sellers, who has recently visited Denmark, adds to this eulogium that they are also easily the most happy and prosperous. She contrasts the dullness and sordidness of English village life with the alertness and cheerfulness which makes the atmosphere of a Danish village so delightful.

"I was never in a Danish cottage where I did not find both newspapers and books, and I never came across a Danish peasant who did not know more about England and her colonies than any English agricultural labourer I have ever met."

Nor is it only in science and politics that these peasants are interested, but also in history and literature. Two main factors contribute to this result—the village meeting-house and

the peasants' high schools and agricultural colleges. The village meeting-house provides the social center so sorely lacking in English village life. It includes a library and lecture hall, and it is noteworthy that university professors and politicians are always available as free lecturers. The high schools are quite unique to Denmark. Every year some ten thousand students, one-third of whom are agricultural laborers, spend the "dead" months at these high schools, coming back to their village at the end of the session to spread the light and try by lecturing and leading in debates to teach their comrades what they have learnt. A charge of £8 for board, lodging, and tuition is made at these schools, and the average peasant-student can afford this; for, thanks to the excellent training at one of the agricultural colleges, he finds himself comfortably off, notwithstanding the untoward climate and sour soil that he has to contend with. Certain it is that Denmark can give valuable "tips" to nations confronted with the work of reconstruction. As far as England is concerned, at any rate, the first step must be the regeneration of her village life.

The Fallacy of the Theorist

Bishop Gilbert White, who recently completed thirty years' work in tropical Australia, relates a typical instance of the professorial arrogance and stupidity that is so characteristic of the German scientific mind today. Some years ago a noted German anthropologist visited the famous mission settlement at Yarrabah, where the aborigines of Australia have proved themselves capable of quite remarkable mental and spiritual progress, and asked to be allowed to measure the natives' skulls. Having done so, he turned to go. "But will you not come into the school, and examine the children?" urged the superintendent of the mission. "They

actually do the same lessons as the children in the white schools." "No," said the professor, "I don't want to see them. I know that they are incapable of learning anything; I have measured their skulls." The superintendent then urged him to view the steam engine run by two aboriginal boys. "No," was the reply; "they cannot possibly understand machinery; I have measured their skulls." Once more the superintendent tried to move him, asking him to listen to the mission band, which was noted for its musical excellence. "No," came the reply once more; "they can't play; I have measured their skulls." This obtusely theoretical attitude, with its total lack of imagination, humor, and humanity, goes far to account for the Germany of 1914.

Islam in China

Comparatively few general readers are aware that there is in China a Moslem element of about eight millions—a number several times the total of professing Christians—with an interesting literature of its own. Among the curious Scriptural interpretations in which their writings abound is one regarding Adam—who, by the way, is credited with having known Mohammed's name and made a pilgrimage to Mecca. Adam is pictured as adducing two reasons why Mohammed is superior to him: (1) Because his wife escaped the wiles of the temper; (2) because, since Mohammed was proof against the blandishments of the devil and conquered him, his satanic majesty had, perforce, to become a Moslem. In their strictures upon New Testament doctrine we come upon an objection to the doctrine of atonement, in its crude popular interpretation, which sounds strangely modern. Seeing that God

can forgive men's sins, why should he not forgive them without Jesus being put to death? Moreover, as it is said that Jesus is God's Son, could it be right to slay his son to save the world? Here is a typical illustration of that misapprehension of Christian doctrines which is equally at the base of Eastern prejudice and Western unbelief. To explain the true meaning of these doctrines and so give them their chance with men of good will the wide world over is the most effective apologetic.

Oriental Research in Palestine

The American School of Oriental Research in Jerusalem, which has been closed during the war, since the end of 1914, has now been reopened. The director, Prof. Wm. H. Worrell, reached Jerusalem Oct. 7 and is now on duty. It is expected that before the end of November he will be joined by Prof. A. T. Clay, of Yale University; Dr. W. F. Albright, of Johns Hopkins University, and the Rev. Dr. John P. Peters, of New York City. Negotiations have been carried on in London with the newly formed British School of Archeology in Palestine, which will result in a close affiliation between the two schools and hearty cooperation in all enterprises. Also as a result of negotiations carried on in Paris by the American representatives the French may establish a similar school which will be included in the affiliation. The director of the British School is Prof. John Garstang, of Liverpool, assisted by an able staff. As soon as political conditions warrant, the American School will erect on its property its first building with the \$50,000 given for the purpose by the late Mrs. James B. Nies, of Brooklyn.

Editorial Comment



No vacations is a hard saying and a harder experience. Without vacations one wears out prematurely. Sleep, our nightly vacation, is a repair shop for the daily wear and tear of flesh and blood. Even **No Vacations** inanimate things need vacations. Bows must be unstrung betimes to preserve their elasticity. An old-time shoemaker told the present writer that two pairs of shoes worn on alternate days last as long as three worn every day.

Yet there is no vacation in war (Eccl. 8:8), whether with bodily or spiritual foes. The enemies of mankind—"The devil and his angels"—always on their job, impose its counterpoise on the soldiers of God who would beat them at it, never off guard, yet never fatigued, ever reinvigorated by the daily inflow of a divine life. Centuries before Holy Scriptures taught this an ancient Greek myth illustrated it. Antaeus, a giant son of the Earth-goddess, was invincible. Felled often upon the bosom of his mother Earth, he sprang up reinvigorated by contact with her, and discomfited his foe. "They that wait for Jehovah shall renew their strength" (Isa. 40:31). Such waiting, watchful, prayerful, takes no vacations. "Pray without ceasing" (1 Thess. 5:7) is its watchword, tolerating no break of contact with our source of strength in God.

This habitual attitude of the soul toward God, like our attitude toward any other object of affection, is ever disposed to express itself in action. It welcomes the set times of private devotion and public worship as opportunities to make the most of in effectual prayer (James 5:17). Too many half-hearted Christians, not habitually prayerful, regard prayer as a duty that may be discharged regularly or irregularly as convenience dictates. Such prayer is formal, joyless, ineffectual, unanswered.

"The devout members of our church" is a sadly significant and common phrase, testifying to the partial paralysis of the Church's spiritual power by the neglect of constant prayerfulness by the undevout. Assuredly there is no obligation more imperative on every pastor than to inculcate on his flock what Paul urged on his church in Ephesus (6:18)—"Praying at all seasons in the Spirit, and watching thereunto."

Let coming years be consecrated henceforth to this fundamental work of Christian endeavor. Let there be for this an auspicious observance of January's opening week of prayer.



By a curious coincidence American Presbyterians and British Anglicans are restricting the functions of women in the Church. In a recent issue of *The Presbyterian*, Professor Warfield, of Princeton Seminary, **A Wornout Gag** maintains that "women are to keep silent in the church; they are not even to ask questions; for it is indecent for a woman to speak in church." Citing 1 Cor. 14:34-37, he affirms this as "the universal law of the Church, and the commandment of the Lord."

An egregious fallacy ditches the veteran Professor's elaborate argument. It ignores the fundamental differences in the status of Greek and of Hebrew

women—the subjection of the Greek, and the freedom of the Hebrew. *E.g.*, Deborah the prophetess judged Israel, raised an army, and marched with General Barak to victory (Judges 4:4-16). Anna prophesied to the people in the temple (Luke 2:36-38), and Deacon Philip had four maiden daughters who prophesied. To prophesy meant to preach, exhort, rebuke, admonish, comfort.

Professor Warfield bases his argument not only on Paul's injunction but also on the difference in sex, the relative places given the sexes in creation, and the history of the race in Eden. Paul refers to that in 1 Tim. 2:12-14. The fundamental grounds on which his injunction rested are utterly different.

Greek civilization secluded women, and gave freedom out of doors to none but prostitutes. These were on the streets of every city, especially numerous in Corinth. Chaste women were therefore exhorted to be "workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed" (Titus 2:5). The inequality of the sexes in Greece, which Professor Warfield deems fundamental in humanity, is far from Christ's idea presented in Paul's letter to the Galatians, 3:27, 28. "Baptized into Christ ye did put on Christ. . . . There can be no male and female, for ye all are one in Christ Jesus."

From the Greeks we derive philosophy, art, and letters; religion and the Church of Christ from the Hebrews. The freedom of Hebrew women is manifest in our schools, pulpits, public platforms, and is soon to be written into the Constitution of our Republic. To what can Professor Warfield's philippic against it better be likened than to Mrs. Partington's attempt to sweep back the Atlantic with her broom?



OCTOBER brought us a welcome visit coupled with a mild surprise. The Rev. M. E. Aubrey, special delegate from the Free Church Council of Great Britain to the Federal Council of Christ in America, presented the plans of that body for an international celebration of the Mayflower tercentenary in 1920. He said that he had found the American churches most favorably disposed to unite in the Mayflower celebration, altho far behind the English in the extent of their preparations. Not so. Our British cousins are only speeding their preparations to catch up with us. We began years ago. Until the armistice in 1918 they were fighting for the life of the British Empire, and could give attention to no other interest. To-day they and we are engaged with equal energy in promoting a memorable celebration of the Mayflower's Pilgrims.

"There is in Great Britain," said Mr. Aubrey, "deep and earnest longing for such a celebration as shall bring the churches of the two nations closer together. By emphasizing their common origin we hope to make this a truly international occasion. We need to go back to the true sense of social and moral values for which the Pilgrims stood. Our aim is not merely to rake up from the past the half-forgotten details of a great story. We want most of all to recapture the spirit of those hardy pioneers. We want to partake of their sacrifices, their adventures, their fortitude. We want a new note of appeal to the sacrificial and the strenuous."

This is already ringing in our Inter-Church World Movement to christianize America and the world. Auspiciously is it seconded by the preparations now making to celebrate in 1920 the sailing of the Pilgrims from the old world in 1620 to find spiritual freedom in the new. Every sincere eulogy of those spiritual heroes is a tacit pledge to follow their faith, share their spirit and carry through our great adventure, despite its costs, as they carried

theirs. Only thus we won our recent foreign war. More perilous is our domestic war now raging. The spirit of anarchy thunders through the land its threats to overthrow the democratic government of law organized in the cabin of the Mayflower. To whom shall we look for our standard bearer under the divine Captain of our salvation but to

"The Pilgrim race revered,
The men who set faith's burning lights
Upon the everlasting heights
To guide their children through the years of time."

PRAYER—CONFIDENT AND TRUSTFUL¹

OSTENTATION and fluency are the two faults which Jesus notes in the prayers of his contemporaries (Matt. 6:5-8), and both were due to a wrong idea of God. The former was specially a Jewish vice; it is the temptation which besets a highly organized religion. The latter (verse 7) Jesus calls a "pagan" temptation—the chattering of prayers, as if saying prayers by rote had any effect upon a real God. He does not prohibit public prayer, but he insists upon inwardness, upon absorption in God, as the true atmosphere of prayer, when he bids men go into their private rooms and shut the door. Prayer is killed by any intrusion of thoughts about the impression we are making upon other people. Also, it is killed by lavish verbiage; and so he gives the disciples the model of a short prayer, he reminds them that God does not require information and that he is a Father—not a Deity who needs to be wakened up to the needs of his worshipers. It is striking that the one petition which Jesus seems to realize might be specially difficult is that about forgiveness. He adds a word of stress upon it (14-15). It is the hard heart, the inhuman temper, the tension of vindictiveness, which he singles out as the main obstacle to Christian prayer. And warning against these runs through all his teachings.

Another passage (Luke 18:1-14) deals with the temptation to give up

prayer, or at any rate to pray listlessly. At times God may seem to be no more than an indifferent judge, careless of our interests as we suffer. But it is not really so. Jesus assures us that God has our interests at heart. "I tell you," he says, "God will not let you be overborne or crushed." He is certain of God. But when he looks at human nature he is not so certain. "When the Son of man cometh, shall he find faith on the earth"—faith, that is, a confident prayerful trust. Under the trials of life, when the good seems at the mercy of the evil powers, it is only too easy to "faint"—that is, to lose heart and hope, to give up prayer altogether. Thus Jesus reverses our ordinary view. We are more certain of ourselves than of God, sometimes; he is always more certain of God than of us.

The story of the Pharisee and the tax-gatherer illustrates the thought of absorption in God as the atmosphere of true prayer. The comment on the parable of the unjust judge carries on the teaching about vindictiveness as a hindrance to prayer; for in hardship we may not only blame our opponents angrily, but blame God for delay and indifference to our wrongs. But this second parable shows that no one can truly pray who is complacent, thinking all the time of his own merits as compared with those of his fellow-worshipers. A really praying man has neither leisure nor inclination to criticize his neighbors.

¹Matt. 6: 5-15; Luke 18: 1-14.

The Preacher

Yesterday's Prayer—A Reverie

I CAN NOT pray to-day the prayer I prayed yesterday. I can recall its terms but I can not know again its impulse and motive, its vision and spirit.

The feeling which seized me as I saw the children going back to school after the summer vacation, with text-books and note-books under arm, and thought of all they were and stood for, and all they would have to deal with and do in the new world to which they would belong, was one of profoundly yearning yet glowing interest. I realized that the world in which they would act and by which their action would be conditioned would unfold to them gradually, and seem to them natural and their own, and not appear to them so new and changed as to us who knew the old order that is passing. Yet, glimpsing in hopeful vision that new world in which their lives would be set and realizing the vast significance of the change in process, prayer rose from throbbing heart to tremulous lip for the divine blessing upon them and the world they would make and be which brought me into such vital and uniting sympathy with them and that "world to come" which is ever coming, and so clearly coming through the hurtling events and startling changes of these days, that something of the prophet's calm and strong assurance came to me and crowned the heart's outpouring with apocalyptic feel and forecast.

But I can not pray that prayer to-day, can not feel its emotion, can not compass its warm lyric utterance. Its repetition to-day, with the recasting and expansion which would be inevitable, would be like a reverie that had lost itself in a dissertation.

That prayer belongs to yesterday and can not be carried over into to-day. It does indeed belong to my life, was its utterance and expression, indicating its range and reach, and denoting its interest and hope, and I may be grateful that my life thus burgeoned; but whatever it meant in my life it was by being prayed yesterday.

So with other prayers and other experiences of prayer. They were the highest reaches of the spirit and awoke the grandest thrills my soul has known, carrying the surest faith in the spiritual order and the investment of the world with the presence, power, and grace of the heavenly Father, and leading into the deepest communion therewith; but they can have no repetition.

Thus the experiences of prayer align themselves with other spiritual experiences, and, whatever effects of spiritual strength and habit they may have brought and wrought, they have their several places in the calendar of time and must be new-born with each day. Not realizing this, pained surprisal befalls when words on which we had mounted as on eagle wings to sublimest consciousness in a secondary and repeating use leave us at the low level of a mere intellectual exercise.

So, in this relation as for other good, the prayer is appropriate—"Give us this day our daily bread"—our daily portion of the bread of life, our daily converse with God, our daily lesson in the life of the spirit, our daily baptism

into "the kingdom and patience of Jesus Christ," our daily communion with all the struggling and aspiring life of the world through the God and Father of all.

The Gardener

THE LABORATORY METHOD IN HOMILETICAL STUDY

The Rev. EDWIN H. BYINGTON, Gordon Bible College, Boston, Mass.

EVERY minister recognizes the need of improvement in his pulpit work not only for his immediate usefulness but also for his future. If he looks forward to a long pastorate in his present field, he recognizes that what sufficed at the first will not answer as the years roll along. When he began he had the advantage that goes with a new voice, a delivery that holds the attention because unfamiliar, a method of presenting truth that attracts because of its freshness, and an appeal that strikes chords long silent. "He is so unlike our previous pastor," they say. In time this wears off. The voice comes to have more of soothing cadence than thrill; the gestures repeated seem mechanical, the method of treatment has little surprize, and, in fact, can often be anticipated. It grows harder and harder to hold the attention to make a deep impression; to stir the heart; to win the will. What has become of that enthusiasm over those first sermons? He is really preaching as well as ever, but his pulpit effectiveness is diminishing. The plain fact is that a minister must improve in his preaching if he is to hold through the years the pulpit power he had at first.

Similarly, if he desires a change and wishes a larger field, he must improve his pulpit work. The

average church committee or congregation forms its estimate of a candidate mainly from the impression he makes upon them in the pulpit. This is the reason why sometimes a man who has had an unsuccessful pastorate secures a more attractive position, while some successful minister is rejected. His pulpit work made a better impression and he secured the promotion. A preacher must improve steadily or expect to have a diminishing satisfaction in preaching and lose the choice opportunities.

What shall he do to increase his pulpit effectiveness? He can not get "a Sabbatical year" for study and refreshment as do some teachers. He can not afford to engage some homiletical expert to criticize and suggest better ways of preaching. How shall he keep from getting "stale"?

The laboratory method in homiletics, as fashioned and introduced into the theological department of Gordon Bible College, Boston, has the advantage of easy adaptation to home study by the minister already in the active pastorate. The pastor's study may be made a laboratory almost as satisfactory as the divinity hall classroom. By working along the same lines the preacher, by reason of his experience, may gain as much as, or more than, the theological student.

As the name indicates, the method

is based somewhat on ways in vogue in the scientific schools. Its essential character appears in the statement of the head of a technical school concerning his own work: "We first require a student to learn how to take apart each kind of machine that he may know how it is constructed, and then he must learn how to build it up." The Gordon course in homiletics begins by setting its students to the task of taking apart the best sermons that they may discover for themselves how these are constructed, and thus learn at first hand what are the fundamental principles that should guide the preacher in the production of his sermons. This is distinctly a laboratory method and consists of a course in analytic homiletics and then of a course in synthetic homiletics. As the latter is simply a sequel of the former, and as the minister has weekly practise in it, only the course in analytic homiletics will be described here.

The course in analytic homiletics approaches the subject along three lines. The first is the study of the individual sermon by itself. The laboratory material for this purpose was supplied in *The World's Great Sermons*, which each student secured for his own desk. In this set of convenient little books are one hundred and thirteen sermons, the work of as many different preachers from the fourth century to the present time, most of them of course being of recent date. The list includes most of the men recognized as the great preachers of Christianity, with the sermon of each man that is accounted, his greatest or most characteristic. While all these sermons were used, a score were selected as the most distinct examples of as many different types of the homiletic art and as best revealing the basic principles of good sermonizing. Especial attention was given to these.

To the students were given twenty-

five questions which they were to apply, to every sermon studied, as tests of its sermonic qualities, just as re-agents are used in a chemical laboratory. Each student working over the sermon assigned was to make his own analysis and embody his conclusions in a paper. It was to be analysis, careful and correct. This is the vital point of this method. Common criticism of a sermon is easy and of little value, while an exact analysis is difficult but worth the effort. The first day the assignment to the class consisted of that sermon in the whole series that was the clearest and strongest illustration of a textual sermon. In like manner on successive days were studied and analyzed illustrations of the expository sermon, the topical, the one appealing especially to the intellect, the one to the will, to the emotions, to the conscience. Other days were given to the sermons that revealed the most effective use of illustrations, or quotations, or Biblical allusions, or sermonic strategy, or dramatic development, each after its own kind. The sermons were studied as wholes, yet always so as to observe one particular part and to notice how it was combined with other parts to secure the best results. Introductions were compared with each other and so were conclusions. At one session every student was required to bring a list of the ten sermon themes out of the one hundred and thirteen that seemed the best in their relation to their texts, in their phrasing, in their value to the preacher, and their effect on the public. These were examined together to discover the essential qualities of good sermon themes. Variety in the work was secured by a debate: Resolved, that Lyman Beecher's sermon, appealing mainly to the intellect, is superior to Talmage's sermon, appealing mainly to the emotions. The affirmative was taken by the men and

the negative by the women who constituted about one-half of the class of thirty. Always the aim was to have the student find out for himself how good sermons are fashioned rather than to learn it from the lips of the lecturer.

The second line of this course in analytic homiletics recognized the added aspect of personality in preaching. Some of the greatest preachers were selected, men of different types, such as Robertson, Bushnell, Spurgeon, Brooks, Beecher, Moody. Each member of the class was required to make a special study of one of these, examining his sermons with special reference to his life, religious experiences, and work. In this branch of the course the college library was the laboratory, supplying the lives and writings of these men. This analysis was more difficult and broader in its scope, but it was expected to be not an impression, but a thorough and discriminating analysis.

The third line of analysis was conducted under the conditions of public delivery. Each student was expected to bring an analysis of a sermon which he had heard in a Boston pulpit recently. He was not allowed to name the preacher, that there might be perfect freedom in making and reporting the analysis.

In all three lines of analysis the student was not expected to express his agreement or disagreement with the preacher nor to state whether he personally liked the sermon, nor was he to summarize the substance of the discourse. It was to be an analysis of its structure, a critique of the kind of material in it, and especially the way in which that material was used. In many cases he was required to draw an outline on paper in which lines would indicate the structure of the sermon and the relation of each part to the text, the theme and the other parts of the sermon.

While the primary aim of this course in analytic homiletics was to enable the student to discover for himself the various elements in a good sermon and to realize how they were combined to make an effective whole, it had added cultural results. He came to know the great preachers and the characteristics of their work, and to have a measure of intimacy with some of them. As the student in art or music familiarizes himself with masterpieces in his line and thereby almost unconsciously has his ideals and standards raised, comes to feel instinctively what good work is and himself is quickened to better effort, so familiarity with the master preachers and the best products of their hearts and minds is in itself an education and an inspiration.

Such work does not produce results immediately available as does direct sermonic preparation, but it does lay foundations upon which finer and loftier sermon structures can be built in the days to come. It is slower and harder work than reading lectures by eminent men on the subject of preaching, even as endeavoring to find and follow a mountain trail is more strenuous than travelling a well made road; but it has its advantages. There is a bit of the spirit of adventure in it, the zest of exploration, the joy of discovering for one's self how that man on the hill crest managed to reach that point.

It tends to avert the danger of adhering to that particular type of sermonizing which some well-known preacher practises or some favorite teacher advocated. It used to be said that you could always recognize the graduates of a certain theological seminary by their sermons, so marked was the imitation of a great teacher there.

Even more is it a blow to the preacher's besetting sin, that of following the line of least resistance. Se-

lecting each week the theme that appeals most strongly, treating it in the manner most natural to us and thus the easiest for us, moving toward the most conspicuous point on our horizon, we soon are seen to be moving in ruts. Who can make marked progress while running in ruts? No man can honestly and thoroughly analyze many great sermons and be contented in his own ruts. He is bound to get out of them.

Strange as it may seem, the analysis of other men's sermons becomes a mirror in which we preachers can see ourselves very distinctly, see ourselves as others see us. As we analyze we discover defects, and then suddenly it dawns over us that the same defects inhere in our own preaching and nothing makes our faults so intolerable to us as the sight of them in others.

Our analyses bring before us the great value of certain features of good sermons that we had allowed, unconsciously, to fall into disuse. We had forgotten how important they were. It was simply carelessness. Now we take them up again and they freshen our preaching and perhaps make it more powerful.

Then, too, it raises the question in our minds whether we may not attempt what we had supposed to be out of our reach, something for us utterly impossible. We see it in another. Why not in us? We have more courage to launch out into the deep of larger sermonic attempt instead of hugging too closely the shore of our natural aptitudes.

Perhaps the greatest value of this analytic study of strong sermons is a growing realization of the wonderful possibilities in the art of sermonizing, that it is more than being able to give an interesting talk or make a good address, that there is no nobler art nor one which so deserves and requires the best work a man can give.

Those who do not have *The World's Great Sermons* can use for their analysis other selected sermons such as *Modern Sermons by World Scholars*,¹ or the sermons which appear from month to month in this REVIEW. There should be, however, great variety.

Do not make a special analysis of the general sermonic work of one man until many sermons of different men, and sermons of markedly different type, have been analyzed. Those who have Kleiser's set might follow the selections used in the Gordon Theological course:

Textual, Newman Hall's; topical, Stalker's; expository, Drummond's; aimed at intellect, Lyman Beecher's; aimed at emotions, Talmage's; aimed at the will, Taylor's; aimed at the conscience, Bourdaloue's; conversational, Spurgeon's; literary, Lorimer's; oratorical, Gunsaulus'; imaginative, Simpson's; biblical, Mason's; devotional, Wagner's; dramatic, Park's.

The following is suggested as a guide in the laboratory work of a home course of study in analytic homiletics.

THE LABORATORY WORK ON EACH SERMON: 1. Draw a line plan of the sermon in the form of a geometric figure (or as a tree, shrub, or vine) which will disclose its structure and the relation of the parts to the text, to the theme, and to each other.

2. Indicate the three paragraphs which excel respectively in vigor and value of thought, in literary merit, in spiritual power.

3. Write out the six most telling phrases or short sentences.

4. Write an analysis of the sermon, from 500 to 1,000 words in length. (In this do not express agreement or disagreement with the teachings of the sermon, nor whether you

¹ Both series published by Funk & Wagnalls Company.

like it personally. Do not write a summary of its contents. Do not give categorical answers to the questions below but let them simply indicate points to be considered in the analysis. Use them as tests and thus discover the constituent elements of the sermon, their quantity, their quality, their combination, &c.).

(1) Textual, topical, expository sermon?

(2) Aimed at intellect, will, emotions, or conscience?

(3) Conversational, literary, oratorical?

(4) Unity, symmetry, clarity in structure?

(5) Text well chosen, fairly treated?

(6) Theme, appropriate to text and sermon, clear, arousing curiosity, trenchant, suggestive?

(7) Introduction interesting, challenging attention, incidental or fundamental to the development of the sermon?

(8) Philosophy sound, logic clear and cogent, statement of facts accurate.

(9) Development of subject progressive, meandering, radiating, monotonous, repetitious?

(10) Conclusion comprehensive, climactic, personal?

(11) Use of Biblical illustrations, quotations, and allusions?

(12) Use of illustrations, quotations, allusions outside the Bible?

(13) Use of exclamation, interroga-

tion, alliteration, epigram, allegory, hyperbole?

(14) Use of pathos, humor, ridicule, sarcasm, invective?

(15) Use of the imagination?

(16) Vocabulary, simple, abundant, correct, effective?

(17) Sentences clear, concise, vigorous, balanced, beautiful?

(18) Sermon interesting, suggestive, impressive, stimulating, thrilling?

(19) Wherein lies its greatest strength and what is its most marked weakness?

(20) What its probable effect on the average audience?

Illustration of line drawing, showing structure of sermon by Dr. Henry Van Dyke in *World's Great Sermons*, Vol. 9, Page 233.

1. The text: "How much then is a man better than a sheep?" Matt. 12:12.

2. The theme: "The Meaning of Manhood."

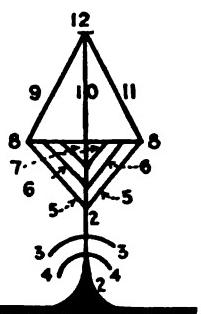
3 & 4. Materialistic and commercial views rejected.

5, 6, 7. Accepted support: "Likeness to God," "Communion with God," "Immortality."

8. The Christian conception of manhood thus reached.

9, 10, 11. This conception needed that we may (9) understand sin, (10) love our fellow men, (11) approach God and higher life.

12. Christ, through whom these are obtained and true manhood reached.



The Pastor



A UNION SERVICE

The Rev. J. H. OLSTEAD, Homer, N. Y.

TEMPERANCE reform was not the only cause which was speeded up by the war. Church union found a new goal from which it will go on to other flying goals. One instance of how the denominations came together in camp came under my notice.

A religious secretary came into our Y. M. C. A. tent at Camp Mills one forenoon and said to the writer, who was taking the trick at the desk: "Can you go over to the new swimming pool at one o'clock? Two soldiers wish to be immersed before going overseas. I have secured the privilege of using the pool for that purpose."

I was on hand at the appointed time. There were four Christian workers in the company walking over to the swimming pool which had recently been opened to the soldiers—Religious Director Taylor, a Baptist layman from Rochester; Rev. Mr. Zimmerman, a Methodist minister from the vicinity of Pittsburgh; Chaplain Smith, a minister of the Christian Church whose home was in the south, and myself, a Congregational clergyman from central New York. With us went the two candidates for baptism—Private Elijah, a Methodist from Topeka, Ind., and Private Florey, a Baptist from Kimball, Ind. The Methodist like his Baptist comrade desired baptism by immersion.

The bath house was built around the pool, which was 40 x 100 feet, in an open court exposed to the rays of the August sun.

First, the company entered the bed-

room of the attendant where a real union service was held. There was Scripture reading, a short address, and prayer. All were deeply in earnest striving to bring help to two young soldiers who were ready to uphold the banner of the cross before following the flag of their country to a foreign shore. The Methodist minister waived the opportunity of performing the rite, and it was finally decided that the layman who had done religious work of all kinds in the Boer War and elsewhere should baptize the men.

When all were in readiness the caretaker of the pool came out with a big megaphone and gave orders for all to leave the water for fifteen minutes while a service was being conducted. The soldiers who thronged the pool quickly obeyed and stood by interested, decorous, and reverent spectators even if they were robed in the habiliments with which nature had endowed them. The two candidates were clad in their soldier rain-coats while the one who officiated wore a suit of fresh underwear.

I do not know whether Uncle Sam is a Baptist or not, but I do know that these three men entered the shallow end of his pool where the baptism took place. The three of us by the side of the water assisted by leading in prayer and song. From the water they retired to dress and the tank was quickly filled with the fine physical forms of the American soldiery.

Later we gathered in the bed chamber for the closing part of the

service. The Methodist pastor, with manual in hand, received one of the soldiers into his own church, from which he would grant him a letter to the church in Indiana. The name of the other man's pastor was taken and a letter sent acquainting him with the fact of the conversion of this member of his congregation.

As we went from that peculiar service in that peculiar place I am sure we all felt that the prayer that we might all be one had been answered.

Bill for Army Chaplains' Corps

The organization of the permanent army is now under consideration in Congress, and with a view to placing the chaplains in the new regular army in a position to do their work most effectively the General Committee on Army and Navy Chaplains, of which Bishop William F. McDowell is chairman, after consultation with many experienced chaplains, has prepared a bill designed to provide suitable organization for this branch of the service. The bill was recently introduced in the Senate (S. 3351) by Senator Capper and in the House (H.R. 10477) by Congressman Hull.

The text follows:

"A Bill to create in the Army of the United States a Corps to be known as the Corps of Chaplains.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there be, and hereby is, created a corps in the Army of the United States to be known as the Corps of Chaplains.

"Sec. 2. That said corps shall consist of all chaplains now holding commissions, and all who may hereafter be commissioned in the military service of the United States, and shall be administered by a staff of three chaplains fairly representing the religious forces of the country.

"Sec. 3. That the President is hereby authorized to appoint, by and with the advice and consent of the Senate, chaplains in the Corps of Chaplains at the rate of (including those chaplains now holding commissions) one for each one thousand two hundred commissioned officers and enlisted men authorized by law for the Military Establishment of the United States.

"Sec. 4. That the chaplains authorized by this Act shall have rank, pay, and allowances as follows: Five per centum shall have the rank, pay and allowances of colonel; 10 per centum, the rank, pay, and

allowances of lieutenant colonel; 15 per centum, the rank, pay, and allowances of major; 45 per centum, the rank, pay, and allowances of captain; and 15 per centum, the rank, pay, and allowances of first lieutenant.

"Sec. 5. That no person shall be commissioned under the provisions of this Act who is over thirty-five years of age, and who has not passed the examination required for appointment as chaplain in the United States Army, and all commissions shall be provisional for the term of two years, except that any clergyman who shall have served during the period of the recent emergency as chaplain in the Army of the United States shall be eligible for appointment on his Army record, without regard to age, the requirement of provisional service, or examination respecting mental qualifications.

"Sec. 6. That all laws and parts of laws in conflict with the provisions of this Act are hereby repealed."

The General Committee on Army and Navy Chaplains, representing practically all the Protestant denominations, earnestly appeals to all church members and all who value the moral and religious welfare of the men in the Army to write at once to the Chairman of the Committees on Military Affairs of the Senate and House (Hon. James W. Wadsworth, Senate Chamber, and Hon. Julius Kahn, House of Representatives) as well as to their own representatives in Congress, mentioning the bill by its appropriate number, expressing their sense of its importance and urging favorable consideration.

Safe Investments for Ministers

The Savings Division of the U. S. Treasury Department calls attention as follows to a communication to *The Churchman* by Theodore H. Price, a well-known authority and writer on financial subjects:

"For many months newspapers and periodicals have been filled with the scandal of bogus oil stocks and other fake securities which have been offered to the general public. Unfortunately a class of citizens not generally supposed to have the weakness of the speculator have frequently been the victims of the stock faker and swindler. The editor of *The Churchman*, interested in the inroads made by the get-rich-quick broker into the savings of churchmen, asked Theodore H. Price for some advice to widows, school teachers, the clergy, and similar classes in the matter of investments.

"Mr. Price's letter to *The Churchman* follows:

"I have your letter of June 3, asking me to send you "from fifteen hundred to

two thousand words for *The Churchman*, giving a little instruction to widows, school teachers, the clergy, and 'such' on how to avoid the snares that are laid for them in the literature that they receive describing investments that are alleged to pay fabulous returns."

"I need not use fifteen hundred words to comply with your request. This brief letter, which you are at liberty to publish, will be sufficient.

"There is an old maxim which says that "The man who is his own lawyer has a fool for a client," and the common sense thus expressed is applicable in every relationship of life. If a clergyman is in poor health he should get the advice of a physician and pay for it; if the water pipes in his house need repair he sends for a plumber; if he wants to build a house he employs an architect; and if he has money to invest he ought to seek the advice of some man of reputation who specializes in investments. If he fails to do this, he is almost certain to make a mistake and lose money.

"In the congregation of nearly every clergyman in the United States there is at least one hard-headed business man who is competent to give advice with regard to the investment of money, and there are throughout the United States a number of high-class, conscientious banking houses whose business it is to select good investments for their clients. Almost any of them would be glad to give a clergyman advice.

"Fraud, when it is discovered, can be punished under laws that legislators may pass, but all the laws that can be enacted will not prevent swindlers from trying to defraud those whose desire to get rich quick makes them easy prey of the unscrupulous."

The Value of Medical Missions

The following are some ways in which Medical Missions attest their missionary value, and exhibit their striking influence in the extension of the Christian faith.

L Evangelistic.

(a) As a Pioneer Agency:

1. By overcoming hostility and prejudice.
2. By destroying superstition.

(b) As a Direct Spiritual Agency:

1. By procuring a wide diffusion of the gospel message.
2. By exhibiting an object lesson of the gospel.
3. By securing time for repeated presentations of the gospel both by lip and life.

II. Social.

As a Christian Social Agency:

1. By weakening such systems as caste and child marriage.
2. By acting as centers for public health reforms.
3. By imparting a new standard

to human life, especially that of womanhood.

III. Educational.

(a) As a Christian Educational Agency:

1. By supplying scientific medical knowledge.
2. By training native medical students, and raising up native medical missionaries.

(b) As a Christian Philanthropic Agency:

IV. Economic.

As a Missionary Health Agency:

1. By diffusing a proper knowledge of the preservation of health amongst the missionary staff.
2. By treating sick members of the staff.
3. By guiding the health administration of missionary societies.

—*The Missionary Review of the World*—
R. FLETCHER MOERSHEAD.

Equitable Treatment of Prospective Americans

The Intermountain Catholic, in a discussion of the Americanizing of immigrants, sees in exploitation of them by various industrial interests a serious obstacle to their assimilation. It enunciates the following principles as important:

1. The administration of justice in the police courts and other petty courts must be purged of every practise of injustice. A single act of injustice sanctioned by a court is a disaster to the democratic idealism of an immigrant.

2. Small claims courts should be established so that claimants, native as well as immigrant, may secure their rights without cost.

3. Arbitrary methods by police and inspection departments should be discontinued and every person, citizen and immigrant, should be treated alike.

4. The business of private and personal banking should be prohibited except under close government supervision. Immigrants should be encouraged to use the U. S. Postal Savings Bank.

5. Employment agency methods should be carefully watched by public and private bodies to prevent exploitation.

6. Business agencies catering to foreigners, such as steamship agencies, loan companies, etc., should be carefully supervised.

7. The payment of a tribute for the right to work or for the securing of a job, or for the carrying on of any business, should be prohibited and voluntary agencies should protect the foreigner thus exploited.

8. Legal and business aid bureaus should be established by welfare organizations or by groups of people to see that justice is done to the immigrant. Bureaus of information for guidance should also be established.

9. The immigrant should be led to see that he is responsible himself in the first instance if he allows himself to be cheated and exploited by others. All people lose money and property by ignorance or lack of judgment. That can not be prevented entirely, but everyone must have his rights of redress guaranteed.

The Under-privileged Boy

The Boys' Club Federation (110 West Fortieth Street, New York City) is planning for a wide extension of its work during the coming year, in the interest of the 6,000,000 under-privileged boys of America. Immediate attention is necessary if these lads are to be molded into men of character and useful citizens.

The Federation is a national organization, supported by voluntary contribution, its purpose being to give practical directional training to the boy of limited opportunities, to build him up physically and to carry him over the danger period of his youth. As a result of such training juvenile delinquency has been materially reduced, interest aroused in the wholesome things of life, and the boys under the influence of the club are soon weaned from the street and prepared for future citizenship.

The Boys' Club Federation ordinarily is housed in a building with gymnasium, library, game rooms, and meeting rooms for which the boys pay nominal dues of five or ten cents a month. The Federation club is non-sectarian and cooperates with all denominations and welfare organizations. It is the only body of its kind that takes the boy under twelve years—a critical age for the lad of limited opportunities—as well as of all other ages, and molds him with reference to his special needs. His spiritual needs are cared for by the cooperating churches, and many boys without religious home influences or training are thus brought

into the Church—boys that, in the majority of cases, could be reached through no other existing channel. One of these federated clubs alone, located in New York City, has an active membership of 6,000 boys.

The Diary of a Church-Goer

Some years ago I found a book entitled, "The Diary of a Church-Goer," in which there was much to charm and interest. There was no name on the title-page, but a new edition tells us that it was written by the Late Lord Courtney, of Penwith, whose habit it was for several years to jot down his meditations and impressions and even his criticisms, when he returned from church. It is a valuable book for a minister, if only to show him how little some of his hearers may agree with what is said in the pulpit, and in what ways they are helped or repelled by the service. For example, a lovely Easter day was spoiled for the diarist by the use of the Athanasian Creed—not exclusively, not principally, on account of its damnatory clauses, but because of "its pretentious pedantry, through which shines no glimpse of the grace of the gospel." It was so remote alike from the tender beauty of the gospel and the fresh wonder of the spring morning; not a psalm of life, but the work of "minds moving in barren intellectual exercises aloof from love and grace and fellowship." An ugly, arid symbol, it crashed into the service like a stone thrown through the window. The rest of the morning service covered him "like a pall," so much so that he did not partake of the communion.—J. FORT NEWTON.

Making Theology Human

One of the most characteristic aspects of Professor Curtis's work was the way in which he made theology human. It might be the difference between the law and the gospel which he wanted to make real. First he made you feel that living under the law was trying "to do the thing" yourself. Living under the gospel was going through the days by means of a great trust in Christ your Savior. All this was clear, but it had not yet mastered your imagination or prest into the heart of your experience. Then came one of his marvelous illustrations. You

saw a father and a little daughter starting for a climb in the White Mountains. The daughter needed to learn that she could not meet either life or a mountain alone. The father allowed her to push on up the steep trails in her sturdy, proud, child's independence. She went bravely for a while. Then she began to stumble on the stones. Thorns cut through her stockings and hurt her cruelly. She fell as she climbed. Still she held to her purpose. She would show father that she could do it all alone. But

at the last the trail and the mountains were too much for her. She gave up the endeavor. She turned with a cry to her father. His arms were waiting. They had been waiting all the while. He held her fast and helped her at every step, and together they went to the top of the mountain. So an abstract theological doctrine became an intimate human experience. And the very illustration which made the doctrine human interpreted its inner meaning.—LYNN H. HOUGH, in *Methodist Review*.

MIDWEEK PRAYER AND CONFERENCE MEETING YEARNING FOR GOD (Psalms 42, 43)

Professor JOHN E. MCFADYEN, D.D., United Free Church College, Glasgow,
Scotland

Jan. 4-10—The Psalmist's Sorrow

BEYOND any question, the forty-second and forty-third psalms together constitute one poem. The refrain, which occurs twice in psalm 42 (verses 5, 11) is repeated in psalm 43 (verse 5). The situation in both is the same—the singer is sorrowful and hard prest, alike by the foe and by the feeling that God has forsaken and forgotten him (42:9; 43:2); and the same passionate love and longing for the Temple and its worship thrills through both (42:4; 43:3, 4). The two psalms must, therefore, be considered together.

If we can not very satisfactorily reconstruct the historical situation, the psalmist has said enough to enable us at least to enter into his soul. It is a soul athirst with a passionate desire for God—a God whose face for the moment he can not see, for his heart is sore and his eyes are blinded with tears. He is beset by enemies, who taunt him with the futility, as it seems to them, of his God and his religion. Memories of the past crowd in upon him to intensify his sorrow—memories of those happy days when he led the festal procession to the

house of God. He is more than downcast as he thinks of it all. As he watches the leaping waters near the source of the Jordan, he hears in them the echo of those floods of sorrow that are passing over him, and the echo, too, of the enemies' taunts, as they mockingly challenge him to prove the existence and the power of his God. He is at the mercy of cruel and crafty foes, from whom it would seem as if the God in whom he hopes and trusts were unable, or at least, unwilling, to deliver him. Nevertheless, he passionately prays for deliverance, knowing from experience in the long ago that God is his protector, worthy of trust and able to help; but the only deliverance for which he greatly cares is one which will not only save him from his foes, but set his feet again within the Temple courts and give him his place once more in its glad and glorious worship.

We can look right into the psalmist's soul; we can almost hear the beating of his sorrowful heart, as we watch him pass from grief to hope and from hope back again to grief. But what the immediate situation was, or who were the foes that vexed

him, we cannot certainly tell. The chief hint is to be found in 42:6, where we see him in the far north of the land, near the source of the Jordan and the giant snow-capped Hermon; and it is not improbable that he was on his way to exile with some of those unhappy bands that were driven to Babylon in the sixth century B. C. (597-586), when the Jewish State was tottering to dissolution. This would then be the song of an exile, and its melancholy and its yearning would be at once explained; the every soul that has known sorrow may make most of its words his own.

*Jan. 11-17—The Psalmist's
Yearning*

(Psalms 42: 1-5)

The literary art and beauty of the psalm are almost as remarkable as its religious depth and power. It has three strophes, each closed by the refrain:

"O, soul of mine, why art thou downcast?
And why art thou moaning within me?
Hope thou in God.
For yet shall I praise him,
My Savior, my God."

Each strope has an independent thought of its own. The first expresses the writer's wild longing for God (42:1-5); the second his grief at the taunts of his foes and the sorrows that threaten to drown him like a flood (42:6-11); the third his demand for vindication and deliverance at the hands of God himself (43:1-5). The whole poem is inspired by the sense of his infinite need of God.

It opens with the exquisite picture of the thirsty heart, that suffers torture until it can slake its thirst in the brooks of running water. That, thought the psalmist, is a picture of myself. The hart is in anguish, until it reaches the water, and the psalmist is in anguish until he can find his God. How much religion meant to men who could speak like

this! Here is a man to whom it is a veritable torture to be without God, without the comforting and strengthening sense of his presence. So Jeremiah (2:13) finely describes God as the Fountain of living water; without whom life becomes stale and flat and dead. To the psalmist God is a "living" God—a phrase, however familiar, of great suggestiveness and power; it means a God who is alive—not impotent, indifferent, or dead, but able to act upon the individual life and upon history. He believes in this God; but to the Old Testament saints belief is always difficult, unless it is supported by sight. Seeing is believing, and the psalmist can not see the face of God; he is blinded by his ceaseless tears to every fact except the fact of his own sorrow. And the sorrow is intensified a hundredfold by the presence about him of mockers who deny the God in whom he believes, but whose presence he can not prove to them, for he can not, for the moment, detect it himself.

Characteristic of the whole poem is the close association of God with the Temple worship. Wherever God might or might not be, the psalmist was everlastingly sure that at least he had been there. And it adds immeasurably to the poignancy of his grief that, now that he is an exile, that worship can no longer be an experience but only a sorrowful memory. From verse 4, which describes him as leading the procession of pilgrim worshipers to the Temple, we may probably infer that he was a priest; and the whole verse is alive with the thrill and joy of public worship. This strope closes with the refrain which closes the other two, in which the psalmist bids his downcast soul to hope in God. Two voices speak within him, the voice of despondency and the voice of hope; the better self of the psalmist faces the lower and wins the victory—wins it

by recapturing the idea of God. He faces the future now in the sure confidence that God will prove himself again, as in the past, the Helper or Savior of his countenance. That is, of his persons, in other words, of himself. The living God for whom he yearned, like the hart for the water-brooks, would be no longer an aspiration, but a possession—"my God" in very truth.

Jan. 18-24—The Psalmist's Prayer

(Psalms 42: 6—43: 5)

Nothing could be truer to life than the swift transition from the confidence of the refrain to the gloom with which the second strophe opens. With such a living God as the psalmist had, he ought not to be deprest; he urges his downcast soul to confidence and hope in God; but he is deprest all the same. Here as before—amid the wild and beautiful scenery of northern Palestine which confronts him—he encourages within himself the thought and the memory of God. But it is hard; the mountain and still more the waters seem to him but the symbols of his vast and overwhelming sorrow, and the crowning sorrow of all is that those water-sprouts, waves, and billows which are threatening to engulf his life appear to have been hurled upon him by God himself—they are "thy waves and thy billows"—as truly his God's creation as the cataract at which he is looking. Could not, should not, a "living" God have dealt more mercifully, especially as his own reputation seems to be at stake, so long as the psalmist has no answer to give to the skeptical challenge "Where is thy God"? His only refuge is in ceaseless prayer, and it is truly wonderful to note that, at the very moment when he is complaining that God had forgotten him, he can still call this very God his "Rock."

So bearing himself up once more on the thought of this strong and rock-like God of his, he summons his mourning soul, in the words he had used before, to cherish a confident hope in him, and to face the future with the assurance that he will yet prove himself to be a Savior.

But again he falls back into the language of plaint and stormy challenge. The cruel, crafty men, who have carried him from his beloved land and Temple, are still there—not to be prayed out of existence; and God seems to care nothing at all. Yet here as before (42:9) in the very breath in which he asks why God has cast him off, he calls this God his Protector. Surely in his darkness God will send his blessed light; so for this he prays—that the divine light and faithfulness, personified as two angels, may come to him and take him by the hand and lead him to the goal of his heart's desire. This prayer, like all Old Testament prayers, is not vague and general, it is for something definite and concrete. The first strophe revealed the psalmist as a man who loved the Temple worship with a passionate affection, and that is still, and more than ever, the goal of his desire. The burden of his prayer is that he may be restored to Jerusalem, not so much because of its patriotic as its religious associations—because nowhere did he feel as near his God as there, in the joyous worship of the Temple. His soul is moaning and downcast still; but with so happy a vision to sustain him, he braces himself for the third time to commit the future to God and to look forward with quiet hope and trust in him whose glory it is to be a Savior.

Jan. 25-31—The Psalmist's Message for Us

(Psalms 42, 43)

1. This is one of the immortal psalms. Its power lies partly in its

beauty, but still more in its utter truth. Here is a man whose religion, while it comforts and sustains him, does not lead him to blink disquieting facts or to deny his fear and despondency. God is everything to this man—his Rock, his Protector, his Savior—yet he candidly confesses, not once or twice but thrice, that his soul is downcast. Doubtless he gets the better of his despondency again and again, but it returns upon him. He does not pretend that his religion makes him “feel like singing all the time”; tears are upon his face, and at times something very like despair in his heart. This confession of natural weakness brings the psalmist very near us, and opens our hearts to the fulness of his message; for he does not allow us to forget that he ends on a note of triumph, “I shall yet praise him.” If we share, as we have often done in these past years and as we do still, in his melancholy, is there anything to hinder us from sharing in his hope, his faith, and his triumph?

2. The secret of his triumph is his faith and hope in God. When he looks at his own soul or at the situation apart from God, he is downcast; but when he looks at it in the light of God and his purpose, he takes heart again. “Hope thou in God.” It is the belief in God, in his love for us, and in his power to bring good out of seeming evil, that can turn despondency into confident hope. A most powerful and penetrating argument is suggested by the connection of the two clauses in 42:6. “My soul is cast down within me, therefore will I remember thee.” To remember him is to see our sorrows and perplexities with larger, other eyes. This is true alike of the individual sorrow and of the world-sorrow. The

wars, confusions, strikes, rebellions, class antagonisms of to-day must fill with misgiving every heart that has not learned to trust the God whose long and patient purpose stretches over all the generations of men and moves steadily, if slowly, on to its triumph. As with the psalmist, so with us, time and again we were disconcerted almost unto despair at great crises in the fortunes of the future; but the sequel has justified those who believed in the God of history and who said to their souls in the darkest hour, “I shall yet praise him.” And a similar hope and confidence we must learn to cherish amid the disquieting experiences of our individual lives. Only our faith must be really in the “living” God, not in some dead proposition about him.

3. Very significant for us is the connection between the psalmist’s sense of God and his experience of public worship. Doubtless God is not confined to temples made with hands, and other psalms (*e. g.*, 40, 50, and 51) emphasize the complementary truth that true worship is of the spirit. But spirit needs to clothe itself in form and to sustain itself by fellowship; and the presence of God should always be uniquely felt by those who come together to worship him. It is sad that to millions of men in nominally Christian lands the Church means nothing at all; it is only an organization to which, at best, they are indifferent when not antagonistic. Worship is for them no happy memory or thrilling prospect; but this ancient poet helps us to feel that that sense of God which will keep us steady and hopeful in days of perplexity and disaster may be won among our brethren in the house of God. Public worship is not everything, but it is much.

The Book

STUDIES IN THE LIVES OF PETER AND JOHN

Professor ANDREW C. ZENOS, D.D., McCormick Theological Seminary,
Chicago, Ill.

Jan. 4—Peter Preaches at Pentecost

(Acts, Chap. 2)

CONDITIONS could not have been more favorable for a new movement involving emotional excitation than they were on the day of Pentecost in the city of Jerusalem. It was the most popular feast of the Jewish calendar. Multitudes of pilgrims from all parts of the Dispersion thronged the streets and filled the inns. It was the annual harvest festival, "Day of First-Fruits," with features in the ceremonial that appealed almost exclusively to the sense of gratitude. The sacred associations of the place, the joyousness of the occasion, the good fellowship generated by the consciousness of a common faith, common traditions, common aspirations and hopes—all combined to soften the spiritual soil and produce extraordinary susceptibility to such influences as the disciples of Jesus were ready to exercise. All that was needed was some incident, slight or considerable, to direct attention to them and their distinctive message.

The incident came in the form of what the narrative describes as "the rushing of a mighty wind" accompanied by "tongues parting asunder like fire." The disciples recognized the phenomena as symbolical of the coming of the Holy Spirit. They had the promise of such an experience from the lips of the divine Master; and now that it came to them they were thrilled and roused to a degree that made silence and passivity im-

possible. Precisely how they express themselves so as to attract the attention of outsiders we are not told. But when the people gathered about them they spoke with a fervor and clearness that removed all barriers between themselves and men from the furthest parts of the world in such a way that their message was understood. The effect of their speaking "with other tongues" was that those who heard could say, "We hear every man in our own language wherein we were born."

The miracle must not be regarded as a prodigy; but as a sign and symptom of that fusing of differences that has characterized the proclamation of the gospel of Christ ever since. Just as at the building of the Tower of Babel men of one language separated into many groups speaking many tongues and were compelled to part company from one another, so on Pentecost men of fifteen different names, speaking as many different dialects, were made into a people of one mind and one speech by the in-working of the spirit of God.

To this audience thus brought together and prepared to listen with open minds and hearts, Peter, always the spokesman of the followers of Jesus, addressed the first Christian sermon. It was a sermon without a text, but not without a definite starting point. Peter began by denying the truth of the explanation being circulated in the multitude regarding the conduct of the disciples. It was not the effect of wine. If the disciples were exhilarated, as men are likely to

be who have indulged in intoxicants, it was not because they had come under the influence of wine. Peter claimed that there was another source of emotional excitation that accounts more normally for the kind of conduct the multitude had witnessed. This was the outpouring of the Holy Spirit. And since the audience was familiar with the prophets, he quoted as a foreshadowing of the outpouring of the Spirit the words of the ancient prophet Joel.

But Peter was less concerned either to defend himself and his associates against the charge of drunkenness, or to expound the old prophecy of Joel. He had a message to deliver about the most recent and marvellous development of God's plan of gracious redemption. Peter had come to know Jesus, and in Jesus he had come to see the Redeemer of all men. His message was, therefore, that Jesus had been approved of God by "mighty works and wonders and signs"; that he had died and risen from the dead even as the ancient prophecies had foreshadowed, and that he had ascended to the "right hand" of God, there assuming supreme power and thence commanding all men to accept the salvation he had wrought.

This plain, direct message closed with an appeal to the audience to yield themselves to Christ in faith and receive the blessing which was sure to follow.

Jan. 11—Peter and John Heal a Lame Man

(Acts 3:1-16)

For a brief period at the beginning of the infant Church's life, Peter and John were much together. It was a continuation of their association as learners at the feet of Jesus during the whole time of his earthly ministry. They had learned their lesson together in his school, and from his school they

went forth together to test and to use what they had learned. The testing and use were to be different and the men were to drift apart with the lapse of time; for each of these men had his own way; his own approach to the problems of life, and ultimately his own problems to face. But for the time being they moved together. They were together on the day of Pentecost and, though we are not told what share John had in the events of that day, we are sure that he was active and contributed to the utmost of his ability to the great results secured for the advancement of the new movement.

John and Peter were together again when the first miracle of the apostolic Church was performed. This was a first miracle in a real sense, namely, that thus far all New Testament miracles were either performed by Jesus himself directly or performed divinely in him, such as his birth of a virgin and his resurrection from the dead. This was a miracle of a new class—one performed in his name by those who believed in him.

This first apostolic miracle is a typical one and embodies all the characteristics of the class. First of all, its object was to bring the goodness of God through Jesus Christ to the consciousness of men. It was not performed in order to glorify those who performed it. In fact, Peter in using it as the point of departure for his speech disclaims any credit for himself and John in performing it. There must be more or less of a spectacular element in every miracle. The very name implies it. But the apostles never think of this aspect of the signs and wonders performed through them. They look upon them primarily as means of making Christ known more widely and more fully.

As Christ was the revelation of God's love in redemption, the apostolic miracles express that love as a means

of relieving distress. Peter and John gave the lame man the use of his limbs in lieu of alms. "Silver and gold" they did not have. But what they did have that would serve in place of silver and gold they gave. The miracle was a substitute for money as an expression of good will to the unfortunate.

But it was more than a substitute for gold and silver. The benevolence it exprest was broader and reached further than it could have done through money. It endowed the man with the power that would get him silver and gold through the normal and legitimate channels of work. All apostolic miracles looked beyond the mere relief of distress for the time. They placed their beneficiaries above the need of being helped again in the same way.

Another feature of apostolic miracles is that they are always wrought "in the name of Jesus Christ"; therefore they are intended to produce faith in Jesus Christ. Thus the lame man, besides being placed in a position that would make his begging for alms unnecessary, received the further "unspeakable gift" of the knowledge of Christ as his Savior. To relieve want is good; to make the return of the same want impossible is better; but to impart the knowledge of Christ is best of all.

The apostles used the occasion as an opportunity eagerly to be seized for preaching Christ to as wide a circle as possible. To the multitude gathered on account of it they expounded the story of the crucifixion and resurrection of the Redeemer. And in doing so they fulfilled their commission as apostles. Had they stopt simply with the healing of the lame man they would have furnished the medical profession with a marvelous cure to explain. Making the cure a text for an evangelistic message they rose to the highest pos-

sible conception of the possibilities of their mission as witnesses to Christ. Philanthropy and medical missionary efforts move on a lower than apostolic level when they fail to recognize in Christ the source of their inspiration and the ultimate goal of their movement.

Miracles can be of interest only to three classes of men: (1) those who benefit by them; (2) those of the scientific cast of mind who are stirred to think and inquire regarding their correlation to nature and its laws. But better and healthier is the interest (3) of those who see in them the grace and love of Jesus Christ.

Jan. 18—The Boldness of Peter and John

(Acts 4:1-31)

The miracles performed by Peter and John at the Beautiful Gate of the temple did not convince the leaders of, the Jews that the two apostles were divinely commissioned to bring a new message. The content of that message did not seem to them to be true or useful. On the contrary, they pronounced it a menace to the welfare of the Jewish community. It contradicted their interpretations of the Messianic prophecies of the Old Testament. When they were informed that the apostles taught the people that Jesus was the Messiah, and that he had risen from the dead, they arrested them and imprisoned them over night. These Jewish leaders were more concerned to keep the people from becoming followers of Jesus than to find out the truth of the declarations of the apostles or the genuineness of the miracle performed by them.

It would be interesting to know what they thought of the miracle. They do not seem to have been impressed with it either as a good deed or as an indication of real super-

natural power. Miracles are never self-evidencing as to any direct divine efficiency in them. And when the rulers definitely asked Peter and John "by what power" they had healed the lame man, they were certainly acting upon the best reason. But all deeds, whether miraculous or normal, have a moral aspect and can be classified as good or evil, beneficent or harmful; and it does not generally require a minute investigation to decide in which class any deed is to be placed. Therefore, the protest of Peter, involving, as it does, a rebuke to the leaders, points out primarily the moral character of the miracle. It should have brought it to the consciousness of the men that the chief meaning of any action is not to be found in the mechanics of its production, but in the moral goal to which it helps to move life. This is the lesson that every age, perhaps every individual, needs to learn anew.

The attitude of the apostles in reaffirming the saviorhood of Jesus and his resurrection from the dead is all the more noteworthy because it compels the shifting of the interest from themselves and the lame man and all the attendant circumstances to the real center of the whole transaction. In the circumstances it was a courageous stand. There was much in the situation to overawe the two Galilean peasants. It was an array of authority that they were facing such as was not often brought together. Annas, Caiaphas, John, Alexander and "as many as were of the kindred of the high priest" were sitting in the tribunal of inquiry. Peter at least had flinched before a less formidable front of opposition. Yet on this occasion he boldly charged these men of imposing aspect and undisputed authority of the serious crime of murdering not merely an innocent man, but the very Elect One of God.

If we were now to inquire into the

secret of this unexpected boldness of the followers of Jesus we would find it not in the consciousness that they possess supernatural power. For they were not encouraged to think that that power would be available to them in any endeavor to save themselves from embarrassment or distress. It had not come to their relief as a means of helping them avoid detention in prison during the night preceding their arraignment. Moreover, their whole conception of the use of miracles was that they were just means of good to sufferers, and signs of the saving grace of Jesus Christ. The secret of Peter and John's boldness was rather the conviction that they had a message of vital importance to the world which they must deliver at any cost of pain and suffering to themselves, and with the same disregard of the feelings of those who were to be benefited by it that the surgeon displays in administering pain that he may save life.

It would have been too much to expect the high priest and the other leaders of the Jews to accept this message for themselves. But the frankness and courage of Peter and John gained the day. They were dismissed with the admonition not to preach Christ any more—an admonition which they did not promise to heed, and which their opponents probably delivered only as a means of saving their faces, and not with the expectation that it would prove fully effective.

Jan. 25—Peter Stands Up for Truth and Honesty

(Acts 5:1-11)

The practice among the first Christians of selling what they had and dividing the proceeds "to all according as any man had need" was as old as the day of Pentecost. (Acts 2:45.) It does not appear, however, to have

been at any time reduced to system or rule. As late as the writing of the first epistle to the Corinthians by Paul it was one of the recognized signs of genuine discipleship. Paul lists it among the laudable aspects of the Christian life among such gifts as speaking with tongues and performing miracles (1 Cor. 13:1).

The practice became common in the first days after the formation of the community of disciples. This was natural. The community was small and the inevitable tendency to the development of abuses on account of the practice had not manifested itself. Per contra, the spirit of brotherhood was exceptionally high. In the light of what Christ had sacrificed in order to bring salvation to every soul, the sacrifice of earthly possessions for the sake of relief to the brethren seemed to be a small matter. Moreover, there were words of Jesus that might be quoted in support of the belief that he approved such a practice. Had he not asked the rich young ruler to sell all he had and give to the poor?

But it is a mistake to suppose that the disciples viewed those who did not liquidate their possessions and place the proceeds into the common treasury with contempt or disfavor. Early Christianity was not communistic in its thought. Communism is the theory which denies the right of private ownership of property. The disciples of the apostolic age did not deny the right, but accepted ownership as a trust in behalf of their brethren. Even those who did not sell what they had were accustomed to say that what they had was not their own; and administered it as a trust for the community. Whether they would hold it in their hands or take the easier method of committing it to others to administer was a matter entirely in their own power to decide. This appears very plainly from Peter's words to Ananias.

The practice was open to abuse, and it was not long before the abuse made itself felt. Ananias and Sapphira belonged to that class of people whose consciences are but imperfectly awakened to the full realities of ethical values. They no doubt appreciated the blessings brought by the new faith. But they did not realize the bearings of the faith upon the duties of life. One of these duties was absolute truthfulness in all matters; another absolute fairness and honesty in all transactions. They failed in both of these respects.

They failed in observing the law of truthfulness because, as Peter reminded them, they tried to practice deception. Their sin was that of lying. And the sin of deception strikes at the very root of brotherhood. A brother has a right, in the matters in which he is concerned, to know exactly what is in one's own mind. The practice of holding all things in common was an expression of brotherhood. It prevailed because the Christians were anxious to treat each other as brothers. But Ananias and Sapphira in the very name of brotherhood gave a blow to brotherhood.

And the sin was all the more heinous because it was committed in the full knowledge that the community was under the guidance of the Holy Spirit. In another sense again, it was a pretense in the name of the Holy Spirit. Since it was the Holy Spirit that prompted men to surrender their wealth to a common treasury, it was to be supposed that Ananias and Sapphira had been moved to their generous deed by the Holy Spirit. Certainly this was an aggravation not to be overlooked.

But the sin was further one of dishonesty. The offenders were anxious to secure reputation and standing as kindly and generous people. And they aimed to pay for this privilege

only half of what it would have cost them. Practically, therefore, they were in the position of buyers who palm off depreciated currency. In other words, to the sin of lying they added that of theft.

The two cases of Ananias and Sapphira illustrate further the principle that deception and dishonesty are not necessarily confined to any particular mode of expression. Ananias lied without saying anything; Sapphira in explicit words. Yet the guilt and punishment of the one were the same as those of the other. In Peter's eyes the offense of both was too serious to be dealt with gently. Without harshness, but with due severity, he pronounced the judgment that for the time freed the infant Church from a serious danger.

The Trinitarian Baptismal Formula

Nearly twenty years ago first F. C. Conybeare and then Kirsopp Lake attempted to show that Jesus' command to baptize, given in Matt. 28:19, was not a part of the original text. They argued that the Trinitarian formula was interpolated for dogmatic and ecclesiastical reasons. The short form used by Eusebius ("Go, disciple all the nations in my name") seemed to them the true form. Vindication of the verse's genuineness by Riggensbach and Chase in 1904 and 1905 seemed complete. Yet ever since doubts have been exprest and there has been in various quarters hesitation to build on that passage. Professor Robertson of Louisville has just reviewed the case in *The Expositor*, deciding that the verse is genuine and a true saying of Jesus.

The principal reason for suspecting the Trinitarian formula is that in Acts baptism is always described as "in (into) the name of Jesus," never as in the name of the Trinity. The argument is that if Jesus had given the command in this form so shortly before his ascension, the direction would not have been so immediately and

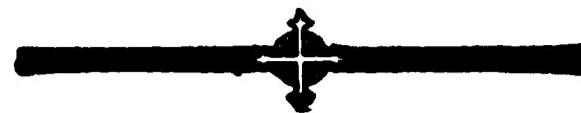
consistently disregarded as the narrative in Acts indicates (Acts 2:38; 8:16; 10:48; 19:5). It is said also that the formula reflects a later and ecclesiasticizing age. Moreover, Eusebius once quotes the "great commission" without the clause on baptism. Justin Martyr, too, speaks of making "disciples in the name of Christ."

On the other hand, Dr. Robertson notes, the evidence for the passage is "overwhelming." All known Greek manuscripts and every extant version has it. Other early witnesses to it are the *Didache*, Justin Martyr, *The Doctrine of Addai*, and Irenaeus. Eusebius himself sometimes cites it. And where citations occur in the Fathers without the Trinitarian formula, they are explicable on the ground that early writers often "quoted freely and only now and then with precision." Furthermore, there is little question now that Matthew's gospel belongs to the first century, before 80 A. D., if not by 70 A. D. And that leaves little room for crystallizations of ecclesiasticism and dogmatism. For the dogma of the Trinity the basis already exists in such passages as Mark 13:32, and in passages from the *Logia* source ("Q") like Matt. 11:25-27; Luke 10:21, 22. The citations in Acts do not have the invariability of a formula attending a rite—witness the variants εἰ and εἰς. They bear the marks of abbreviated but customary references to a rite.

The criticism that rejects the passage on the ground that it is not a command of Christ is refuted by the "sudden resumption of baptism on such a scale as that at Pentecost and with such uniformity thereafter." The situation demands such a command, and Matt. 28:19 fits the historical situation in the second chapter of Acts. However, Dr. Robertson concedes that Jesus "did not here prescribe a formula, but unfolded the spiritual meaning of the rite."

In conclusion our author registers the belief that it makes no difference whether we translate εἰς "in" or "into." The papyri as well as the New Testament give abundant authority for translating the word otherwise than by "into."

Social Christianity



THE PEOPLE'S RIGHTS IN WATERWAYS AND WATERPOWER

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

Jan. 4—The Present Situation

SCRIPTURE LESSON: Read Luke 15:13; 16:1. The prodigal son wasted his substance in riotous living, and the unfaithful steward was called to account. Like them we have to pay the penalty for wastefulness.

INTRODUCTION: Our material civilization depends, apart from purely human factors, on three things—food, fuel, and water. Food has to be produced from the soil by human labor; fuel has been provided by nature in the form of wood, coal, and oil; water has likewise been furnished by nature in vast quantities. In each case, however, the proper distribution, especially for large cities, depends on proper means of transportation, and the latter requires power, that is, the transformation of heat into motion. Most of our power has come from wood, coal, and oil. These natural resources are, however, limited in quantity and can not be replaced once they have been used, as, for example, the case of oil, coal, and natural gas; or only with difficulty, e.g., as in the case of wood. It is necessary, therefore, to conserve them, or better, to find a substitute for them wherever possible. At the present time there are two movements, one for the conservation of the natural resources which can not be replaced once they are used, the other for finding a new source of power in water. That there is need for the latter movement will be evident from the following considerations.

THE LIMITATION OF NATURAL RESOURCES—GENERAL. The estimates concerning the amount of coal, oil, and natural gas still available necessarily differ, because no searching investigation has been made or can be made owing to the difficulty of finding exactly what supplies of these natural resources are stored up at depths of 3,000 feet or over. Availability is, moreover, an elastic term, because as coal gets more scarce, it will undoubtedly be mined at greater depth and at higher cost. The fol-

lowing figures are taken from the latest sources procurable, and should be considered in the light of the statements just made.

COAL: The total amount of coal in the United States represents between sixty and seventy per cent. of the known coal deposits in the world, altho the deposits of China are still largely unknown. The aggregate coal area of the United States is approximately 500,000 square miles, and is quite evenly distributed over the whole territory, so that there are few parts of our country which are not within 500 miles of a coal deposit. The total amount of coal available in this area—including anthracite, bituminous, brown, and lignite—was estimated, in 1907, to be about 3,076,204,000,000 tons, of which one-third is available only with difficulty. Under present conditions of mining about 1,922,979,000,000 will be accessible. This means a depth limit of 3,000 feet for bituminous coal and 1,000 feet for lignite, and a limit in thickness of vein of twenty inches and three feet, respectively. If coal should become scarce, greater depths and thinner veins will undoubtedly be worked. The most valuable deposits are those of anthracite in Pennsylvania, which, in quantity and quality of coal mined, exceed any other deposits known thus far. It is estimated that there were originally about 19,500,000,000 tons of hard coal in that State, of which about 1,900,000,000 had been taken out at the end of 1909. This is, however, not the whole story. It is estimated that owing to poor methods of mining about 1.5 tons was lost to every ton mined previous to 1883; this loss has been reduced since to about one ton for every one mined; the total loss down to 1909 would, consequently, be about 2,340,000,000 tons, leaving in the ground at that time about 15,354,000,000 tons.¹

¹ *The Conservation of Natural Resources in the U. S.*, by C. R. Von Hise. Macmillan Co., 1913. 20 and 22 pp.

The coal is being rapidly consumed, as the following figures show. The total amount extracted down to the end of 1845 in our country was 27,700,000 tons; in 1846 it was 5,000,000 tons; in 1850 about 7,000,000; in 1875 about 52,000,000; in 1900 about 270,000,000; in 1907 about 480,000,000; in 1912 over 525,437,000; in 1916 over 580,714,000; and in 1918 about 650,000,000. The use of coal per capita from 1850 to 1907 increased from 0.278 tons to 5.6 tons, or 2,000 per cent.; meanwhile the population increased from 23,000,000 to 87,000,000. This means an increase in consumption of coal nearly 8,000 per cent. It is plain that at this rate the end of our available coal supply is not very distant. Obviously, some other means of power will have to be found, even tho coal be conserved, both in mining and combustion.

OIL: The consumption of oil is similarly with great rapidity depleting the available supply. The total quantity extracted and available in the United States is estimated to be somewhere between 10,000,000,000 and 25,000,000,000 barrels of 42 gallons each. The total produce used down to the end of 1909 was about 2,155,000,000 barrels. This sounds optimistic but is not, because the consumption of oil from 1900 to 1909 was equal to that of the entire period from 1860 to 1900. The consumption has risen rapidly since that year; it was 7,693,176,708 gallons in 1909, and 12,632,220,636 in 1916. While our production has increased constantly and rapidly, this was accomplished by the discovery of new oil fields; but the old fields are showing exhaustion; e.g., the average daily production per well in West Virginia has declined from 207 barrels, in 1861, to 1.73 barrels, in 1907. It is estimated that if no new fields are discovered beyond those known at present, and if the rate of increase of the last ten years continues, the petroleum will be exhausted by 1935; while if the present production continues with no increase in consumption, the supply will last about ninety years. There are, of course, other countries which have large productive power, notably Mexico; but meanwhile the prediction is made that by 1929 the United States will have 15,000,000 internal combustion engines, for which oil will have to come from Mexico or elsewhere at considerable expense.

NATURAL GAS: This is the most economical fuel known, because apart from the drilling and piping no expense is connected with its production. The aggregate area where it is found is something over 10,000 square miles, distributed over twenty States. Its production has had many vicissitudes. Its value in 1882 was \$215,000; about \$22,629,000 in 1888; about \$13,000,000 in 1896; about \$27,000,000 in 1901; over \$54,000,000 in 1907; about \$84,563,000 in 1912, and over \$120,227,000 in 1916. It may be hoped that this increase in value was at least in part due to better conservation, since the waste of this most perfect natural fuel has been nothing short of scandalous. In one well alone, at Caddo, Louisiana, about 70,000,000 cubic feet of gas are permitted to escape daily; in another field a giant "flambeau" illuminates the sky at a distance of twenty miles. In 1907 about 400,000,000,000 cubic feet of gas were utilized, and at least an equal amount was permitted to escape. Repeated attempts to stop this waste have failed; previous to 1891 the State of Indiana was the only one which practised any supervision looking to conservation of this fuel. The life of natural gas as a means of heat and power is admitted by all experts to be brief.

WOOD: Our timber has also been very much wasted. The original forest area of the United States covered about 850,000,000 acres of good timberland, and about 150,000,000 acres of scrubby forest and brush. This area has been reduced to about sixty-five per cent., but the most valuable timberland has been cut, and we have left, consequently, not more than fifty per cent. of our original merchantable timber.

Jan. 11—Water as Power

SCRIPTURE LESSON: Read Gen. 6:17; 7, 7. Flood was destructive of life in the times of Noah. Only by human ingenuity was he saved. This points the way to utilize water to-day for the common benefit.

THE OUTLOOK: During the 135 years of our existence as a nation we have succeeded in diminishing the natural resources of our country to an extent which fills thoughtful persons with alarm. For what we have done with coal, oil, natural gas, and forests applies to other resources, such as iron, copper,

lead, zinc, gold, and silver. On every side waste confronts us. We pride ourselves on our progress and our wealth; but we have shown little inclination to use our unequalled natural resources scientifically. It might be said that, starting with these resources at our very doors, we could hardly avoid becoming rich. To retain our wealth will require scientific and economic management. Such treatment should now be directed not only to conservation of the partially wasted resources which are difficult to replace, but particularly to utilization of the one resource which is still comparatively intact, namely, water.

Conservation means the greatest good to the greatest number for the longest time. Unfortunately, the first definite steps toward framing a policy embodying the principle of conservation of our natural resources were first taken as late as 1908. At that time, however, especial attention was paid to water, which was then recognized as the power of the future.

THE FACTS: The ultimate sources of water are the oceans; it becomes available to mankind through precipitation in the forms of rain, snow, hail, and dew. The annual rainfall—including the other forms of precipitation—in the United States is about thirty inches. This represents an almost incomprehensible amount of water, namely, 215,000,000,000,000 cubic feet, or 1,500 cubic miles; or the equivalent of ten Mississippi rivers. This rainfall is, of course, unequally distributed, the region east of the Mississippi receiving about fifty per cent. of the total, or forty-eight inches of precipitation; the regions further west have about thirty inches, and the so-called arid regions, comprising about two-fifths of our country, receive twelve inches per annum. About 35,000,000,000,000 cubic feet of the total precipitation is absorbed by the ground and serves as a reservoir for vegetation; about 70,000,000,000,000 cubic feet of water run into the sea by means of rivers, one-third of which escapes to the sea through the Mississippi River; the rest, or about 110,000,000,000,000 cubic feet, evaporates, but is precipitated again, and keeps the atmosphere humid. We are concerned in this lesson only with the "run-off," or that part of the water which by means of brooks, creeks, and rivers escapes into the ocean, because this alone furnishes power to

man by flowing from higher elevations to lower. Our country is fortunate in that its watersheds are so distributed that nearly every part of the country has some water-power available.

The primary or minimum power capable of being developed during the two weeks of lowest water-flow is close to 37,000,000 horsepower; the minimum during the six months of highest flow is about 66,500,000 horsepower. Let us say, conservatively, that there is an average of 50,000,000 horsepower. This would be equivalent to the power developed from 650,000,000 tons of coal, since it takes about thirteen tons of coal with the most economical boiler to develop one horsepower per year. This statement refers to power actually present and going to waste. If storage of water should be resorted to so as to utilize and distribute the run-off more evenly through the year, the power which could be developed would be equal to at least 100,000,000 horsepower, or, maybe, to 200,000,000. Even at the lower figure there would be enough power to serve a population of 250,000,000.

The total amount of horsepower used by the forty-three leading industries of the United States in 1909 was 18,675,376, and in 1914 it was 22,547,574. Taking these figures as accurately describing present conditions, it will be seen that they represent less than fifty per cent. of the water power actually running to waste without considering storage. The primary power of water alone would be sufficient to operate every mill, drive every spindle, propel every train and boat, and light every city, town, and village in the country. It would release for household purposes more coal, and would probably free us from the tyranny of the coal baron and the coal miner. Of this available horsepower only 5,356,680 are used at present in the leading industries and elsewhere.

A few words of caution are here appropriate. In many cases power derived from steam, oil, natural gas, will continue to be cheaper than water power. Where the former are abundant and cheap, they furnish power more economically than water; but where water is abundant and the installation of machinery is simple, water power is even more economical. The question is, then, concerning those regions where neither form of power is close at hand.

Coal and oil may be carried any distance, altho each mile adds to the cost. Electric power developed by water is now transmitted to distances from 100 to 300 miles; these distances will undoubtedly become greater in the future, since the electric industry is only in its infancy. Assuming a radius of 100 miles for transmission, the area that might be served by a single unit would be 31,400 square miles, or nearly the area of Connecticut, Rhode Island, Massachusetts, New Hampshire, and Vermont. A radius of 200 miles would give an area of 125,000 square miles, and one of 300 miles would give a subject territory of 270,000 square miles. This would make it possible to have most of our large factories located within reach of water power, and keep them out of the large cities where the soot and gases developed from coal are at present a menace to health.

ADVANTAGES OF WHITE COAL: With their usual felicity of coining phrases and names, the French have called water power "white coal"—a term which is now generally employed in all other countries in this connection. The advantages of "white coal" over "black" are briefly as follows:

1. White coal is, in most cases, much cheaper than any other power. The nation which is able to develop its water power is likely to obtain and maintain leadership in industries of every kind. With the increasing scarcity of coal, prices will mount higher, and the cheaper substitute will be a tremendous advantage to any nation. Our country is greatly favored in this respect, as in so many others, both as to the amount and the distribution of white coal.

2. Electrical energy developed from water power is bound to supplant other forms of energy in all large manufacturing plants. It has the great advantage of being readily divisible in any quantity. It may run a sewing machine or manipulate the crane which lifts hundreds of tons. It may become the means of restoring the small shop which has been driven out by the large concerns.

3. Transportation is becoming more electrified every day. Most of the street cars both in urban and in rural districts are now run by electricity, and several railroads apply it to suburban traffic. The Chicago, Milwaukee & St. Paul Railroad has installed electric traction for a distance of 250 miles in its western division, developed

by water power. This example is sure to be followed.

4. White coal is clean. There are no fumes, no ashes, no smoke; it is power with few drawbacks. The smoke and soot of Chicago are said to cause damage annually to the extent of \$50,000,000. Pittsburgh, Pa., has a similar story. And health suffers everywhere through the use of black coal.

Jan. 18—Water as Carrier and Crop Producer

SCRIPTURE LESSON: Read Ps. 42, 1: 63, 1. The scarcity of water was more appreciated by the psalmist than by us. The panting of the hart after water and his own longing for God express his idea of the importance of water.

INTRODUCTION: Water is used much more widely as a carrier of men and goods than any other means of transportation, and has been employed in this capacity from prehistoric times down to our own days. No one can tell who first used a log or a hollow tree for floating down a river; he was, however, the distant ancestor of the men who built the *Leviathan* and other ocean giants. Our concern here is with inland waterways; suffice it to say, therefore, that the oceans have become the bridges of nations, and that every one of the new nations which has sprung into existence in Europe is endeavoring to acquire "a corridor to the sea"—a strange contrast to the attitude of not so many centuries ago when delivery "from the perils of the sea" was urgently sought in litanies and hymns. The total number of tons moved by American vessels in 1906 was 265,000,000; of this tonnage 6,600,000 was by canals, 80,000,000 on the Great Lakes, and about 90,000,000 coast traffic, the balance was harbor traffic. The traffic which is to be developed in our country is that on rivers and canals, since that on the sea is forging ahead by leaps and bounds, as our capacity for shipbuilding during the World War proved.

THE RIVERS AND CANALS: There are 295 rivers in America used for commercial purposes, with an approximate total length of 26,400 miles of navigable water. The great majority furnish but six feet depth of water, and few ten or over. The longest system, that of the Mississippi, has about 2,500 miles of navigable water, with a

depth of six feet or more. The traffic of this entire system was only 19,000,000 tons in 1906, and has increased but little since. The total length of canals is 4,500 miles, of which 2,444 miles, costing \$80,000,000 for construction, have been abandoned. The aggregate mileage of canals owned by the States of New York, Ohio, Illinois, and Louisiana, is 1,360, costing \$156,983,538. Most of these are towpath canals, traffic is slow, and only vessels of less than six feet are able to use them. This may explain the drop of traffic from 16,000,000 tons in 1880 to 6,600,000 in 1906. The Erie Canal has cost vast sums, and it is expected, when completed, to provide a waterway for vessels of twelve feet draft, and so to prove a real artery for commerce.

PROPOSALS FOR IMPROVEMENT: The economics to large vessels in coal, labor, and risk by inland waterways are large, and if our river-born traffic is to increase, channels of greater depth will have to be provided. Proposals for this purpose have often been made in Congress; they have, however, been unsystematic, and appropriations have been mostly the "pork-barrel" type. It is estimated that \$500,000,000 to \$800,000,000 will be required to develop adequately our inland waterways. This would be a paying investment, since water-rates are only one-third to one-fourth those of railroads.

WHAT EUROPE HAS DONE: With fewer natural facilities Europe has done remarkably well. The aggregate appropriations of Austria, Hungary, Belgium, France, Holland, Germany, and Italy amounted to \$1,000,000,000 before 1910. An area of about 800,000 square miles has been supplied with ample interior waterways, and the great rivers have been made navigable and connected into a great system from the Baltic to the Black Sea, and from the English Channel to the Black Sea. A vast amount of freight is borne by these waterways, and they have usually been operated in co-operation with railways, thus insuring the cheaper transportation by water where possible, and the more rapid delivery of goods by rail. In our country the privately-owned railways have been opposed to development of publicly-owned rivers and canals.

WATER AS CROP PRODUCER: In using water for irrigation ancient and modern

times are joining hands just as they do in using it as a carrier. The purpose is the same in each case to supply water to areas without much natural rainfall—the methods differ, altho the principle is essentially the same. Whether water is lifted to a higher elevation by wheel or by pump, or whether it is diverted in its flow from higher to lower altitudes, it is eventually left for gravitation to scatter it over the thirsty land. Many large areas have been made productive by irrigation; Mesopotamia owed its fertility to the ingenuity and industry of man in supplying what nature had failed to grant. The future will see this principle of civilization applied to larger areas than ever, because it has been proved that great territories need only water to convert a sage-brush country into a land flowing with milk and honey.

WHAT HAS BEEN DONE: It may be surprising to many Americans to hear that in India 31,544,000 acres were irrigated in 1900, or one-third of the total area cultivated. The water is often drawn from wells—namely, for 12,287,218 acres. In Egypt 6,000,000 acres are artificially watered. In our own country the Zuni and the Hopi Indians of Arizona and New Mexico were experts in irrigating small areas of dry land. The Mormons, after their migration to Utah, built an extensive system of canals in the Great Basin. In 1908 various irrigation schemes were supplying water for 13,035,700 acres in the Far West. It may be instructive to mention some of these schemes.

The Salt River project of Arizona has been completed by the erection of the Roosevelt Dam, 280 feet high, with a storage area of 16,320 acres; about 240,000 acres are being or will be irrigated, and power will, in addition, be developed to the extent of 4,400 horse power. The main canals are 119 miles in length, and the laterals 208. The Sun River project of Montana has sufficient water to irrigate 276,000 acres of land which will produce hay, grain, and vegetables. The Truckee project of California and Nevada takes as its natural reservoir Lake Tahoe, with an area of 126,000 acres. The total length of the irrigation canals will be 670 miles, and 206,000 acres will be made fertile.

Perhaps the most famous irrigation project is that of Gunnison-Uncompahgre in

southwestern Colorado. These two rivers flow in parallel directions, one with plenty of water through a rocky gorge, the other with little water through a broad plain. Ten miles of mountains, 2,000 feet high, separate the two rivers. The surveying and exploring was not only risky and dangerous, but expensive, since 16 miles of steep road had to be blasted along the canyon, and then 6 miles of tunnel, 10.5 by 12 feet, had to be driven through the mountain. The project was opened in 1909, and the formerly useless water of the Gunnison now irrigates 140,000 acres in the Uncomphagre Valley.

WHAT MAY BE DONE: Almost forty per cent. of the area of the U. S. lies in the so-called arid region, and 750,000,000 acres are in need of irrigation; 500,000,000 of this have a location regarding altitude surface which would make it advantageous to irrigate, were the water available. As it is, with our present knowledge of supplies, the area actually capable of being artificially watered comprises only 45,000,000 acres. This will support directly 9,000,000 people, and about 20,000,000 indirectly, when brought under the magic control of water.

In a number of cases power may be developed through water in the mountains, and the same water may be used for irrigation in the valley. In California nineteen power companies operate 80 plants, producing nearly 700,000 horse power, and supply electric power to 596 cities and towns, and the same water is used to irrigate land.

Jan. 25—The Value of Right Conditions

SCRIPTURE LESSON: Read Gen. 4:9. "Am I my brother's keeper?" This question is being asked today by those who are anxious to avoid any expenditure for irrigation and water-power projects. Our grandchildren will undoubtedly accuse us of negligence if we answer this question in the negative.

A RETROSPECT: It was intimated in the first lesson that we had squandered our natural resources to the extent of fifty per cent. within the short history of our nation. Resources which a hundred years ago seemed inexhaustible, owing to the small population, are already nearly exhausted.

The demand is pressing closely upon the supply. Our forest area has been denuded, and comparatively little reforestation has taken place. This wanton procedure is making itself felt in the high prices for lumber. The same wasteful methods have been used with coal, and again the sharp advance in prices has been a source of anxiety to many. Perhaps the high prices for oil are not so heavy a drain on those who can afford automobiles for pleasure. Ultimately, however, they will be reflected in our bills indirectly, because most of the things which are delivered at our doors come by auto-truck, and we have to pay for the increased cost of oil. The wasteful and wanton destruction of natural gas resources affects at present only a comparatively small number of people, but ultimately it will affect the population as a whole, since with the passing of this commodity a larger demand for coal and oil is certain. This will drive up prices still more. No part of the nation can act thoughtlessly and carelessly without affecting eventually the other parts, and sooner or later the whole of mankind. The World War has brought home the lesson to every man and to every nation that we are brothers and members one of another.

This situation has developed largely because we did not have social vision and, perhaps, no economic and political vision. We allowed the forests to pass into private possession for ruthless destruction of timber and exploitation of the people. It is a depressing sight to go into the timber regions and find the devastation in various parts of our country and in Canada. Punishment has come from nature itself, which had built a treasure house for us during millions of years. We are paying the bills, and our children will have to pay larger ones.

We have created multi-millionaires in every one of the exploited natural resources. There are oil kings, lumber kings, and coal barons whose fortunes cast those of real kings in the shade. In Oklahoma there are three men whose income in 1916 was \$5,000,000 or over; another was in Texas. That makes four out of ten; one of the others is in Delaware, and five are in New York. The last six were all in business, and had been for years; in fact, they were heads of large corporations. The first four were

simply lucky enough to have oil wells on their land; they may have been squatters or homesteaders on government land. The lumber kings have been created largely by cutting down timber on the public domain, either paying no compensation or making only a nominal return. How many thousands of men have grown rich without acquiring so huge fortunes as those mentioned, but by similar methods, it would be difficult to tell. The social service they rendered was small; the damage done, very great. And, worst of all, our social structure has received a severe wrench by creating thoughtless and irresponsible plutocrats.

These resources should have been kept under the control and in the possession of the nation. They were not given to a few persons for the exploitation of the rest of us, but were intended for the good of all. By leasing these lands the nation could have encouraged private enterprise, while at the same time controlling prices and preventing the severe wrench to our social system which, creating millionaires by the thousands, has furnished excuse to the I. W. W., anarchists, socialists, and Bolsheviks.

Are we to repeat the mistake in the case of water? A light has dawned on our lawmakers, and a considerable public domain of forest land has been set aside for the good of all. Coal, oil, and natural gas are still the private possession of a few. Naturally enough, the laborers in these commodities, seeing exploitation on the part of their employers, have learned a lesson, and are trying to obtain a share for themselves. And this will happen again in the case of water if the public does not at once take a lively interest in it.

THE PROSPECT: Of the 45,000,000 acres of land for which there is a sufficiency of water the government owned on June 30, 1917, only 3,142,745 acres; of this area, 925,000 acres were irrigated in 1916, and this will be extended to an additional 675,000 acres when the projects now under way are completed. The net cost of these installations has been \$115,164,177 up to 1917, and the crop value in 1916 was \$35,000,000. The rest of the land is in private hands.

The farmer in the arid regions is at the mercy of the men who control his water supply. Just what the large corporations

will do if they are not controlled no one can tell; we have, however, precedent in abundance suggesting what will happen. The transcontinental railroads invited farmers and business men to settle along their lines. When a sufficient number had acquired homes, the freight rates were raised sufficiently to pay dividends on watered stock. The Non-Partisan League of Mr. Townley in North Dakota and neighboring States is the result. Already reports of various kinds come from the regions of irrigated districts that farmers are required to pay excessive water-rents; in other cases, a rich rancher has acquired the water rights for a river, and levies tribute from everyone who lives within a certain distance of it.

The beginnings made by the Federal government are praiseworthy. The need is for larger things; it is above all for watchfulness that the heads of rivers do not pass under the control of private corporations. This would eventually mean at least partial subjugation of the nation like that to the corporations controlling coal, iron, and oil.

ADVANTAGES: By a proper control and utilization of water we would attain: (1) Lower freight rates; the actuality of this has been proved in Europe. (2) Relief of the congestion on railroads which were plainly over-taxed during the last few years; to handle all the traffic by rail would require at least \$6,000,000,000 additional capital for extensions. (3) The storage of water in flood times would procure purer water for cities, and reduce mortality and morbidity rates. (4) There would be an immense reduction in flood damages. These amounted in one year, 1908, to \$237,800,000. (5) Most of the alluvial soil which is now carried off by floods would remain where it is. At present it chokes up our rivers at their mouths, and causes damage to farmers to the extent of untold millions. (6) Large areas of land which are now marshes and swamps, owing to floods, would be greatly improved, and new ones could be developed, of a magnitude few people realize. (8) There would be an increase which would materially augment our food supply.

A national policy concerning waterways and water power is urgently needed.

MEASURES CONTEMPLATED: The proper utilization of water for the benefit of the community is closely intertwined with that of other natural resources. This has been recognized by the various associations interested in this problem, and we may, consequently, discuss it in more general terms. At a meeting of governors of the different States (May 15, 1908), in Washington, D. C., and at a meeting of the North American Conservation Conference at Washington (Feb. 23, 1909), the following general principles were adopted. These have been altered only in detail by later conferences.

1. The conservation of natural resources is indispensable for the continued prosperity of the nation.

2. All materials should be considered as natural resources which are available for the use of man as a means of life and welfare, including those on the surface, like soil and water; those below the surface, like minerals and metals; and those above the surface, like forests.

3. These resources should be developed, used, and conserved not only for the benefit of the present generation, but for that of future generations.

4. Those resources which are necessities of life should be regarded as public utilities, and as their ownership entails specific duties to the community, effective measures should be taken to guard against monopoly.

5. Natural resources are not national only, but international; hence an agreement should be reached by the different civilized nations for utilizing them for mutual benefit, and thereby draw closer the bonds of existing good will, confidence, and respect.

On the basis of these general principles specific recommendations were made concerning public health, forests, waters, lands, minerals, and game. The recommendations concerning waters are as follows:

"We recognize the waters as a primary resource, and we regard their use for domestic and municipal supply, irrigation, navigation, and power, as interrelated public uses, and properly subject to public control. We therefore favor the complete and concurrent development of the streams and

their sources for every useful purpose to which they may be put.

"The highest and most necessary use of water is for domestic and municipal purposes. We therefore favor the recognition of this principle in legislation, and, where necessary, the subordination of other uses thereto.

"The superior economy of water transportation over land transportation, as well as its advantages in limiting the consumption of the unrenewable resources (coal and iron), and its effectiveness in the promotion of commerce are generally acknowledged. We therefore favor the development of inland navigation under general plans adopted to secure the uniform progress of the work and the fullest use of the streams for all purposes. We further express our belief that all waterways so developed should be retained under exclusive public ownership and control.

"We regard the monopoly of waters, and especially the monopoly of water-power, as particularly threatening. No rights to the use of water-powers in streams should hereafter be granted in perpetuity. Each grant should be conditioned upon prompt development, continued beneficial use, and the payment of proper compensation to the public for the rights enjoyed; and should be for a definite period only. Such period should be no longer than is required for reasonable safety of investment. The public authority should retain the right to readjust at stated periods the compensation to the public and to regulate the rates charged, to the end that undue profit or extortion may be prevented.

"Where the construction of works to utilize water has been authorized by public authority, and such utilization is necessary for the public welfare, provision should be made for the expropriation of any privately owned land and water rights required for such construction.

"The interest of the public in the increase of the productiveness of arid lands by irrigation and of wet lands by drainage is manifest. We therefore favor the participation of the public to secure the complete and economical development and use of all water available for irrigation and of all lands susceptible of profitable drainage, in order to secure the widest public benefit. Special projects should be considered and developed in connection with a general plan for the same watershed. In the matter of irrigation, public authority should control the headwaters and provide for the construction of storage reservoirs and for the equitable distribution and use of the stored water."

Sermonic Literature



THE SPHERE OF WOMAN

The Rev. JOHN WADDELL, Liscard, England

Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.—Prov. 31: 30, 31.

There has been no more wonderful result of the war than the sudden emancipation of woman. Even five years ago it seemed as if a good deal of time must elapse before she could win her way into a position of absolute equality in respect of political right and industrial opportunity, and now, with a single step, she has almost reached the pinnacle of her lawful ambition. It is worth noting that, although the Church has not always been credited with giving support to the women's claims, the Church has itself been the first institution to yield to its women-members an equal suffrage with the men and a wide opportunity of service. That example is now at last being followed by the State, and this because humanity is learning from the stern pedagogy of war that domination as a principle in communal life must go, whether it be the domination of militarism, or of money, or of race, or of class, or of sex. Even the most stubborn opponent of women's rights has been forced to acknowledge during these sad and strenuous years that she has won for herself the position which has now been formally granted—won it by work in hospitals and philanthropies, in public services, in munitions and industries, which past generations would have counted impossible for those of the (so-called) weaker sex. The nursing profession never stood so near canonization as at the present day, in view of the unparalleled labors it has lavished on the needs of our wounded and broken men; and we all feel like echoing the words of Oliver Wendell Holmes:

"Souls grow white, as well as cheeks, in these holy duties; one that goes in a nurse may come out an angel. God bless all good women! To their soft hands and pitying hearts we must all come at last!"

Hardly less wonderful is the new industrial usefulness and capacity which women have evinced. Their country's need called them into trades and occupations hitherto monopolized by men, and they have developed in these callings a physical endurance, a practical capacity, a quickness and adaptability, a perseverance and thoroughness, which might well be envied by the men whose places they have filled. By general consent we can never go back to the old conditions, and one of the most serious problems of peace is that of fitting our industrial laws and conditions to the new situation, in which men and women will have equal rights and equal opportunities.

Meanwhile, we have all been compelled to scrap our traditional notion of womanhood to a large extent. Our grandfathers' conception of the sphere to which women ought to be confined is no longer tenable, and even the ideals of ten or twenty years ago are already being consigned to the dust-heap. The work of women on public boards and committees, in appointments under local government authorities, in the organization of war-charities and war-work of all kinds, has forever disposed of the old, stupid idea that she is marked by mental inferiority or practical incapacity. Much water has flowed under the bridge since Southey wrote to Charlotte Brontë that "literature cannot be the business of a woman's life, and ought not to be." What would the laureate of one hundred years ago have said could he have been conducted through one of our munition-factories, or beheld women in uniform on trams and trains, women-inspectors, women poor-law guardians and officials, women-voters, and women Members of Parliament? R. L. Stevenson was nearer the truth when he wrote:

"About any point of business or conduct, any actual affair demanding settlement, a woman will speak and listen, hear and answer arguments, not only with natural wisdom, but with candor and logical honesty."

But even Stevenson, who died twenty-five years ago, would have lifted up hands of astonishment if he could have studied the woman of the present day. The Victorian idea, that her only rightful sphere is the domestic, has been forever exploded; and he would be a bold man to-day who would openly argue that she is debarred by reason of her sex, from any social right which belongs to a man. Let us hope that the time is not far distant when this sense of her genuine equality will crystallize itself into a legislation of equality, and will sweep away forever the old, disgraceful attitude, of which only too many remnants still remain in our legal system, laying upon womanhood burdens heavier than those borne by men.

In the light of Christ's revelation, morality is the same thing for the one sex as for the other; and nothing can be a greater scandal, nor a heavier indictment against a nation, than laws which differentiate between offenses committed by a man and offenses committed by a woman, or which make it harder for our sisters to obtain their rights than for the sterner sex. If we are steadily advancing toward a true conception of woman's social prerogatives and her equality with man, we owe it (let us never forget), first of all and most of all, to the religion of Christ. Even the Jew still prays:

"Blessed art Thou, O Lord our God, King of the universe, who hast not made me a woman."

Paul, who had many curious notions about women, born of his Jewish upbringing, was too great a Christian to be bound by these in his moments of lofty Christian feeling, and more than once he emphasizes the fact that in Christ there is neither male nor female. In all the words and deeds of Jesus there is not one that is not respectful and sympathetic toward women. He never warns men against them; he never makes them the object of wit, as so many, even of great men have done. As a recent writer has well put it:

"Even the most degraded women find in him an amazing sympathy, for he has the secret of being pure and kind at the same time. His purity has not to be protected; it is itself a purifying force."

His attitude to women has reshaped the thought of mankind, and without it not a

single advance she has gained, would ever have been possible, as we see to-day only too clearly in heathen lands. In his eyes men and women stand together, equally revered by God and reverencing one another. He detested sin, and detested it equally, whether the sin of man or the sin of woman. It has long been a commonplace of church-life that woman is an essential part of our Christian congregations, without whom, indeed, the whole organization of Christianity would be lopsided and imperfect. That is a true expression of the principles of Christ, and when the laggard State begins, as it is doing, to recognize the same grand truth that the sexes in the eye of their Maker stand on an absolute equality, it is another sign that the kingdom of heaven is drawing near.

So much for the gratifying side of the new emancipation of women. But I do not lose sight of the fact, that there is another side to the situation with which we are faced to-day. Woman has been taken by the force of circumstances, as well as by the legitimate demands of freedom, out of the restricted circle of interests in which she was wont to move. A whole world of fresh opportunities and avocations is opening up for her, and the new freedom with which she has become endowed may quite possibly act upon her, unless we can guard against that eventuality, like an intoxicating draft. Here are thousands of women—most of them young, many of them thoughtless—who have been lifted suddenly, out of home-life and plunged into new surroundings of industrial competition and high wages. They have had hard work, and have felt the need as never before of recreation, and in the midst of a Great War it has not been possible to provide for them all the healthy avenues to recreation and facilities for rest that are needful. The result has been, one fears, that many have learned to despise the old quiet ways, to crave habitually for excitement, to desire and demand a superfluity of money and pleasure, and to feel impatient of anything in the nature of restraint. This disease of restlessness, if we may so term it, not to give it a more opprobrious name, has been rapidly invading the homes not only of manual workers, but of our middle- and upper-class people, and one begins to fear that the pendulum may have swung too

far away from what was valuable and precious in the old ideals. No one who gives himself time to think what the charm of true womanhood has meant to the world can lightly contemplate the possibility of its being exchanged for mere cleverness, or competence in wage-earning, or business capacity. There are, I believe, certain schools of feminine thought (happily much in the minority) which urge on women as their supreme right and duty what they call "self-expression." In one sense self-expression is a duty for all of humankind, but not if it means the expression of anything one chooses to call self—of the lower passions, of whims, of unregulated impulses claiming a liberty that is not far removed from license. God forbid that our maidens should enter responsible life under the domination of an ideal like that, so gross and selfish, so untrue to the natures God has given them. For, I verily believe that women have been endowed with their charm and grace, their influence over men, their "tender wants" and "angel instincts," that these may be the medium of the Holy Spirit of God, and exercise a potent sway on behalf of all that is good and pure and true.

"Happy he
With such a mother! Faith in womankind
Beats with his blood, and trust in all things
high
Comes easy to him, and tho' he trip and fall,
He shall not blind his soul with clay."

We must not forget, therefore, amid the glories of the new outlook for women, that no political or social emancipation can change the primal facts of womanhood. I know that in present circumstances thousands of our young women can not hope to marry, and must turn to other careers. The danger is that they will learn in the intoxication of the new freedom to despise marriage as a career and to dethrone the primacy of motherhood. The life of a wife in so many homes seems to the outward view, drab and uninteresting compared with the openings that await on every hand the girls and women of these modern days. Already not a few are tossing their heads and declaring that they prefer freedom to slavery. If that view becomes a common one, the outlook for the nation and for the world is dark indeed. For, it is in a very special sense upon our women that the task will devolve of repairing the wastage of humanity, of saving

human life, and securing the health and development of the young. And any philosophy of life which lessens the dignity of wifehood and motherhood, or which tempts those women who have the opportunity of wise and Christian marriage to cast it from them in favor of other careers—however noble or important in themselves—is assuredly a philosophy of the devil.

"You fancy perhaps," says John Ruskin, "that a wife's rule should only be over her husband's house, not over his mind. Ah, no! The true rule is just the reverse of that; a true wife in her husband's house is his servant; it is in his heart that she is queen."

Is that an ignoble aim which seeks to rule and guide a man with wifely wisdom, or a restricted career which keeps him true to purity and home and God? Let nothing tempt a woman to believe that there is any higher avocation under God's heaven than motherhood, any richer opportunity, any truer happiness. . . .

Given, then, happier conditions for wifehood, motherhood, and possible widowhood, let every woman bear in mind that the voice of nature, which is here the voice of God, calls her, if opportunity offers, to count the married life her highest ambition and her noblest career. When the little ones gather round her knee to say their evening prayer no true mother, however hard her lot, would change it for a childless queen. She is filled, as Sir J. M. Barrie beautifully puts it, with "the awe of one who knows that the God to whom little boys say their prayers has a face very like their mother's."

Let me close by saying, however, that in spite of the perils of the new situation I rejoice that woman is coming to enjoy the freedom which belongs to her. She will bring, I am convinced, to politics and industry a new spirit. Our legislation will set itself more thoroughly to antagonize the evils that have too long held sway—drink, impurity, gambling, war. If men alone were to have the guidance of the world in the future one might despair of any change in the old, bad diplomacy, which has been the root of so many conflicts. But women are primarily concerned with the nurture of human life, and they have, therefore, one supreme interest and avocation, that the lives they have nurtured shall be preserved by every legitimate means, and not sacrificed to the devouring Moloch of war. The

motherhood of the world should, and will, combine to declare that some way must be found for settling disputes other than by the slaughtering of our sons, the blighting of our daughters, and the starvation of our children. May we not believe that men will become humانer and gentler as women become stronger and more influential, until each sex has borrowed from the other that which is needed to complete and round out their respective virtues and bring them into the perfection of Christ Jesus, in whom there is neither male nor female?

"For woman is not undeveloped man,
But diverse; could we make her as the
man,

Sweet Love were slain: his dearest bond is
this,
Not like to like, but like in difference.
Yet in the long years liker must they
grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw
the world;
She, mental breadth, nor fail in childward
care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words....
Then comes the statelier Eden back to
men:
Then reign the world's great bridals,
chaste and calm:
Then springs the crowning race of hu-
mankind.
May these things be!"

THE TWELFTH MAN

The Rev. THOMAS H. HANNA, JR., Bloomington, Ind.

The eleven gathered together . . . he, himself, in the midst of them.—Luke 24:33, 36.

HERE is a group of men not wealthy in what we commonly call "goods"—lands, herds, business, property, or money. Some of them had once had a few such possessions, but they had given them up. They were poor men. They were not educated in the schools. Diplomas and scholastic degrees they didn't own. "Unlearned and ignorant" they were called by the popular verdict. They were not of high rank and they held no important positions. For the most part they were humble unassuming peasants. They had no influence, no prestige, either through themselves or through friends at court.

I suppose there could not well have been found a more unlikely, a more unpromising group to be the pioneer exponents of a cause that was expected to make any serious headway. What do we count the most valuable and essential assets of a cause? Well, we must enlist some of the leading citizens of the community, successful business men accustomed to make things go, lawyers to serve as public advocates, university men to give it an air of culture, and a preacher or two to make it look like a safe moral enterprise. And there must be some channel, some organ through which a propaganda may be carried on, some newspaper or magazine whose columns are accessible and whose editorials are sympa-

thetic. And certainly there must be a finance committee and a treasurer who know the open sesame to some of the fat bank accounts. Arnold Bennett in his *Feast of St. Friend* pokes a good deal of fun at this sort of thing:

"Committees and subcommittees, and presidents and vice-presidents; and honorary secretaries and secretaries paid; and quarterly and annual meetings, and triennial congresses! And a literary organ or two! And a badge, naturally a badge, designed by a famous artist in harmonious tints!"

But that's the way we usually try to further some cause. This little group in our morning's lesson did not have a single one of the qualifications we are accustomed to think indispensable to a big public enterprise. The prominent men of the day were not lined up with them. They were their own spokesmen and they got their messages out under big handicaps. They did not have a shekel to their credit. And their organization was of the simplest, most spontaneous and elastic sort.

And yet no other group of men in the world's uplift were in this humble quiet place. Out of this inconspicuous room, as from a mountain reservoir, streams have been flowing down the ages to make even the desert rejoice and blossom as the rose.

Where did these eleven get their power? How may we account for their influence,

an influence which has spread until now it is literally worldwide! Poor, illiterate, provincial, how have they become such potent agencies? Well, here is the only adequate answer I know of, "He, himself, in the midst of them." It is the presence of the twelfth man that explains this phenomenon. What Arthur was to his knights of the Round Table; what Cromwell was to his Ironsides; what Napoleon was to the Old Guard, all of that and vastly more this midmost character was to the eleven. "The eleven gathered together," day-laborers, good men, doubtless, but not makers of history! But place the Twelfth Man in the group and read, "he himself in the midst," and you have enthusiasts, men with a passion, men with vision beyond "the waving skyline," men who pray believably and cooperatively, "Thy kingdom come!" "The eleven gathered together," fishermen, tar-gatherers, unknown outside the tramp of their own narrow circle! But the Twelfth Man "in the midst," and they are transformed into apostles, evangelists, epoch-makers!

Now, who is this twelfth figure? If it be true that he is responsible for the development of the group, there must be something extraordinary, something unique, about him. Suppose we study this twelfth character a bit and discover the elements that will account for his influence. There are four messages he brought these eleven men at this time which I believe give us the secret of his power,—"Handle me and see, for a spirit hath not flesh and bones as ye behold me having," he was Man; "then opened he their minds that they might understand the Scriptures," he was Teacher; "I send forth the promise of my Father upon you," he was divine; "the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name," he was Savior. If in our fellowship with him we succeed in touching but the hem of his garment understandingly, we shall not wonder so much at the metamorphosis which took place in the lives of these men who so loyally attached themselves to him.

1. In the first place, this midmost figure was Man. "Handle me and see, for a spirit hath not flesh and bones as ye behold me having." Thirty-three years before this, he

had lain a helpless baby in the manger at Bethlehem where Joseph found shelter for Mary, his young wife, exhausted by their long trip and terrified at the lonely ordeal she was facing. Down in the littered cabinet-maker's shop of Nazareth he had served his apprenticeship and was subject to his parents in their humble home. He learned his lessons as other Hebrew boys learned theirs. All over Palestine he had tramped later on when the "wanderlust" of his mission seized him, tired and hungry and footsore. He needed discipline to develop his character. He prayed for guidance. He was susceptible to surprize and disappointment. He confesses his ignorance about some things. He was conscious of certain limitations. He craved companionship and he had his special friendships. He grew lonely and apparently discouraged at times. He knew the power of temptation and had to keep himself constantly girded against it. He broke down and cried at the grave of Lazarus, for he appreciated what human sorrow is. In the stern of the fishing-boat he threw himself down and soon fell asleep, for his body could stand only so much strain, and demanded reinvigoration. He reached out for sympathy in his hours of crisis as the tendrils of a vine clutch support. On the cross his head finally dropt and he "gave up the ghost," for he was man and could not live when nature refused longer to do her work.

It may seem that I have dwelt disproportionately long on this commonplace thought, but I am persuaded that we must have no hazy, timid, picture-book views of Christ's real and complete humanity. I have read commentaries and heard sermons on the temptations of Jesus Christ which, in their cautious efforts to protect one important phase of his character, so minimized another equally important phase that his wilderness experience meant absolutely nothing to me and was no more vital, either to him or to us, than a bit of stage-play. Whatever metaphysical difficulties may be involved, whatever he was before Bethlehem, and whatever he is now, we must accept the incarnation as a definite tangible concrete fact. "Handle me and see, for a spirit hath not flesh and bones as ye behold me having." Christ Jesus "became Man."

But what a Man he was! Of all other

men the saintliest, under stress, have yielded to temptation, this Man never! Of all other men, the wisest have made mistakes, this Man never! Shrewd politicians, by a lapse of memory or a slip of the tongue have turned a campaign against themselves; wary generals by hesitancy or a lack of foresight have lost strategic battles; business men, their judgment commonly relied upon by the community, have sunk fortunes in unwise speculations; this Man always did the right thing and spoke the right word at the right time and place. Enemies were constantly laying traps for him, seeking to catch him off his guard, but invariably they retreated in confusion! Pious men who have been the nearest God in their religious aspirations have had their shortcomings and committed their transgressions and cordially confess them, this Man never uttered a word of repentance! Other men's interests have been local and almost invariably so, this Man's heart embraced the universe! "The field is the world," was one of his big sayings. I wish you would read his life anew and see how you fail to pick out a single imperfection. Here is humanity at its very best, on the heights. So that without braggadocio, this Man could honestly make for himself the claim of being the model of moral excellency. "I am the Way." And after all these centuries, with our spirit of criticism quickened, with our standards of judgment rising, the world has not yet accepted the challenge which he so confidently flung out, "Which of you convinceth me of sin!"

II. In the second place, this midmost figure was Teacher. "Then opened he their minds that they might understand the Scriptures." I presume that is the supreme pedagogical test, not merely the handling of data, but the ability so to inspire one's pupils, so to impart to them one's own enthusiasm and discriminating sense, so to give one's self to them, that their minds will open up and they will for themselves see and accept the truth. And I submit that Christ Jesus met this test. What a Teacher he was! The Old Testament prophets prefaced their appeals with a "thus saith Jehovah;" the scribes and Pharisees with a "thus it was written;" Christ with this original and bold declaration, "I say unto you," frequently, too, when he was dealing with some of their dearest relig-

ious inheritances. Other teachers hesitate and pick their steps carefully because they see as "in a mirror darkly;" always there was a ring of finality about Christ's words when he spoke of the vital problems of life. The religious authorities of his day were busying themselves with placing the i-dots and the t-crossings properly in their manuscripts, debating whether an egg that was laid on a feast-day could be lawfully eaten, and if a child should be born with two heads which one should wear the phylactery; Christ taught the people not doctrinal juggling or ecclesiastical finesse, but the profound things they needed and really wanted to know. Other teachers have taught and have had to resign because their pupils out-distanced them; where is the mind to-day that has outstript Christ's; that has mastered his thought, and put it away as men lay aside "childish things?" About every ten years the textbooks of other teachers are junked because antiquated, but more intelligent folk are studying this Teacher's Book to-day than ever before, and Professor Phelps of Yale is credited with the statement that, if he had his way, he would banish every collegiate entrance test and would not admit any student to the University who could not pass an examination in the knowledge of the English Bible.

You know the story of the seven sages of Greece, how the priestess of Apollo offered a golden tripod to the wisest man, how Bias passed it along to Thales, Thales to Chion, &c., until, finally, it was put back in the temple because no one individual stood out with sufficient prominence to merit the award. To me it is wondrously significant how the world, as it studies honestly and reverently his code of ethics and morals, his religious philosophy, is with one consent giving the golden tripod to Jesus Christ.

III. In the third place, this midmost figure was divine. "I send forth the promise of my Father upon you."

I shall not indulge in any subtle theological arguments here. I wish merely to emphasize two thoughts. (1) Jesus Christ consistently predicated of himself what no other religious character has ever dared claim. He assured the poor woman at the well, "whosoever drinketh of the water that I shall give him shall never thirst." He announced to Nicodemus the learned member of the Sanhedrin, "God so loved the world

gave his only begotten Son that believeth on him should not perish eternal life." He said to Mary and Martha in their distress, "I am the light and the life; he that believeth in me he die, yet shall he live; whosoever liveth and believeth on me never die." He said elsewhere of—"I am the light of the world," the living bread," "Come unto me, for labor and are heavy laden, and rest you," "Think not that I come not by the law or the prophets; I come to destroy but to fulfil," "No man cometh unto the Father but by me," "As he knoweth me, even so know I the" "The Son of Man hath power on to forgive sins." These are just a few big words he supplied to himself, any hysteria, to all classes and conditions with perfect poise. Surely none of these expressions, used so repeatedly without the least affection or emotion, and not be imprest by the fact Jesus Christ carried with him always the conviction of a relationship unique and unparalleled in the history of the race. (2) To use the words of Henry Churchill King, "Jesus is a character that we can transfer entire by feature to God, without any blasphemy and without any sense."

I am frank to confess, that, in the moments of the "storm and stress when I grow weary and suspicious of traditional apologetics in defense of the character of Christ, and find my feet slipping from the Fathers were so confident, I mix these two thoughts with a sense of comfort and assurance—Christ's own invariable God-consciousness and self-confidence, and the way in which we can truly and satisfactorily lay his character alongside our highest conception of him. And I like to repeat Richard Wagner's "Song of a Heathen, sojourner in the land of the living":"

us Christ is a man,
only a man, I say
if all mankind I cleave to him,
to him will I cleave alway.
as is a God,
the only God, I swear
follow him through heaven and hell,
earth, the sea, and the air."

IV. In the fourth place, this midmost figure was Savior. "Repentance and remission of sins should be preached in his name."

It was said of him before his birth, "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." And one of the last things he said of himself was that "repentance and remission of sins should be preached in his name." So that his earthly mission is bounded on both extremes by the thought of human sin.

I do not presume to know all that is involved in the thought of Christ as redeemer from the world's sin. I am very tolerant toward those Christian folk who do not accept precisely what I was taught about the atonement in the seminary. I have lost some of it myself along the road. But more and more I like to believe and do believe with all my heart that whatever is necessary to meet and solve this terrible problem of sin and guilt is supremely and sufficiently found in Christ Jesus. And I count it of profound significance, that, wherever the Christian gospel is accepted, there men without exception know more about the heinousness of sin than anywhere else, but also more about "repentance and remission of sins." Conscience toward ethical and moral wrong is always sensitized by the spirit of Christ, and the possibilities of a changed life revealed.

Now, I think we can understand a little better the miracle that was wrought in these Galilean peasants when we know something of the character and spirit of the One who appeared to them and commissioned them to carry his message out to the world. And wherever men are associated to-day in the group—in the home, in the neighborhood, in the market, in political affairs, in international relationships—their supreme need is identically the need of these "eleven gathered together"—to have this Twelfth Man "in the midst of them." We need the redemptive influence of the finest ideals of human character, such as are found in him unapproachably. We need his philosophy of life for the solution of our social problems, problems many of which were never more urgent than to-day. We need the sobering restraint, the inspiring sense of dignity attached to human life in the fact that he is "Emmanuel," "God with us," and that we are not foredoomed to the hopeless

of climbing up to him, but that he stoops down to us. We need some definite and trustworthy answer to the cry which comes to the lips of every honest man as he quickly and steadily thinks of the sin of his heart, "O, wretched man that I am, who shall deliver me!" or "O, for a man in me, that the man I am may cease to be."

It makes all the difference in the world whether we have this Twelfth Man "in the midst." Here is a group of business men. Without him, business becomes a brutal, cut-throat, every-man-for-himself and the devil-take-the-hindmost policy. With him, who is the spirit of honesty and generosity, the silver and the gold become one of the valuable assets of the kingdom. Here is a group of politicians. Without him popular government becomes a byword and the people's money the booty of the shrewdest. With him the girdle of whose loins is righteousness, the New Jerusalem begins to come down out of heaven from God. Here is a group of university men. Without him, their exceptional opportunities merely dwindle into intellectual pride and snobbishness. With him, who is the spirit of unselfish service, science puts on her working garments and devotes herself to improving the conditions of life for the multitudes. Here is a group of people coming back from the cemetery, where they have left a dear friend. Without him, what solace have they! The best they can do is to "grin and bear it," as Huxley said of himself when he was in bereavement. But with him, who is the Comforter, they can sing, "Yea, tho' I walk through the valley of the shadows, I will fear no evil." Here is a group of women, in China, or Africa, or India, or any non-Christian land. Without him they are drudges, playthings, mere machinery for the breeding of male children. But with him, who opens the windows of heaven for the Samaritan water-carrier, they come into their place of worth and dignity. Here is a group of little children. Without him, what chance have they for life abundant? But with him, who took the boys and girls into his arms and blest them, education, penology, economics, art, literature, all center about the child as a nation's most precious asset. Here is a group of idealists, reformers, men who have never learned to bow the knee to the "God of things as they are." With him, how hope-

less is their task. Take industrial reform —labor conditions were never more acute than now. Take the question of universal peace—who of us, with the smell of gigantic battle in our nostrils, really has the faith to believe that even the level of the old Hebrew prophets, when they talked of converting weapons of destruction into constructive tools, can be and should be reached to-day? But with him, who taught us to pray, "Thy will be done on earth as it is in heaven," our listless hands are uplifted and our feeble knees strengthened. Do you see what I mean by speaking of the necessity of having him "in the midst" whenever we come together.

Some time ago in one of our leading magazines, there appeared an intimate series of articles on the life and work of St. Gaudens, the artist, written by his son. I remember this interesting incident particularly. The sculptor was awarded the task of carving the famous figure of Phillips Brooks, which some of you have, doubtless, seen at Trinity Church, Boston. It represents the great preacher at his pulpit, and just back of him the Christ appears, as if suggesting the bishop's message, which, indeed, he always did. St. Gaudens felt that he needed to get into the mental and spiritual atmosphere of the statue before he could do it justice, but he did not know just how to accomplish that. He had been born in a nominally Christian family, but had got pretty far away from faith if not altogether agnostic or infidel. He asked some of his friends to tell him of some books that would get him into touch with the spirit of Christ. Renan's *Life of Christ* was named and he read that, but did not find what he was searching after. Other books were named and read, but with no more gratifying results. Finally, some one ventured to ask him why he didn't read the four gospels. St. Gaudens read them, read them carefully, read them through, read them entranced, and when he had finished, faith was reborn in him and he became a devout disciple of our Master; and his son says that, had his father lived longer, he would, undoubtedly, have gone into the fellowship of some church. And that great bit of statuary was the result of his spiritual vision and dedication.

Young men and young women, your work will lack luster, finish, durability, I don't

care what it is, unless it is the expression of highest character, unless it is genuinely religious. And in the realm of character, in religion, Jesus Christ is God's last word concerning himself. That's the message I have been endeavoring to bring you. Now,

what is to be written of us? Just a few common folk, inefficient and muddling, "gathered together!" Or, "he stood in the midst of them!" It means for us the difference between failure and achievement.

A GREAT GOD

L. MASON CLARKE, D.D., Brooklyn, N. Y.

Manoah said unto his wife, We shall surely die, because we have seen God. But, his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hand, neither would he have showed us all these things, nor would at this time have told such things as these.

—Judges 13:22-23.

In this ancient debate between husband and wife, the man, as is often the case, came off second best. As a rule, we men pride ourselves on being logical. In this one slight detail we sometimes imagine that we possess a more or less modest advantage over the opposite sex. The difference is often express in such a statement as, "Man reasons, woman has intuition," which also carries a delicate suggestion that intuition is unreasoning. But, as some one has remarked, this is a man-made distinction, got up in order to save the masculine face!

Intuition is logic without the forms of logic. It is reason that is able to dispense with the cumbersome apparatus of reasoning. It is the difference between traveling by stage coach and traveling by flying machine. A man reasons, when he does reason, by the slow process of logical formulae. He lays down his first premise and then his second premise, and then draws a conclusion, if he can. The validity of his conclusion will depend upon the validity of his premises and also upon whether he can fairly derive it from such premises. A woman, however, in her gift of intuition, possesses exceptional power to reach a conclusion without such formalities. She has what Lowell rather cleverly calls "the mastery over that delightfully fortuitous inconsequence that is the adamantine logic of dreamland." But, nevertheless, she arrives! With her intuition she is right, quite as often as a man is with nothing but his logic. She reasons without the forms of reasoning.

Take this case before us. Let us first try to get the atmosphere of it.

This interesting couple had been brought up with the idea that the vision of God was fatal to man. The notion runs all through the Old Testament, and also appears in the New. Nobody thus far seems to have challenged the assumption, and, like a good many other assumptions, this one went to pieces as soon as a sensible woman did challenge it. We have yet a lingering relic of that superstition in the custom of knocking on wood after one has spoken of his good health or happy fortune.

But now what did they mean by a vision of God? If we strip away the poetic expressions and the picturesque objectiveness of the language and get at the plain, hard facts of the case, we shall discover that they meant precisely what we experience as truly as they did. We describe this same experience in different terms, but the experience is identical. They believed in attributing their impressions and convictions to some messenger of God. Angels were always on the wing, bringing to earth the gifts of heaven. The sky constantly mingled with the land. The birth of a little child was a divine event, and the spiritual had free play over the material. And this is essentially where we are now. The materialistic interpretation of life has gone completely bankrupt. And no thoughtful person nowadays tries to separate sacred and secular. Nobody is attempting to draw a line between the human and the divine. And every now and then we are made conscious of feelings and experiences which did not originate with us, and we are moved by influences which we venture to think are importations from the heavenly.

These are our visions of God, as the Old Testament puts it. We have dispensed with

angels, but we have not dispensed with what angels stood for in that older world. We have dispensed with that earlier notion of the miraculous, but we have not at all dispensed with the reality which that olden idea of miracle was designed to describe. Indeed, I question if there has ever been a time in all history like the present, when the world has been so deeply assured of the fact that God mingles with the affairs of man. And we, as individuals, have our rare but great moments when the celestial penetrates the terrestrial in a preciously human fashion and leaves upon us the distinct conviction that we have seen the Lord, and the divine has become a very neighborly and companionable human experience.

But our special interest now is with this woman of ancient days. She had a correct sense of things. She was soon to become the mother of a son who she believed would be a great national deliverer. Naturally her imagination delighted to dwell upon the future of her boy. She pictured to her mind what he might become, and her joy was overflowing. She, woman-like, argued from the measure of her gladness to the character of her God. Her gloomy husband, holding stiffly to his inherited notion that it is dangerous business for any mortal to "see God," as the phrase is, broke in with his stupid logic and announced: "We shall surely die."

His wife, on the other hand—a much more sensible person, and far less wooden—replied to him: "If the Lord were pleased to kill us, he would not have showed us all these things, nor told us such things as these." That is what Wordsworth would have called "a passionate intuition." The husband was hopelessly logical—and wrong. The woman was beautifully intuitive—and right!

And in this story of the long ago there is a significant bit of wisdom which I ask you to consider, as a good line of thought for this first Sunday of the new year. We want something expansive and ample—something that suggests wide ranges and broad horizons—that gives us a sense of the inexhaustible and boundless, and then slips quietly into our hearts the conviction that you and I ought to be, and may be, on excellent terms of friendship with this whole magnificent wonder which we call life.

Stated in other language, this old-

fashioned woman's question is this: Would God have drawn his universe according to such a prodigious scale? Would he have laid it out on such interminable lines? Would he have constituted such amazing heights and depths and then have filled them all with endless provision for ages of wonder unceasing, if he had intended to get rid of us as soon as he conveniently could?

In other words, it is reasoning from the character of the revelation to the value of the people to whom the revelation comes. Has the Lord God been casting pearls before swine or have the pearls something to say as to the worth of the men and women before whom they have been so lavishly flung? Or, to state it in still other language, is not a man entitled to conclude, from the very infiniteness of the universe, from the infinite richness of nature and of life, that he himself is intrinsically valuable to both God and the whole universe in which he lives as a pilgrim of the infinite?

Did not this anonymous woman have the right of it? Would any intelligent God have showed us all these things and told us such things as these if he had intended to kill us either now or later on? To be sure, Manoah's wife could not prove her contention—few women can, perhaps—but she won, and her intuition went straight to the heart of the whole matter, while masculine logic has been going lumberingly along for centuries and has not been able to arrive there even yet. For the mood of pessimism which grows strong at times, and especially at such a time as this, is still debating the eternal question and wondering whether life is on the whole good or bad.

Senator Lodge has called attention to a remark once made by Calhoun, of South Carolina, in the opening sentences of a great speech upon a great subject. Mr. Calhoun asked his fellow senators "to raise their minds" to the level of the subject under debate. Not unlike that, suppose we "raise our minds" to the thought now before us. Suppose we stretch them in order to take it in. Here we are face to face with one simple aspect of the infinite—another year. The first impression a thoughtful person receives is an impression of the inexhaustible. Where does it come from—this thing called time? It is a stream from some unquenchable spring. There is no end to it. What is eternity but time? Fifteen minutes of

the one is just like a quarter of an hour of the other. It is one phase of the infinite. And my point is that this tremendous revelation argues for a tremendous purpose to be accomplished, a work to be achieved that is commensurate with the time allowed for such achievement.

Now this is the true correction of that gloomy and unhappy mood which feels itself dominated by the limitations of life, overmastered by niggardly circumstances and slender endowments. So much to do—so little done. Oh, but "we have time in store." We have only begun. Things have hardly got started yet. The world is not old but really quite young. And would God have showed us all these things, in nature, in history, in the long struggle of human life, if he designed to blot us out entirely from the book of his remembrance?

"Raise your minds" to some adequate and inspiring conception of what this theater of human action is. Consider its opulence, its splendor, its inexhaustibleness, and then ask yourselves if it has no word to speak about the dimensions of God's idea of you. Get your soul out from under the influence of the sordid aspects of life, and recover this Biblical habit of greatness.

A big thought expands the mind. A little thought contracts it. One of the chief glories of this human life is that it is confronted by such immensities, because we try to grow up to the size of this perpetual challenge. The very greatness of this material universe reacts upon us and gives us an added sense of dignity and value. We feel that we are made to grow up to the measure of such thoughts which God has revealed to us in this outer world. And life takes on fresh glory, work is clothed with a new grandeur, and love shines with an immortal radiance, when we ask, would God have shown us all these things if he had purposed shortly to choke us out of life?

But let us look in another direction. I turn now to the gospel, and the question instantly arises, is this message of Jesus drawn to a scale that matches with these dimensions of the physical universe? Does it suggest a great God or a little God? Does it deal in petty things or in boundless things? Does it spend its thought on meticulous distinctions and narrow ecclesiastical differences, or does it raise our minds to the large and high humanities which

stand out like mountain ranges in the moral landscape?

On the one hand there has been a persistent tendency to make the gospel small. Men have sought to hedge it about with their artificial rules and traditions, just as the Pharisees tried to dwarf the Ten Commandments into a local monopoly, in restraint of religion. Can we wonder that sometimes men have felt smothered and stifled by the spirit of organized religion? It is like asking people who have been accustomed in other relationships to open skies and fresh breezes from the hills to go into an unventilated and sunless cave in order to be religious. It may cultivate a consuming vanity on the part of the "elect" who are able to stand the close atmosphere, but it repels the normal health of the average man. Let me ask you frankly, how can the Church of God honestly support a message which belittles and degrades both God and men, which makes the gospel into a contrivance of barbarism, and mocks at the length, and breadth, and depth, and height of the moral universe?

Read your New Testament again and see the magnificence of the dimensions of this gospel and the munificence of its possessions. There is not a parsimonious or niggardly word in it from beginning to end. It thinks no mean thoughts and plans no small result. It is a gospel which matches the universe to which it has come. It is a revelation of God which accords with every other revelation of God. In its scope it is boundless. In its purpose it is infinite. In its power it is inexhaustible. In its promise it is majestic. In its hope it is ultimate. In its grandeur it is sublime.

Oh, in the name of this God, let us try to grow up to the size of this gospel.

Raise your minds, my friends. Expand your lungs to breathe such air. Fill up, fill up with such conceptions of human life, and make life worthier of such conceptions, for does not the measure of the gospel indicate the measure of our responsibility? And how shall we escape if we neglect so great salvation?

There is no such thing as a logical argument for immortality possible—none that is conclusive. But there is this intuition of immortality which may well take the place of argument. The higher our thoughts of God, the stronger that intuition is.

Oh, raise your minds and lift them to the height of this gospel. Widen them to the expanse of its mighty reaches. And then

live as heirs of such a kingdom, in the assurance of that love that will never let you go!

A DAY AND A THOUSAND YEARS

Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

—2 Peter 3:8.

It is little to their credit as interpreters of Scripture that some good people have attempted to force this text into a scheme of chronology. "If a day with the Lord is as one thousand years," they have said, "we have here a scheme for the interpretation of prophecy. Wherever a prophet speaks of a day, we are to think of 1,000 years, and if he speaks of a month we are to think of 30,000 years, and if he speaks of a year we are to think of 360,000 years, because the ancients reckoned a year as containing that number of days." It is a poor rule that will not work both ways, and if this scheme of chronology is to be forced into Scripture, we should then go through and try it backward and see how it will work when each millennium is reduced to 24 hours and each century to something like two hours and a quarter. The "day-or-a-year theory" in Scripture interpretation breaks down at every point. It is modern, artificial, and without support in Scripture.

What the Apostle Peter is saying here is this, that God's reckoning of time is not subject to human limitations. God lives in a universe with a million suns, each of them probably with its retinue of worlds. He does not measure his days by the turning of this little world upon its axis. God dwells in eternal day. God has vast plans under way, some of them in their inception, some of them midway, some of them approaching their culmination. We must remember all this when we hold the stop-watch upon God's activities. Peter is writing to people who are disappointed because some good things which they have been expecting have not happened. They are thinking that God may not be altogether reliable because the thing they were looking for has not occurred within the time in which they expected it. Peter's world is an exhortation to patience.

At first sight this is but little encouragement to us. We have no reason to hope that we shall live one thousand years. If God reckons time after this fashion, what is the use of our trying to keep time with him?

There is no use if we are merely to concern ourselves with celestial speculations. We shall only be bewildered, as we are when we talk about geological ages and of the millions upon millions of miles in celestial spaces. These things are too great for our arithmetic. Time is long; space is vast. We can not comprehend either of them. We only know that everything that happens, happens somewhere and somewhen, and that things have been happening for a long time and at far distances, but that all of them are somehow related. We only know that through this linking together of world-processes there is dim but affirmative evidence of a creative plan. We only know that somehow related to these things is our own moral opportunity.

We are like the people who read one chapter out of the continued story in a magazine. At the beginning there is a little synopsis of the chapters that have gone before. We read this and follow on and lay down the book and that is the end for us.

Yet it is not the end. We have had some appreciation of what has gone before, and we have lived for one bright and glorious or sad and shameful hour in the full life of all that the story related. We have not only witnessed but participated in its love and strife, its aspiration and high endeavor. We wish we could read the remaining chapters, or at least look over and see what happens at the end of the book. We can not do it. We can only piece together the fragments of what we learned about the earlier chapters and relate them to the single chapter we have read and lived, and be as content as we may in the belief that the author who wrote the story knew the ending before he began, and that the ending is good. So, even if we may not read through to the

Finis, we may rejoice that we have lived one chapter of the great book of life.

It is not a wholly satisfactory way of living—this continued-story plan—but it is the best we have, and it might be very much worse. We must not judge the plot of the story as if it ended where we lay down the book. Much less must we break off in the middle of the one chapter which is ours and demand of the Author that he tell us there and then what became of the hero, the heroine, and the villain.

God has wrought patiently through the long ages building up the worlds out of star-dust, laying the rocks in the shallow

waters, growing the forests and filling the world with wonders, and God says that "It is good."

We need to learn this: to be interested not merely in the plot, but in the men; to have joy not simply in the story, but still more in that we participate with God; not only in what shall be, but in that which is.

If good things do not happen as rapidly as we could wish, at least we can have the joy of sharing in good things as they come and living well the brief hour we have here of God's great day. Moreover, there is a better day coming. Let us rise and greet the dawn!—*The Advance*.

THE GRACE OF LIBERALITY

The Rev. G. J. ROUSSEAU, Norman, Okla.

Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

—2 Cor. 8:7.

I WAS in a committee meeting the other day where we were engaged in making up a budget for a worthy enterprise. There were ten or a dozen men present and we each had a slip of paper on which we jotted down names as they were read from a directory. As this was going on I noticed that when certain names were read everybody eagerly said: "I'll take him"; as certain others were read there was a chorus of "you take him," "no, you take him"; and yet again as other names were read there was a general and loud guffaw expressive of contempt, derision, loathing, scorn, and disgust. The thought came to me then how happy and fortunate is the man the mention of whose name creates an eager chorus of acceptance among his fellow men; how poor the man who gives grudgingly, only out of compulsion, or to keep the semblance of respectability, whose name for a benevolence his fellow men would rather pass on to somebody else; and, finally, how utterly abandoned must be the man whose very name causes a contemptuous and scornful laugh. I pursued my reverie a little further in the case of at least one man who is in easy financial circumstances far beyond that of many, or indeed most of us. He never responds to any appeal, and I couldn't help speculating somewhat on his personal char-

acter, when I considered that he owns a good six or seven-room house with basement and furnace and all modern equipment in the most desirable part of town, for which I am sure he will not consider six thousand dollars, but which stands on the tax records over his sworn statement at \$400. I wondered what percentage I was paying for the schooling of his children by the taxes derived from my little bungalow which stands on the records at \$1,000.

This leads me to-day to speak of the grace of liberality. It is a rare and distinct gift of God for which Paul gives thanks thus: "Thanks be to God for his unspeakable gift." As far as I can see there is no condition in life conducive to the full development of this beautiful grace. Good health and liberality do not necessarily go together. There is a disposition to hoard resources against ill health. Ill health does not develop this grace because there may be the disposition to husband resources for future need. Poverty feels that it already has a hard time and must therefore practise the most rigid economy. Wealth feels that what it has it must keep. The needs of the unfortunate do not necessarily constitute a spur to liberality, because like the Levite we have a tendency to pass on the other side, perhaps hoping that someone else will alleviate the distress. Knowledge and apprehension of duty is not a consideration, since church members, for instance, who have obeyed many other commands of God are strangely deficient in their obedience to the one which

says: "Upon the first day of the week . . . lay by in store as God has prospered you." So I repeat that this is a rare grace—it is a unique gift of God. Now someone will say, of course: "That being the case, how can a man help it if he does not possess this grace." I accept the challenge and will endeavor to let the Scripture we are considering answer the query. You may possess this grace. God will give it to any man who will have it.

I. How to Secure the Grace of Liberality.

1. Consider others. Paul cites as an example the Macedonian churches and mentions specifically several things about their liberality which adorn their grace and crown it with beauty as the lily work diademmed the pillars of the Temple. (1) They gave joyfully of their own accord. "In . . . the abundance of their joy . . . they were willing of themselves . . . praying us with much entreaty that we would receive the gift." Oh, for the time when every church of Jesus Christ will emulate the Macedonian churches and give spontaneously without being asked or prest! As I see it, the lack of the grace of liberality is the only thing which now stands in the way of an immediate world-evangelization. (2) They gave in spite of affliction and poverty. "How that in a great trial of affliction . . . and their deep poverty (note the adjective) abounded unto the riches of their liberality." Poverty is not a drawback to liberality. It is a help. It adds the "abounding" sense to the grace. The poor widow with her mites is not a pathetic figure, she is a glorious figure, a heroine. (3) They gave to the limit of their ability. "For to their power, I bear record, yea." They went the first mile. Many Christians do this, but Christ calls us to super-standards. We must not merely be liberal, we must "abound" in liberality. We must not merely be righteous like the scribes and Pharisees, we must "exceed" in righteousness. We must not merely greet our friends, we must "love" our enemies and "be kind" to those who despitefully treat us. Christ challenges us not to averages or comparatives but to superlatives. (4) They gave beyond their power: ". . . and beyond their power they were willing." They went the second mile. They "abounded," they "exceeded," they achieved the superlative. Love is extravagant, it is not coldly calculating. The young

man buys a diamond for his sweetheart altho he can not afford it. Love takes a leap in the dark. Cold calculation asserts "why waste the precious ointment"? Love breaks the alabaster box and pours it out prodigally.

2. Give heed to those who are sent to instruct us. "We desired Titus that . . . he . . . finish in you the same grace also." Do I mean that you must heed what the preacher says? Decidedly so. Christ taught as one that had authority, so ought his messengers to teach. If the preacher's message is not from God he ought not to preach it; if it is, he has a right to the attention of the people because he speaks for God to them.

3. Look to Jesus. "For ye know the grace of our Lord Jesus Christ, that tho he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." Words fail to describe the riches of Jesus Christ. He possest heaven, yet he came to earth; with power over all material substances he elected to remain poor; "foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." He could have smitten his enemies with a thunderbolt, but he elected to carry a cross; he could have had a jeweled crown, but he accepted a crown of thorns, "that we through his poverty might be rich." Looking to Jesus should stir in us an abounding liberality.

4. Pray for this grace. We pray for faith, knowledge, courage, patience, self-control, and other graces. Let us pray for this grace also. I wonder if it is so rare because we so seldom make it a specific object of our petitions!

II. The Rewards of the Grace of Liberality.

1. It confers an abounding and beautiful life. The Greek word for grace, *charis*, is significant. It denotes comeliness, symmetry, and beauty. There is a sentence in the Septuagint version of the Old Testament which reads: "an illiberal man is not graceful," i.e., is ugly in appearance and manner. This is literally true. Think of the hard-hearted people you know, and I believe you will invariably find them slouchy, uncouth, and ill-mannered. The opposite I regard as true of the liberal soul, because the very elements of liberality will tend to sway him to the observance of the amenities of life.

2. It makes us more consciously recipients of God's love. "Let every man give as he purposeth in his heart, not grudgingly or of necessity (Greek, *anagkēs*, because he is compelled to by being in a strait or narrow place), for God loveth a cheerful giver." Have you ever caught your little child in an act of spontaneous generosity? If you have then you will surely remember how your heart filled with joy and how your emotions overwhelmed you as you encouraged him. I don't believe there is anything that we can do that will vouchsafe us a sweeter or more profound realization of God's love and acceptance of us than when we have made a real and generous sacrifice for him. Unless we strive to develop the grace of liberality to the fullest in our lives, we wantonly preclude ourselves from receiving the richest blessings which God bestows upon us now.

3. God promises always to bless the liberal soul. You know this is true because you have seen it often. Don't we frequently

ask: how can so and so give so much and so often? The answer is, because he has the grace of liberality and God is fulfilling his promises. "There is that scattereth and yet increaseth; and there is that withholdeth more than it is meet, but it tendeth to poverty. The liberal soul shall be made fat, he that watereth shall be watered also himself. And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work. Honour the Lord with thy substance and the first fruit of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"Therefore see that ye abound in this grace also."

"Thanks be unto God for his unspeakable gift."

FISHERS FOR MEN

Come ye after me, and I will make you fishers of men.—Matt. 4:19.

I went down early one morning, and stood on the sandy shore of the blue Galilee watching the fishermen as they came in with their night's catch. It was a vivid reproduction of scenes witnessed many times by Jesus during his ministry on the shores of that same sea. In the midst of some such busy scene as that which I witnessed Jesus spoke the words of the text to bronzed, bare-limbed fishermen, inviting them to become fishers for men.

I. Fishers for men must have a vision of God. (1) Jesus did teach methods of work, but he also imparted life which always finds its own way of expression. "I came that they may have life," he said in explanation of his work with men. Personal union with Christ is the only path to power. "For me to live is Christ," declared the great apostle. (2) Jesus declared that his followers should duplicate his wonderful works. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (3) This vision of God trans-

forms the lives of men. Moses came face to face with God at the burning bush. That vision changed his life.

Years after the transfiguration Peter wrote, "We were with him in the holy mount—we were eye witnesses of his majesty." Paul said of his own experience, "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision."

II. Fishers for men must have a humbling vision of self.

1. We must learn to look at ourselves somewhat as God sees us.

Enterprising merchants in cities in Spain place great plate glass mirrors on the outside walls of the buildings along the principal streets. People passing by can see themselves and their friends. People prefer to walk along the streets where they can see themselves in the mirrors. I have a friend who took an excellent photograph of himself standing before one of those street mirrors. I said to him when he showed it to me, "You certainly saw yourself as others see you."

Every man needs a good, clear-cut vision of himself without any touching up of the

imperfections. Without some such vision of self he will be in peril of thanking God that he is not like other people. The woman at the well was flippant with Jesus until he touched the sore spot in her life. Then she said, "Sir, I perceive that thou art a prophet."

2. This humbling vision of self paves the way to power in the lives of those who would become fishers for men. When Isaiah saw the Lord on his throne surrounded by the seraphim who cried, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory," then he cried "Wo is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." When the seraph touched his lips with the live coal from the altar, saying, "Thine iniquity is taken away, and thy sin purged," he heard the call, "Whom shall I send, and who will go for us?" and answered, "Here am I; send me." Peter fell on his face at the feet of Jesus, saying, "Depart from me, for I am a sinful man, O Lord." Saul, the strict Pharisee, called himself chief of sinners.

III. Fishers for men must know men. (1) Jesus knew men. He read Peter and Nicodemus, and Zacchaeus like the page of an open book. He promised that the Spirit would guide his followers into all truth. (2) Paul knew men from the market place to the academy. He knew the rules of the games governing the athlete. He understood the discipline required of a soldier. He knew the social customs of his day. (3) The successful fisherman must know the habits of the fish he seeks to capture. There are fish that live on the surface; draw the net and you have a great catch. There are people who live in their emotions; throw the meshes of the emotional net around them, as in the sensational revival, and you will have them. There are other fish that live on the bottom of the stream or lake. The net must be sunk so as to drag the bottom to reach them. For other fish you must use the gill net. The meshes are big enough to tempt the fish to go through; when it attempts to draw back the gills catch. There are men whom you must capture by the head. For these the pulpit must present the best thought, using scientific discoveries and current events to illustrate divine truth. There are choice fish that must be caught

with a hook. Jesus baited his hook with a bit of social recognition, and tossed it to Zacchaeus, who took it at once. Nathan took a harpoon when he went after King David. No sensible man will try to catch herring with a hook, nor fish for trout with a seine. Any one method of evangelism will fail to reach many men.

IV. Fishers for men must have a genuine passion for souls.

1. The man who despises men never will win them to Christ. The same passion that will bring all of your companions into the club or fraternity will bring them to Christ. In the successful club or fraternity everybody works to build up the membership, while in the church most of the work of winning men to Christ is left to the minister. Begin with the people with whom you work and bring them to Christ; soon you will have a steady flow of converts.

2. There are few churches whose membership could not be doubled in two years if the people would go to work to win others to Christ with the same zeal that they show in other walks of life. You are the bait the Lord uses to catch your neighbors.

3. You may not be as good as you wish you were, but you can say frankly "I'm a lot better than I would have been without the help of Christ and the Church, with its associations. The apostles were very imperfect men when Jesus began to send them out two by two to proclaim his coming.

Conclusion: Join the fishermen's fraternity. The Master himself guarantees success, "Come ye after me and I will make you fishers of men."

Some years ago there was a cloudburst in Colorado, which transformed Dry Creek into a raging torrent. The water washed the supports from under the railway bridge by which the trains crossed the stream. The night passenger train from Pueblo struck the swaying structure and plunged down into the seething vortex of death. A few yards away Dry Creek flowed into Fountain River. The force of the water carried the bodies out into the river. When I came on the scene a few hours later, the creek was almost dry. Lodged against some driftwood was a hat with the name of a traveling man written on the inside band. A frantic wife offered a large reward for the recovery of his body. On the limb of a shrub hanging over the creek hung a strip torn from the dress of a

little girl, the only child of a Pueblo merchant, who hired men to search the stream for her body. I saw men lined up waist deep in the river for two miles down the stream. Those men marched into the river so near each other that their hands could always touch, then they stooped over and felt carefully of every foot of the bottom of the stream. Then they advanced farther into the cold water, again feeling the bottom for bodies. When they became exhausted in the cold water, they went ashore and another set of workers took their places. Thus systematically did those men grope for the bodies of men and women, and little children. It is our shame that we do less than this in fishing for the souls of men, and women, and children. "Come ye, after me, and I will make you fishers of men."

The Church and the New Year

The Church in the new year should be the world's chief spiritual dynamo. It should spiritualize the world by bending and concentrating its every thought and effort upon awaking or strengthening in man a consciousness of God as a source of human power and as a guide of human effort. There is a growing recognition of the need of increased spiritual stimulus for the world's best ethical and moral achievement. The Church as a great spiritual generator must supply that need. The growth of democracy, with its insistence upon indi-

vidual possibility, must be supplemented with the sense of responsibility which can come through the Church from religion. In keeping with this conception of the Church the minister should, as Professor Mathews has said, be an organizer of spiritually minded men and women into collective spiritual forces. He should not be a mere private chaplain co-operatively sustained. Because of its spiritual background and purpose the Church ought to be the world's great synthetizer and unifier. . . . The Church that refuses not only to accept but even to seek the hand of brotherliness wherever it may obtain it has ceased to be a church and has deteriorated into a catacomb where accommodation is given to the surviving bodies of departed spirits. The Church ought so to impress men with their relationship and mutual responsibility because of their spiritual origin and purpose that they will co-operate and fraternize with one another instead of clashing and fighting against one another. In other words, the Church as representative of the unity of purport and tendency of religion properly apprehended should be the world's supreme socializer. Sociality is the most widespread need of the present time. Religion, says Jane Addams, can not be proclaimed and instituted apart from the social life of the community. This is literally true. No less true is it, however, that to be and remain such the community can not continue apart from religion.—Rabbi ALEXANDER LYONS, Ph.D.

THE CHILDREN'S SERVICE

THOSE LITTLE THINGS

The Rev. THOS. F. OPIE, Pulaskie, Va.

SOMEBODY tell me, "How many letters are there in the alphabet?" That's right, just twenty-six. Now, how many notes are there in the music scale? That is correct, just eight. One more question. "How many colors are there?" Yes, there are seven primary colors.

Do you know, children, that all the books and all the letters and all the newspapers and magazines are printed with just twenty-six letters! Just think of it—all the libraries in the English language contain only twenty-six different letters! All the

words that you write, big or little, hard to spell or easy to spell—they can not have any more letters or any different letters than just these two dozen and two!

And all the songs you sing at school and all the songs you sing at church are made up of just eight different notes—do, re, mi, fa, sol, la, si, do. Of course, they are divided into half-notes, three-quarter notes, etc., but all the beautiful hymns, and operas, and lullabys, and all the war-songs and folk-songs come from just those eight notes!

But what about those colors? Well, you said there are just seven. Do you know that all the colored pictures, the water-colors and oil-paintings, are made out of those half-a-dozen and one colors! When you see a rainbow you can not count more than seven colors. Do you know their names? Yes, of course they have names—red, orange, yellow, green, blue, indigo, violet. These colors have different shades and tones, but there are no more real colors than these seven I have named. Is it not wonderful that all the pretty pictures and all the lovely paintings you ever saw are based on just these few colors?

Let me tell you more about these little things without which the world could not get along very well. It is their relation to each other that makes them so useful. It is the way they stand each to the other that makes all the books and all the songs and all the colored pictures! When you spell a word wrong, it means that you have put the wrong letter next to the other letter. You have not put the letters together right.

So when you sing or play on the piano and the music does not sound right, it is a discord—that is, the notes were not put together right. A picture in which the colors are not put together right, is not a very pretty picture, is it? It is a "mess," a "daub"!

Do you know it is the same way with children? Well, it is. It is our relation to each other, the way we stand towards each other, that makes life sweet and pure and happy. When you are unhappy, it means that something has gone wrong with you and somebody else! You are not in the right relation to one another! You did not treat somebody just right, or somebody did not treat you just right! You are out of sorts! You must "make up." You must put things right. God wants to use you, just as we use the little letters or the notes or the colors and if we let him use us and put us where he wants us, our lives will always be happy and useful and we shall make others happy.

SIDE LIGHTS ON THEMES AND TEXTS

The Rev. EDWARD H. EPPENS, Ypsilanti, Mich.

Man's Place in God's World

And Jehovah God called unto the man, and said unto him, Where art thou?—Gen. 3:9.

"We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled. The universe takes a turn genuinely for the worse or for the better in proportion as each one of us fulfills or evades God's demands." —WM. JAMES, *The Varieties of Religious Experience*.

"Every good, strong emotion and possibly every bad, strong emotion (which must be a misapplication or an excess of a good one) brings the soul to the borders of the unknown—to the frame of mind where one is very apt to cry out: God!" —HOLT, *On the Cosmic Relations*.

"Consecration to the will of God as Christ conceives the matter, covers all. For consecration to the will of God means the willing obedience to the laws of our nature, recognized as from God—the subordination of the lower to the higher—self-control. It means devotion to the work given us to do." —KING, *Rational Living*.

"The infinite and eternal Power that is manifested in every pulsation of the universe is none other than the living God

. . . We know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the infinite Power that makes for righteousness. Thou canst not by searching find him out, yet put thy trust in him and against thee the gates of hell shall not prevail." —FISKE, *The Idea of God*.

"What! We have not yet settled the question of God's existence, and you talk about eating!" —BIELINSKI.

Power in Reserve

There followed a silence in heaven about the space of half an hour.—Rev. 8:1.

"With that deep hush subduing all Our words and works that drown The tender whisper of thy call, As noiseless let thy blessing fall As fell thy manna down.

"Drop thy still dews of quietness, Till all our strivings cease; Take from our souls the stain and stress, And let our ordered lives confess The beauty of thy peace."

—WHITTIER,

"There is a true asceticism, a discipline—a gymnastic unto godliness as Paul calls it—and if our faith is to grow high and bear rich clusters on the topmost boughs that look up to the sky, we must keep the wild lower shoots close nipped. Without rigid self-control and self-limitation, no vigorous faith, and without them no effectual work."—ALEXANDER MACLAREN, *The Secret of Power*.

"Mahomet is alone there, deep down in the bosom of the wilderness; has to grow up so, alone with nature and his own thoughts. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! A silent great soul; he was one of those who can not but be in earnest; whom nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things."—CARLYLE, *The Hero as Prophet*.

"Nor less I deem that there are powers
Which of themselves our minds impress;
That we can feed this mind of ours —
In a wise passiveness.

"Think you, 'mid all this mighty sum
Of things forever speaking,
That nothing of itself will come,
But we must still be seeking?"

"Then ask not wherefore, here, alone,
Conversing as I may,
I sit upon this old gray stone,
And dream my time away."

—WORDSWORTH, *Expostulation and Reply*.

The End of a Life

When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up his spirit.—John 19:30.

"It is death which consoles, alas! and gives us life;
'Tis the goal of life, the only hope, which,
like an elixir,
Mounts to our heads and makes us drunk,
Giving us courage to march on until night."
—BAUDELAIRE, *Fleurs du Mal*.

"It looks to me as if life were a tremendous hoax played on all of us."—STRINDBERG, *The Dance of Death*.

"The normal end, coming after the appearance of the instinct of death, may truly be regarded as the ultimate goal of human existence. But before attaining it, a normal life must be lived: a life filled all through with the feeling that comes from the accomplishment of function. Knowledge of the true goal of life clears up the problem and

shows us the right conduct of life."—METCHNIKOFF, *The Nature of Man*.

"In the night of non-existence a light will go up, kindled by an unseen hand. It is the life of Man. Behold the flame—it is the life of Man. Coming from the night he will return to the night, and go out leaving no trace behind . . . And I whom all call He shall remain the faithful companion of Man throughout his life."—ANDREYEV, *The Life of Man*.

"—And this was all the Harvest that I reaped—

I came like Water, and like Wind I go.
Into this Universe, and Why not knowing
Nor Whence, like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not Whither, willy-nilly blowing."

—The Rubaiyat.

"Speaking for myself, I can see no insuperable difficulty in the notion that at some period in the evolution of humanity this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material form and endure forever. Such a crowning wonder seems to me no more than a fitting climax to a creative work that has been ineffably beautiful and marvelous in all its myriad stages."—JOHN FISKE, *The Destiny of Man*.

The Dynamics of Godliness

Holding a form of godliness, but having denied the power thereof.—2 Tim. 3:5.
I can do all things in him that strengtheneth me.—Phil. 4:13.

"In the degree in which every Christian receives, or refuses, the several gifts express by that general benediction, he enters or is cast out from the inheritance of the saints; and in the measure in which he trusts Christ, obeys the Father, and consents with the Spirit, he becomes inspired in feeling, act, word, and reception of word, according to the capacities of his nature. He is not gifted with higher ability, but enabled to use his granted natural powers, in their appointed place, to the best purpose."—RUSKIN, *The Bible of Amiens*.

"We are driven to the conclusion that an intelligent, creative energy is resident within the lowest animal organism, and that this intelligent creative energy originated the first species of animals known to science as having a physical organism . . . Its power is that of mind over matter . . . What more can be said of omnipotence?"—THOMAS JAY HUDSON, *The Divine Pedigree of Man*.

"The word 'impossible' is not in my dictionary."—NAPOLEON L.

"The kingdom of God is not a visionary scheme. It defines for us what has always constituted the most real and the most rich factor of life . . . It is the real goal of whatever of humanity there is in us men. It

is the reality of our life, and all that contradicts it has only illusory existence. There is no genuine success in life, or motive for life, or prospect of good for the race, that is not rooted in it."—COX, *The Religion of a Mature Mind*.

The Essential Point in All Reform

For from within, out of the heart of men, evil thoughts proceed; all these evil things proceed from within, and defile the man.
—Mark 7:21, 23.

"Gain the ear of the will first, and everything naturally, because physiologically, follows. The world is to improve, not by an increase of knowing people, but by an increase among its inhabitants of people with benevolent wills. . . Set the will right first, and men's opinions will follow suit, as soon as they have opportunities for knowing better; but with the will remaining perverted, not the opportunities for knowing of an eternity will avail."—W. HANNA THOMPSON, *Brain and Personality*.

"Tell me how you made it! You must have poured in fox's blood and wolf's blood and swine's blood.—No, said the Imp, all I did was to see that the peasant had more corn than he needed. The blood of the beasts is always in man, but as long as he has only as much corn as he really needs, it is kept in bounds. When corn was left over he began to seek for ways of turning it to his pleasure. And I taught him a pleasure—drinking."—TOLSTOI, *The First Distiller*.

"Think not after the old Pythagorean conceit, what beast thou mayest be after death. Be not under any brutal metempsychosis, while thou livest. Let thy thoughts be of things which have not entered into the hearts of beasts; think of things long past, and long to come; acquaint thyself with the choragium of the stars, and consider the vast expansion beyond them. Lodge immaterials in thy head; ascend unto invisibles; fill thy spirit with spirituals, with the mysteries of faith, the magnalities of religion, and thy life with the honor of God."—SIR THOMAS BROWNE, *Christian Morals*.

"In its essence the act creative of moral evil is, to use a judicial phrase, 'a violation of law'; to speak with the Stoics, it is a refusal to 'live according to nature'; to employ the language of Butler, it is the failure to recognize 'the authority of conscience', or in that of Kant, it is to decline to obey 'the categorical imperative.' In these cases 'law', 'nature', 'conscience', 'categorical imperative', are but impersonal names for the ethical sovereignty of God; and the denial of this sovereignty means the alienation in will and character of man from his Maker."

—FAIRBAIRN, *The Philosophy of the Christian Religion*.

The Far-off Goal

'Who would have all men to be saved, and come to the knowledge of the truth'—1 Tim. 2:4.

"Only those who are semi-cultured believe that they possess trustworthy and unassailable truths. Those who are really learned, however, who derive their facts from the prime sources of observation, know that perhaps there is not a single one which is so certain that it does not admit of two different interpretations."—MAX NORDAU, *Paradoxes: Where is Truth?*

"The truth is rarely pure and never simple. Modern life would be very tedious if it were either, and modern literature a complete impossibility."—O. WILDE, *The Importance of Being Earnest*.

"Of philosophy I will say nothing, except that when I saw that it had been cultivated for many ages by the most distinguished men, and that yet there is not a single matter within its sphere which is not still in dispute, and nothing, therefore, which is above doubt, I did not presume to anticipate that my success would be greater in it than of others; and further, when I considered the number of conflicting opinions upheld by learned men, I reckoned as well-nigh false all that was only probable."—DESCARTES, *Discourse on Method*.

"The truth we are permitted to glimpse is not altogether what most men call by that name . . . We know that it is sometimes deceptive, that it is a phantom never showing itself for a moment except to ceaselessly flee, that it must be pursued further and ever further without ever being attained. We also know how cruel the truth often is . . . Yet truth should not be feared, for it alone is beautiful."—H. POINCAIRE, *The Value of Science*.

"Truth is one species of good, and not, as is usually supposed, a category distinct from good, and coordinate with it. The true is the name of whatever proves itself to be good in the way of belief, and good, too, for definite, assignable reasons. If there were no good for life in true ideas, then the current notion that truth is divine and precious, and its pursuit a duty, could never have grown up or become a dogma."—WILLIAM JAMES, *Pragmatism*.

"Henceforth man's existence bows to the monition 'Wait!'

Take the joys and bear the sorrows—neither with extreme concern!

Living here means nescience simply: 'tis next life that helps to learn."—BROWNING, *La Saisiaz*.

The Various Values in Life

What is your life?—James 4:14.

“It is wrong to think of destiny only in connection with death and disaster. When shall we cease to believe that death, and not life, is important; that misfortune is greater than happiness? Why, when we try to sum up a man’s destiny, keep our eyes fixed only on the tears that he shed, and never on the smiles of his joy! Where have we learned that death fixed the value of life, and not life that of death?”—MAETERLINCK, *Wisdom and Destiny*.

“Sticky and filthy, fraudulent, horrible, Densely stupid, ghastly, terrible, Slowly cruel, void of honesty, Shameless, slippery, mean and stifling, Shamming happiness, hiding misery, Vulgar, hollow, sensual, cowardly, Sodden and stagnant, slimy and obstinate, Death or life undeserving equally, Slavish, contemptible, dreary, decaying, Glutinous, selfish, infernal, monotonous, Still in its impudence, dismal in quietness, Sleepily heavy, wickedly artful, Cold like a corpse, worse than nonentity, Worse than unbearable—false, false, deceitful.”—ZINAIDA GIPPIUS, *Reality*.

“The happiest workmen are those who can absolutely lose themselves in their work”—HILTY, *Happiness*.

“Far from allowing psychology to doubt whether real life has duties, we must understand that there is no psychology, no science, no thought, no doubt, which does not, by its very appearance, solemnly acknowledge that it is the child of duties.”—MUENSTERBERG, *Psychology and Life*.

“Do with me what thou wilt; my will is thy will. I appeal not against thy judgments.”—EPICTETUS.

The Far Reaches of Brotherhood

Whosoever shall do the will of God, the same is my brother.—Mark 3:35.

“He drew a circle which shut me out,

Heretic, rebel, a thing to flout;
But Love and I had the wit to win,
We drew a circle that took him in.”
—EDWIN MARKHAM, *Outwitted*.

“In order to be happy, one thing is necessary—to love, and to love with self-sacrifice, to love all, everybody, everything, to spread on all sides the spider-web of love; whoever falls into it is my brother.”—TOLSTOI, *The Cossacks*.

“I can not contentedly frame a prayer for myself in particular, without a catalog for my friends. I never hear the toll of a passing bell, tho in my mirth, without my prayers and best wishes for the departing spirit . . . And if God hath vouchsafed an ear to my supplications, there are surely many happy that never saw me, and enjoy the blessing of mine unknown devotions. To pray for enemies is no harsh precept, but the practise of our daily and ordinary devotions.”—SIR THOMAS BROWNE’S *Religio Medici*.

“And I know that the spirit of God is the brother of my own,
And all the men ever born are also my brothers, and the women my sisters and lovers,

And that a kelson of the creation is love.”

WALT WHITMAN, *Song of Myself*.

“All grappling bonds, that knit the heart to God,
Confederate to make fast our charity.
The being of the world, and mine own being,
The death which he endur’d that I should live,
And that, which all the faithful hope, as I do,
To the foremention’d lively knowledge join’d,
Have from the sea of ill love sav’d my bark,
And on the coast secur’d it of the right.
As for the leaves, that in the garden bloom,
My love for them is great, as is the good Dealt by th’ eternal hand, that tends them all.”

—DANTE, *Paradise*, Canto XXVI.

ILLUSTRATIONS

Latent Energy

A young Irishman in India had learned to know the language and customs of the people among whom he was working.

One day as he was sitting in his house a messenger came in from one of his districts and reported that a village was burning down and begged him to come. He hurried out to the village. When he arrived he asked the head man if they had all the people out of the houses, and he was told that all had been brought out except one old woman who refused to come. He went to the house where the woman lived and looked in. There she sat on a bag of grain. He entreated her to come but she refused, explaining that this bag of grain was all her earthly wealth. If she came out she would starve. She would rather stay and be burned. When the young man found his commands and entreaties unavailing, he rushed in with the embers from the burning roof falling on his shoulders, stooped over and picked up the bag of grain and left the burning building, the old woman following obediently behind. The next day as he was sitting in his house, it flashed on his mind that the bag of grain had been exceedingly heavy, and he rode out curiously to the village again to see how much he had lifted. He had no difficulty in finding the old woman and her bag of grain. He stooped over to lift it, but could not budge it from the ground. But the day before he had budged it. He had picked it up and carried it. The power to do it was lying latent in him all the while. All he needed was just the piercing call or inspiration adequate to release the buried energy.—ROBERT E. SPEER.

The Cosmic Life

In its search for an explanation of the cosmos, science is obliged to assume a universe of invisible energy which comes to the surface always whenever the materials upon which it acts are present. Planets and stars and systems of worlds make no requests for energy to move them on their way. The energy is always there. It is operative the instant star-stuff is present.

It is an anterior, underlying fact. It is a cosmic sea which floats all ships which get launched upon its surface. Indeed, if we cared to push the problem further back we could say that this world of energy provides the ships which sail its seas of space.

Then there is life, all life, all varieties of life. Whence came this manifold variety of living things? There can be but one answer. Life is a universal and eternal principle, a universal and eternal energy. Whenever and wherever the materials are ready life pushes itself out to the surface. All of these infinite forms of life are expressions of one central Life. The universe is alive. We live in a cosmos which is surcharged with life. Everything that lives draws its support from this one source of life.—*The Universalist Leader*.

Beauty Nearby

To live appreciatively in the good and beautiful world of our heavenly Father, all men need to learn somehow to thwart the dulling influence of customary sight and customary sound.

The most abundant beauties of life, both spiritual and material, are beauties near at hand, and those who live their lives through unable to see any beauty except that which they travel less or greater distances to find, are bound to miss the larger part of the delights to which the Creator gave them original title to use.

Whoever desires, therefore, to have full use of his heritage as a citizen of creation must somehow teach himself to keep awake and alive to the fineness and the glow of things close by.

Not to be able to see that the blades of grass on one's own home lawn are as richly sun-kissed as the blades of grass in the sward of a distant park is to live poverty-stricken amid plenty.

The even flow of daily appreciation for common blessings is the only life that satisfies with a continual sense of privilege in a world which God meant to be good not specially for exceptional individuals in exceptional situations but for average folks all the time.

you can do nothing more to afford that consciousness, you can at least new morning open your mind to so much as you can discover surround you of commonplace beauty and charm.

een minutes, if no more, you can be that rough doorkeeper "Family" and let in intimate neighbor de-
the Continent.

Music in Indian Evangelism

Indian Standard, the organ of theian Church in India, Mrs. M. M., writing on "The Value of Music in Evangelism," tells of experiments in the use of traditional native airs as hymns. We who labor for the cause of India," she says, "are singularly blind in that this people is one of the ideal and music-loving races of the world. Some demur that Indian music, having been used in the sensual worship of idols, has been degraded by association with words and uses. . . . But it is our task to redeem this great art from the power of Satan by allying it to the pure name of God." After citing the testimony of missionaries who have proved the value of native music to attract the people to the gospel, the writer adds a warning. Years ago, when she was engaged in gathering unwritten Punjabee airs for a book of songs, a blind old pastor, himself a convert from Mohammedanism, said: "I am a converted Mohammedan, and I am one of the most attractive airs. It is beautiful to you," he said, "but it is because I remember the old vile customs. Wait, daughter; young India is singing the Christian songs, forgetting much of the vileness of the past. Your children will be able to use a beautiful tune with words just as easily and with no fear of recalling things—but not yet."

Missionary Testimony

He was when ex-president Taft had his heart in regard for the foreign missions of the Christian Church, and had no hesitation in expressing his views on the subject. But there came a time

when he began to realize that such an attitude toward such a cause, so far from evidencing liberality of thought and breadth of vision, was narrow, prejudiced and "provincial"—the last being his own word to express it. A careful survey of what Christian missions and missionaries have done and are doing throughout the world transformed him from a critic and a skeptic into a warm and enthusiastic believer in and admirer of their work, who delights to speak appreciative words of them on every occasion. Addressing a Methodist Centenary Program Convention in Minneapolis recently he used these strong words concerning the general influence and result of missions:

"Every foreign mission of the character headed by self-sacrificing, intelligent, sympathetic, broad men will exert an influence through that country that hasn't been measured at all by the questions as to whether the people that are helped are converts to Christianity or not. These missionary societies are the lighthouses. Whenever a country gets into trouble it has now come about that the leaders of public opinion consult these leading missionaries."—*The Watchman-Examiner*.

Christianity Women's Only Hope

"And how did you happen to become a Christian?" I asked Mme. Hirooka, a prominent Japanese.

"I wanted women to be good, and I wanted to help them to improve their lot," she replied tersely. "I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that, from the cradle to the grave, women are inferior to men. They regard women as evil. Confucian ethics, for example, teach that fools and women can not be educated. A woman can not be a 'heavenly creature.' It teaches that it is better to see a snake than a woman, for the latter arouses passion. Japanese women have been so long oppressed by this kind of teaching that they no longer stop to ask why. They are afraid, like slaves. Then I began to read the Bible. I did not like some parts of it any better than I like the religions of the East. I did not see why any

woman should call her husband 'Lord and Master.' St. Paul made me very angry. He was an old bachelor; any one can see that. He didn't know much about women. But Peter! He was fine. He had a wife, he understood women. One can see that from his epistles. When I read the gospels I found that Jesus made no distinction between the sexes. I like that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."—
TYLER DENNETT, *Asia*.

Confidence in the Pilot's Smile

Robert Louis Stevenson has somewhere told of an experience that happened once to his grandfather. He was on a vessel that was caught by a terrific storm and was carried irresistibly toward a rocky shore where complete destruction was imminent. When the storm and danger were at the height he crept up on deck to look around and face the worst. He saw the pilot lashed to the wheel, with all his might and nerve holding the vessel off the rocks and steering it inch by inch into safer water. While he stood watching, the pilot looked up at him and smiled. It was little enough but it completely reassured him. He went back to his room below with new confidence, saying to himself, "We shall come through; I saw the pilot smile!" If we could only in some way catch sight of a smile on the face of the great Pilot in this strange rough sea in which we are sailing, we, too, could do our work and carry our burdens with confidence, perhaps with joy.—*The Expository Times*.

The Law of Association

"If we follow the windings of a stream through the meadows and notice the various weeds and wild flowers that grow on its banks, the insects that wing over its stagnant pools, and the birds that nest in the thickets along its borders, we quickly learn that it is unusual to find only one object

in a given place. We are much more likely to come upon great masses of cowslips or violets, swarms of gnats, bands of butterflies, two or three dragon-flies darting about together, and pairs, or even flocks, of the same species of birds, than to encounter individual specimens. In like manner if we extend our observations over wide regions in the same country, and then over the entire surface of the globe, we find that particular rock formations, soils, and mineral deposits are found together in certain areas, and not scattered in a haphazard way throughout the continents; and that species of plants and animals have their well-known habitats or haunts, or, as naturalists say, their areas of characterization."—*Elements of Sociology*, by Professor GIDDINGS.

My Creed

My creed is work; to follow duty's call
However far it leads across the plains—
Through trackless woods, or ringing on the
hills;

To seek for pleasure in the realms of toil—
Still ever striving for a larger self
With which to do a service for the rest.

To lay a new path through the unknown
way,
And leave some heritage e'en though so
small

No other hand would love or care to leave.
Rejoicing ever in my brother's craft,
To follow system and the perfect law—
Be what I am, and do my very best
To lead a life which towers above the hills,
And points the way across the plains to God.

—R. H. WILSON in *Sunlit Days*.

For All the Days of All the Years

To keep my health!
To do my work!
To live!

To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power,
But always fronting forward to the light,
Always, and always facing toward the right,
Robbed, starved, defeated, fallen, wide
astray—

On, with what strength I have!
Back to the way!

—CHARLOTTE PERKINS GILMAN.

Notes on Recent Books

A GUIDEBOOK TO THE BIBLICAL LITERATURE¹

HERE is the crown of a long and useful life spent in teaching and authorship. Professor Genung died October 1, 1919, in his seventieth year. He was a graduate of Union College and Rochester Theological Seminary. The first seven years of his work were spent in pastorates, including two years at the American Chapel at Leipzig. This was simply preparatory, for he entered the service of Amherst College in 1882 in the department of English, being successively instructor, associate professor, and professor, covering the departments of rhetoric, English literature, and Biblical interpretation. He was the author of a number of text-books on rhetoric and rhetorical analysis, all of which have proved their value through their large use by students. But as early as 1891 he began to produce excellent studies on Biblical literature, the first being "The Epic of the Inner Life" (1891), treating of the Book of Job, then passing to a study of Ecclesiastes and Omar Khayyam and a second study of Ecclesiastes (1901 and 1904). In 1906 he issued "The Hebrew Literature of Wisdom in the Light of Today," and now he comes with a book which shows the penetrating insight of a student of literature, reverently and yet sanely focused upon the entire Bible from the point of view of an expert in literature.

It is a remarkable book. What we may consider the introduction orients the Bible as a literature, a library, and a book, and then takes up the first principal division, dealing with the formative centuries. He estimates there the character of the Hebrew mind in itself, as expressing the genius of a race, and as possessing a dominant aptitude; next, this mind as affected by its environment in the land of its development; and then its approaches to literature as represented by the fragments of songs and proverbs which are worked into the later material. The awakening to literature he finds the result of the initiative of two gifted kings—David and Solomon,

and then he proceeds to the consideration of the types and functions of literature in Israel as represented by poetry as lyric, as wisdom, by history and prophecy. So that by the exile Israel already had a body of literature. As a consequence, the author denominates the people of the exile and after the same way as the Mohammedans named both them and the Christians, "people of the Book." He follows the method of the literary expert in the study of exilic and post-exilic production of the Jews, and the method is that of scientific criticism. The consequence is that in general he follows the arrangement of the Hebrew Bible, not the English. So we have a section on The Three Great Classics (Psalms, Proverbs, and Job) and the five Rolls. And he closes this part with just a glance at the way in which what used to be called the interval between the Old Testament and the New is filled.

The study of the New Testament introduces first the ministry of Christ, beginning with the preaching of John the Baptist, the literary element in Jesus' ministry, and the conclusion of that ministry from the time of the Great Confession on. It then introduces a chapter on The Literature of Fact, dealing with the apostles and their work, the growth of the synoptic gospels, and the writing of the Acts. The next chapter deals with The Literature of Values, in which the epistles are, of course, the subject of study. One section of this is an illuminating study of Paul as orator and letter-writer. The final chapter deals with The Resurgence of Prophecy, in which first the prophetic sayings of Jesus and his apocalypse and then the revelation of John are considered.

Professor Genung was a student with a rare equipment and of unusual genius. He came to the study of the Bible equipped, first, with a thorough knowledge of the forms of literature, second, with a long and useful experience in the impartation of

¹By JOHN FRANKLIN GENUNG. Ginn and Company, Boston, 1919. 8 x 5½ in., 686 pp.

NOTES ON RECENT BOOKS

knowledge, and third, with a reverent but scientific attitude toward the Scriptures. The result is that in this book we have the view of a fine mind, tutored to brilliancy, and appreciative at the same time of the results of half a century of plodding study of the Bible. The six hundred eighty-six pages of this volume are packed with matter that the Biblical student can not afford to miss. It is a view not of minutiae, but of the large results flowing from Biblical appreciation. It will be difficult to find, for instance, a better statement than the following upon the composition of the Book of Daniel, its contents, and the date of its publication.

"As we compare the two portions of the book a remarkable circumstance comes to light. The prophetic portion, tho its expression is studiously cryptic, works up to a situation which sets closer to known historic fact than does the story portion itself wherein one would naturally look for factual accuracy. That is to say, the course of its visionary revelations draws together to an increasingly intimate conversance with historic conditions and details until, especially in chapter xi, where the vision style is dropped, one can not but recognize the career of Antiochus IV (Epiphanes), who in 175 to 164 B.C., by his despotic attempt to force Hellenic culture on the Jews of Palestine, precipitated the Maccabean uprising. Thus it comes about that at a point about 166 B.C., several centuries after the Chaldean exile, the prophecies of our book become most concrete and verifiable. In marked distinction from this, the story portion (i-vi), betraying on the part of its writer merely such familiarity with the civic history of the exile as might be current in popular tradition, is inaccurate as to dates, dynasties, and the like, while it is concerned rather with the inner character and motive peculiar to the Hebrew mind. It is biographical, but not such biography as Daniel would have written or dictated. It lacks the color of experiences within one's lifetime or familiar environment. It harks back, rather, to the more primitive manner of the semihistoric legend, such as we read in the stories of the patriarchs (cf. especially the story of Joseph in Genesis) and of pre-literary prophets like Elijah and Elisha. . . . This trait, with its imperfect knowledge of historical annals, indicates, as does the prophetic matter already noted, a time of composition much later than the Chaldean exile, when factual minuteness was not essential."

It is worth noting that the book is printed upon thin paper, so that its size, in spite of its large contents, is that of a book easily carried in the coat pocket.

Canon Barnett. His Life, Work, and Friends. By His Wife. In Two Volumes, with Thirty-nine Illustrations. Houghton-Mifflin Company, Boston.

Few lives have been written which describe more attractively the joint labors and the joint vacations of husband and wife. Samuel Barnett had been at work only a few years when he fell in love with Henrietta Rowland. After a somewhat prolonged wooing they were married in 1873. "The wedding was very touching—the church was crowded with poor people; even the galleries were filled with them." Thus began the remarkable partnership in life's interests which ended only with the death of Canon Barnett in 1913. They had no children of their own. For a brief period their ward, Dorothy Noel Woods, lived with them. Their joy in her and their grief at her early death indicated only too clearly how rich would have been their affection for children of kindred blood. Destiny, therefore, left them free for work in inseparable companionship.

Who was Canon Barnett? One of the three really great men whom he met in England, said M. Clemenceau; a born leader and inspirer of men, who believed, and made others believe, that the kingdom of heaven might be on earth, wrote someone in the *Westminster Gazette*. Granting, however, the great truth within each of these statements one might say that he was a pioneer in many branches of Christian social service and that because of his intelligence and common sense he became a leader of national and international reputation.

Without question he was among the first to conceive of the possibility of a social settlement in East London, a settlement which was later to be housed in the beautiful and convenient building named after Arnold Toynbee. The early base of operations was St. Jude's vicarage in Whitechapel, altho the Barnetts lived in "dingy lodgings" while the vicarage was being renovated for them. To show how philosophically Mr. Barnett took the situation one needs to remember only that his sole comment on the landlady's remark that a mouse had drowned itself in his rice pudding was "Poor Little mouse." And to indicate how admirably his wife always added the necessary moral element one recalls her remark

"that righteousness often demanded some-

thing stronger than the sneek acquiescence with which he bore every delinquency when it affected himself."

Barnett had been born and brought up at Bristol with every advantage, and had later lived comfortably at Oxford. His wife had already become a most successful social worker under Miss Octavia Hill, but she was

"a girl who had been reared in a luxurious home, accustomed to lavish living and entertaining, who revelled in hunting and outdoor life."

And yet one discovers hardly a moment in their lives when they regretted their decision to spend their days amid squalid surroundings.

Slowly, but inevitably, first St. Jude's and then Toynbee Hall became identified with all progressive social movements. The principles then espoused by the very few interested in constructive relief, or, in other words, the Charity Organization society; the program which later resulted in old-age pensions; the remarkably successful Children's Country Holiday enterprise; the art, literature, history and other courses of reading thrown open to working men; the Natural History and the Travelling Clubs, and a score of other helpful and practical ideas put into effect, are an index of Mr. and Mrs. Barnett's social imagination, and the present condition of these movements and societies is an evidence of their practical ability and that of their colleagues. Many of us now look upon all these things as social necessities and possibly as social commonplaces. But when Mr. and Mrs. Barnett settled at St. Jude's, hardly anyone but F. D. Maurice and a few likeminded men and women had ever dreamed of the duty of either the privileged individual or the powerful State toward the poor, the ignorant and the criminal. Imagine those small beginnings and then imagine forty years of community church life, of vicarage and Toynbee Hall, teeming with all kinds of services, men's and women's meetings; imagine the report reaching Oxford and in consequence a large number of excellent young men throwing in their lot with the Barnetts; imagine the best of philanthropists from all over the world attracted by the practical success of the Barnetts; imagine the ablest singers, actors and scientists considering it an honor to be asked to take part in the life of St. Jude's and Toynbee Hall,—and one may form some

conception of the work of these two people and their associates. Some of us have been fortunate enough to visit Toynbee Hall and to meet Mr. Barnett. The practical dignity of the surroundings and the quiet power of the man, amid the noise and dirt and tragedy and hope of East London were sufficient to tell the story.

The book is packed so full of facts in regard to social experiment and social success that one is forced merely to indicate in the most general way what they were. Suffice it to say that no minister, no social worker, even no politician of the high-minded order can afford to miss the rare pleasure and to lose the instruction which the volumes afford. Merely to become familiar with some of the most interesting episodes of social history one needs to know what Mrs. Barnett has written.

After living for many hours with a book of such frank interest in and knowledge of men, one feels as if he had come to the better knowledge of old friends and to the beginning of new acquaintances. In fact, the book is full of men and women of whom one is glad to hear and because of whom Christian social service seems not only worthwhile but one of the most effective ways in which one may spend his life.

Possibly the climax of the book is found in Mrs. Barnett's clear expression of the purpose of Mr. Barnett when he was offered and after he had accepted the canonry of Westminster Abbey:

"His heart's desire was a place in Westminster Abbey where he could speak of his religious faith and turn men's thoughts to the condition of East London. In special services he had great faith, and was anxious to use the Abbey, not only for functions, for prayer or thanksgiving on events of national importance, but as a sanctified place in which people bound together by trade interests, educational aims, or any other common pursuit should come together, and in its holy atmosphere test the standard of their intention."

The Bible for Home and School. Commentary on the Epistle of Paul to the Romans. By EDWARD INCREASE BOSWORTH, D.D. The Macmillan Company, New York, 1919. $6\frac{1}{2} \times 4\frac{1}{2}$ in., 281 pp.

Dr. Bosworth's book contains a bibliography, filling three and one-half pages, of works just in English relating to the epistle to the Romans. This list, moreover, is a selected one, covering only recent books, not

at all exhaustive even of these—e.g., the new (1916) commentary by H. G. Grey, principal of Wycliffe Hall, Oxford, is not named. Why then this new commentary on a book on which so much has been written?

The first answer is that it is in a new and promising series under the editorship of Dr. Shailer Mathews. The second (and vital) answer is that Dr. Bosworth's treatment justifies the issue. Two features alone, to say nothing of other excellences, commend it.

In the introduction under the discussion of Paul's "religious experience" is a catalogue of "the main presuppositions of Paul's thought" which is new, candid, and vitally informing. It has, moreover, great significance in its relation to a modern question—what authority do Paul's *dicta* carry to-day? Those "main presuppositions" are:

"the existence of God, a supreme, all-powerful, all-wise and merciful personal being whose domain centered in the heavens but included the earth and 'all things.'"

at least three heavens, and "probably" seven;

"in the higher heavens the 'glory' of God . . . a kind of existence enjoyed by God and other heavenly beings, involving moral excellence and also a kind of semi-physical radiant light that could shine in the face of the glorified Jesus and that could be shared by the world of nature";

in the heavens (which, by the way, "only spirit bodies, not flesh bodies can enter") are lordly angels, "thrones, dominions, principalities, powers, the archangel"; through the "dark" earth ranges "the evil prince of the power of the air" who blinds men's spiritual vision, hinders God's messengers, and inflicts disease on humans; there are also "good powers of the spiritual world" doing "signs, wonders, and mighty works"; human history divides into two ages, "this present evil age of flesh and the Coming Age of spirit" after "the advent of the Messiah from heaven"; a conception of this Messiah as sinless and enthroned in heaven, and of a judgment ending the present age; the judgment will embody God's will expressed in the Mosaic law; the authority of Scripture is absolute, and sometimes its meaning is gained through an allegorical interpretation; the primacy of the Jews among the nations will end with the present age; the Messianic kingdom will include many Gentiles.

These "preconceptions" should have and must necessarily be considered in

any satisfactory study of Paul's writings and so must the newer cosmological conceptions. There is not a commentary on Romans which consistently considers these factors and employs them frankly (i.e., not apologetically, without excusing them) in commenting on the epistle. This is a very great merit of Dr. Bosworth's volume, the first deliberate and measured action of this sort.

Paragraph by paragraph the author sums up the substance of the letter, and provides in almost colloquial language an illuminating paraphrase to the somewhat technical and often involved discussion by the apostle. There is no longer the shadow of an excuse for not understanding Paul's most technically theological epistle. This feature, with the sufficient and pellucid comment beneath the text (which is the R. V.), makes of this the most generally useful commentary on Romans available. Of course, it will not displace such treatments as that of Sanday and Headlam in *The Critical Commentary*.

An additional valuable feature is the illumination of Paul's reasoning by many citations from and references to the pseudographic and apocalyptic Jewish literature of the three centuries just prior to Paul's own time. This literature colored much of Jewish thinking in Paul's time and has deeply affected Christian ideas even down to our own times. Numerous specific instances of its working in Paul's mind are pointed out.

The book is a real commentary, a consecutive interpretation of the Pauline writing, and is not a cover for setting forth the author's system of theology. The latter has so often been made the chief purpose of a commentary on this letter that mention of its complete exclusion here is worth while.

Isaiah in Modern Speech. By JOHN EDGAR MCFADEVEN, D.D. James Clarke & Co., London, 1918. $7\frac{1}{4} \times 4\frac{3}{4}$ in., 223 pp.

Since there are available such versions as the Revised and the American Standard, to say nothing of the improved versions usually given in commentaries, one may be excused for asking why this new translation by Dr. McFadyen? One will not have to go far, however, to justify it. It is a question not merely of more accurate rendering, in which the element of compromise between conservatism and liberalism does not enter;

there is the question of the form in which the prophecy is cast and an appropriate arrangement of the translation. If one consults Dr. McFadyen's rendering he may or may not be surprised to find that the translation is cast in poetic form throughout. For instance, in the first chapter only the first verse is given in prose. The same is true of the second, and one does not come upon any further prose until he reaches the first three verses of the sixth chapter. On the other hand, in chapter seven, verses one to six, and the first clause of verse seven, are in prose. In other words, by taking up Dr. McFadyen's book the reader will obtain an entirely different idea of the structure of Isaiah, the poetry being arranged not merely in its structural parallelism but also in its strophical form. Illustrative of this is chapter nine, in which verse one is prose, verses two to seven are so many quatrains, closing with a stanza of five lines. Perhaps this is enough to justify the student in the purchase of the book. The only additional remark in this respect being that the arrangement in lines and strophes is in accordance with Dr. McFadyen's solution of the poetical problem of the book of Isaiah.

So far as the translation is concerned, it may be sufficient to reproduce here his rendering of four of the critical passages, by way of illustration:

A maid is with child, she shall bring forth
a son,
And shall call his name Immanuel.
Honey and curd shall he eat,
When he knows how to choose what is good,
And to shun what is evil.
For ere the child shall know
And to shun what is evil,
How to choose what is good
That land shall be deserted
Whose two kings thou so dreadest.

—Isa. 7:14-16.

For to us a child is born,
Unto us a son is given,
On whose shoulders is dominion;
And this is the name he bears—

“Counsellor most wonderful,
God with the warrior might,
Father everlasting,
Prince of the reign of peace.”

—Isa. 9:6.

Behold!
My Servant, whom I uphold;
My Chosen, the joy of My soul.
I have put My spirit upon him;
He shall publish (My) Law to the nations.

He shall not cry, nor shout,
Nor utter his voice in the streets;
Not a reed that is bent shall he break,
Nor a wick that burns dim shall he quench.

—Isa. 42:1-3.

Hearken to Me, house of Jacob,
Ye of Israel's house that remain,
All ye that from birth have been carried
And upheld since the day ye were born.
Till old age I am ever the same;
Till your hair is grey, I will carry you.
It is I that have borne the burden,
It is I that will carry it still;
It is I that will carry and save you,
To whom will ye liken or equal Me?
Whom will ye set as My peer?

—Isa. 46:3-5.

It is only necessary to repeat what was said in a recent book review in these pages that in interpreting scripture “its external forms must be realized before we can catch its meaning and spirit.”

The New Spirit in Industry. By F. ERNEST JOHNSON. Association Press, New York, 1919. $7\frac{1}{2} \times 5$ in., 95 pp.

This is a meaty little book traversing the labor situation. It is

“a collection of ideas and facts for the purpose of stimulating thought and awakening a sense of responsibility: it aims to call attention to some of the spiritual elements in industrial readjustment.”

The new spirit is that
“which proclaims industry a form of service. It is insisting that labor shall have a first claim on the product.”

Industrial peace will come when the whole situation is lifted into the high plane of conscience; when all relations of life are viewed and dealt with on an ethical and spiritual basis. In presenting the ethical significance of certain phases of the industrial situation the author has rendered a timely and needed service.

Towards Racial Health. A Handbook on the Training of Boys and Girls, Parents, Teachers, and Social Workers. By NORAH H. MARCH. New American Edition with an Introduction by EVANGELINE W. YOUNG. E. P. Dutton & Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 320 pp.

We agree with Dr. Evangeline W. Young that “one of the most urgent needs in the educational system of this country is for the right kind of eugenic instruction for young people.” Preachers frequently like to know of a book on this subject which they can recommend to parents, teachers, and social workers. This is such a book.

Religion and Culture. By FREDERICK SCHLEITER. Columbia University Press, New York, 1919. 206 pp.

What is religion? There is a profusion of data from all parts of the globe and from all ages of human history. But the author holds that "the statement of religion, as such and at large, free from the exigencies of time and place" has not been scientific. He examines the chief "processes of generalization" to show the "types of pre-suppositions involved" in these methods. He is particularly forceful in castigating the method of making an intensive study of our restricted area and assuming it reflects what is true universally. At best it can be but a "cultural fragment torn out of the total universe of human experience." The comparative method gathers data everywhere and classifies them because alike in some respects! The unilinear and evolutionary theory is not scientific because all grades of belief are found distributed through various culture levels. The difficulties in interpretation are displayed. The relation between magic and religion and spirit and magical power as the primordium are discuss. Then the whole concept of causality and its effect on the whole analysis of religious phenomena is analyzed. All of these are shown untenable as a "fundamentum comparationis." The whole conclusion is that in treating the data of religion "much more critical caution than is customary" is necessary. We suffer from overgeneralization and premature classification. The book should have a salutary effect on the whole treatment of comparative religion. There is a bibliography of thirteen pages.

A History of the New Thought Movement. By HORATIO W. DRESSER. Thomas Y. Crowell Company, New York, 1919. 7½ x 4¾ in., 352 pp.

The author of this study of the mental healing movement is the son of Julius A. Dresser, who was a follower of Quimby, the pioneer. He has had an acquaintance with the movement from the time it was known as "mental science," "mind cure" and the "Boston craze," and the claim is made that this is the first adequate, complete history of New Thought.

Life and Its Maintenance. A Symposium on Biological Problems of the Day. Blackie & Son, Ltd., London, 1919.

The subject matter of this volume was

delivered in the form of public lectures at University College, London, during the first half of 1918. A notable proportion of the lectures is occupied with the food question in various aspects. It is true that our problems are really peace-time problems "standing out in relief against the background of war."

Out of Old Paths. By MILES HANSON. The Beacon Press, Boston, 1919. 7¼ x 4¾ in., 103 pp.

We have here the story of one who began life amid orthodox surroundings, and as his student and ministerial career widened many of the old theological beliefs were discarded. The old and the new beliefs are put in parallel columns in one of the chapters so that one can readily notice the differences which are very marked. After eighteen years of service in two Congregational churches in England, he was obliged, on account of sickness in the family, to seek a more hospitable climate, and this he found in the southwest. Here he spent five years in farming, then a ministry in "a new and thrifty border city," and finally became pastor of a Unitarian Church in Roxbury, Mass.

Only an enlightened mind and conscience can judge what the values are in the old and new paths. All old paths are not necessarily wrong, any more than all new paths are necessarily right.

Jesus and the Young Man of To-day. By JOHN M. HOLMES. The Macmillan Company, New York, 1919. 6½ x 4¾ in., 170 pp.

These daily studies attempt to cover a brief survey of the life of Jesus and "were written primarily for the college student who, no longer able to accept his boyhood beliefs, seeks a restatement of faith which will meet the needs of his reason as well as of his heart."

The Gates of Janus. An Epic Story of the World-War. WILLIAM CARTER. Fleming H. Revell Co., New York. 244 pp.

The avowed intention of the writer was to send out a war phillipic and a war history, not to emulate Homer or Milton. As a phillipic it must be judged, not as poetry. Many have enjoyed this work. War has not been very propitious to poets and to lovers of poetry. Now that the gates are shut, as the author seems to believe, "forevermore," the book will serve as a grim document of what war is like and what it does to men and to nations.

WILLIAM JEWETT TUCKER

Was born at Griswold, Conn., July 13, 1839; graduated from Dartmouth College, 1861, and Andover Theological Seminary, 1866. He was ordained in the Congregational Ministry, 1867; pastor Franklin St. Church, Manchester, N. H., 1867-75, and Madison Square Presbyterian Church, New York, 1875-9; professor of sacred rhetoric and lecturer on pastoral theology, Andover Theological Seminary, 1879-93; president Dartmouth College, 1893-1909, president emeritus, 1909 to date. He was also associate editor of the *Andover Review*, 1884-93; founder of Andover House (now South End House), Boston (social settlement); lecturer, Lowell Institute, 1894, Union Theological Seminary, 1897; Lyman Beecher lecturer, Yale Divinity School, 1897-8; university preacher, Harvard, 1899-01. He is fellow of the American Academy Arts and Sciences; member of New Hampshire Historical Society, Colonial Society of Massachusetts, and Phi Beta Kappa. He has written *The New Movement in Humanity: From Liberty to Unity*, 1892; *The Making and the Unmaking of the Preacher*, 1899; *Public-Mindedness*, 1910; *Personal Power*, 1910; *The Function of the Church in Modern Society*, 1911; *The New Reservation of Time*. 1916.

W. Pucker.

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Where the Beyond Breaks Through

If we sprinkle iron filings over a sheet of paper and move a magnet beneath the paper, the filings become active and combine and recombine in a great variety of groupings and regroupings. A beholder who knows nothing of the magnet underneath gazes upon the whole affair with a sense of awe and mystery, tho' he feels all the time that there must be some explanation of the action and that some hidden power behind is operating as the cause of the groupings and regroupings of the iron particles. Something certainly that we do not see is revealing its presence and its power.

Our every-day experience is full of another series of activities even more mysterious than these movements of the iron. Whenever we open our eyes we see objects and colors confronting us and located in spaces far and near. What brings the object to us? What operates to produce the contact? How does the far-away thing hit our organ of vision? This was to the ancient philosopher a most difficult problem, a real mystery. He made many guesses at a solution, but no guess which he could make satisfied his judgment. Our answer is that an invisible and intangible substance which we call ether—luminiferous ether—fills all space, even the space occupied by visible objects, and that this ether which is capable of amazing vibrations, billions of times a second, is set vibrating at different velocities by different objects. These vibrations bombard the minute rods and cones of the retina at the back of the eye and, presto, we see now one color and now another, now one object and now another. This ether would forever have remained unknown to us had not this marvelous structure of the retina given it a chance to break through and reveal itself. In many other ways, too, this ether breaks through into revelation. It is responsible apparently for all the immensely varied phenomena of electricity, probably, too, of cohesion and gravitation. Here, again, the revelations remained inadequate and without clear interpretation until we succeeded in constructing proper instruments and devices for it to break through into active operation. The dynamo and the other electrical mechanisms which we have invented do not make or create electricity. They merely let it come through, showing itself now as light, now as heat, now again as motive-power. But always it was there before, unnoted, merely potential, and yet a vast surrounding ocean of energy there behind, ready to break into active operation when the medium was at hand for it.

Life is another one of those strange mysteries that can not be explained until we realize that something more than we see is breaking through matter and revealing itself. The living thing is letting

through some greater power than itself, something beyond and behind, which is needed to account for what we see moving and acting with intention and purpose. Matter of itself is no explanation of life. The same elemental stuff is very different until it becomes the instrument of something not itself which organizes it, pushes it upward and onward, and reveals itself through it. Something has at length come into view which is more than force and mechanism. Here is intelligent purpose and forward-looking activity and something capable of variation, novelty, and surprise. And when living substance has reached a certain stage of organization, something higher still begins to break through—consciousness appears, and on its higher levels consciousness begins to reveal truth and moral goodness. It is useless to try to explain consciousness—especially truth-bearing consciousness—as a function of brain, for it can not be done. That way of explanation no more explains mind than the Ptolemaic theory explains the movements of the heavenly bodies. Once more, something breaks through and reveals itself, as surely as light breaks through a prism and reveals itself in the band of spectral colors. This consciousness of ours, as I have said, is not merely awareness, not only intelligent response; it lays hold of and apprehends, i.e., reveals, truth and goodness. What I think, when I really think, is not just my private "opinion," or "guess," or "seeming"; it turns out to have something universal and absolute about it. My multiplication-table is everybody's multiplication-table. It is true for me and far beyond me. And what is true of my mathematics is also true of other features of my thinking. When I properly organize my experience through rightly formed concepts, I express aspects that are real and true for everybody—I attain to something which can be called truth. The same way in the field of conduct, I can discover not only what is subjectively right, but I can go farther and embody principles which are right not only for me but for every good man. Something more than a petty, tiny, private consciousness is expressing itself through my personality. I am the organ of something more than myself.

Perhaps more wonderful still is the way in which beauty breaks through. It breaks through not only at a few highly organized points, it breaks through almost everywhere. Even the minutest things reveal it as well as do the sublimest things, like the stars. Whatever one sees through the microscope, a bit of mold for example, is charged with beauty. Everything from a dewdrop to Mount Shasta is the bearer of beauty. And yet beauty has no function, no utility. Its value is intrinsic, not extrinsic. It is its own excuse for being. It greases no wheels, it bakes no puddings. It is a gift of sheer grace, a gratuitous largess. It must imply behind things a Spirit that enjoys beauty for its own sake and that floods the world everywhere with it. Wherever it can break through, it does break through, and our joy in it shows that we are in some sense kindred to the giver and revealer of it.

Something higher and greater still breaks through and reveals a deeper Reality than any that we see and touch. Love comes through—not everywhere like beauty, but only where rare organization has prepared an organ for it. Some aspects of love appear very widely, are, at, least, as universal as truth and moral goodness. But love in its full glory, love in its height of unselfishness and with its passion of self-giving is a rare manifestation. One person—the Galilean—has

been a perfect revealing organ of it. In his life it broke through with the same perfect naturalness as the beam of light breaks through the prisms of waterdrops and reveals the rainbow. Love that understands, sympathizes, endures, inspires, recreates, and transforms, broke through and revealed itself so impressively that those who see it and feel it are convinced that here at last the real nature of God has come through to us and stands revealed. And St. Paul, who was absolutely convinced of this, went still farther. He held, with a faith buttressed in experience, that this same Christ, who had made this demonstration of love, became after

his resurrection an invisible presence, a life-giving Spirit who could work and act as a resident power within receptive, responsive human spirits, and could transform them into a likeness to himself and continue his revelation of love wherever he should find such organs of revelation. If that, or something like it, is true it is a very great truth. It was that that good old William Dell meant when he said: "The believer is the only book in which God himself writes his New Testament."

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

F. W. BOREHAM, TASMANIA'S INTERPRETER OF LIFE

The Rev. EDWARD H. EPPENS, Ypsilanti, Mich.

"BEHOLD, the sower went forth to sow; and as he sowed, some seeds fell by the wayside . . . And this is he that was sown . . ." Here is a high authority for the use of a pedagogical device which has been prominent in the history of preaching. A preacher must have an eye to parallels. The method is not altogether free from dangers. One danger is to make too much of "points," allowing the figure of speech to walk on all fours; others are found in the easy reaction to every passing fancy, falling into contradictions, violating the probabilities, losing the sense of proper proportion. But the process is intensely interesting, and the preacher who does not compel interest has missed his calling. And the world is so full of a number of things, confusing in their disorder and tantalizing with their unexpressed meanings, that we always welcome the master hand which is able to arrange matters for our convenient study.

For there is no doubt about the in-

telligibility of the universe; every object has a meaning, has, in fact, a thousand meanings; who is to be the interpreter if not the preacher? Science has other work to do—a scientist who knows his business will hardly risk his reputation by trying to explain the world; he knows what pitfalls lie in that region, and is satisfied if he succeeds in describing, feebly, a few of the facts that come within his range of vision. The man of affairs, so called, frankly cares but little for "meanings." And as for the artist, he lives in another world. But the preacher must find his God in the world and must point him out to his people. The writings of F. W. Boreham offer a fine illustration of one way in which this may be done.

The essayist has this advantage over most writers that he may start wherever he pleases and quit when he is done. He does not even need a text. This freedom leads our author into the most astonishing corners of the world; he is free to bring out of

the treasure-house of his memory old things and new, catastrophies, songs, stories, myths, dreams, prophecies. On one page we hark back to the thought-world of Augustine to be reminded that Lazarus is invoked by name to come back to earth "lest all the hosts of the dead should hear his voice and come forth together," and on another we get a droll story inculcating the wisdom of keeping ducks in wet weather. One can never tell what lies beyond the next bend of the path, on the next page. Boreham's books illustrate both the delights and the dangers of roaming and seeking for hidden treasure. But the knight errant is forgiven because he always comes home before dark, and he is doubly welcome because we know he will have found his adventure and will make a capital tale of it. Which things, as the author would say, are an allegory.

Benson is more matter-of-fact; Jef-feries is more elusive, more wildly luxuriant; Thoreau is more unconventional; R. L. Stevenson is more revolutionary in his conclusions; but Boreham has the gift of finding the human interest in nature and the tender heart that beats in every man's breast. And that is no mean gift. What Izaak Walton saw in a grayling and Jack London in a dog, Boreham discovers in a mushroom or in a chimney-pot or in a recondite verse from the book of Ezekiel.

A preacher is, essentially, a poet; out of the unseemly flotsam and jetsam of life he constructs a thing of beauty called the kingdom of heaven. Instinctively he looks upon the elements of this life as symbols of higher things. Religion is, after all, a romantic affair—a fact for which some of us are devoutly thankful. It is a search for the blue flower, a peering out for the lights on the distant horizon. Romanticism is, historically, a revulsion against the stiff intellectual-

ism that could not get beyond the obvious. Ecstasy and admiration are essential to the romantic interest. Boreham has learned to admire, and he helps his readers to admire, this wonderful universe and its wonderful people—wonderful even in their insignificance. What shall it be? Anything! A tree, a snake, a pig, a newspaper, onions, pickles, ipecacuanha or linoleum, misers or mud, cooks or cows, books or boots, slippers or sandwiches or stars, above all things the glorious company of good people in all ages—they are all symbols, parables, throbbing with life.

Fechner did a courageous and most helpful thing when he put a soul into the earth, vitalizing the dead globe. The general reader may never have heard a word of Fechner, but if he is in love with the world he will find every stock and stone speaking of beauty and goodness and truth, and every bush afire with God. He feels that a baby or a conversion or a poppy is a miracle, and is grateful to discover, on the other side of the globe, a man who corroborates his transcendental faith in the symbolism of matter.

We have, thus far, eight fertile volumes of this Australian writer. The titles are suggestive: *Mushrooms on the Moor*; *Mountains in the Mist*; *Faces in the Fire*; *The Luggage of Life*; *The Golden Milestone*; *The Silver Shadow*; *The Uttermost Star*; *The Other Side of the Hill*. But, as with Ruskin's titles, one never can tell what to look for besides the particular essay that stands as sponsor for the book. Each volume contains about twenty-five essays, making over two hundred chapters, running over with wholesome fun, with erudition lightly borne, with stories of life and literature which drive home the serious message of God to man. Here are chapters on Being Left-handed, on Gwine Back to Dixie, on Falling in

Love, on White Elephants (worth a whole treatise!), on the Ministry of Nonsense, on Hatpins and Button-hooks, on The Wisdom of Conducting One's Own Funeral.

Now a person who indulges in such an omniverous appetite does not need to fear intellectual malnutrition. Boreham is a champion of the open mind—so much so that it is a bit surprising that he has so little to say for those who devote their time to psychical research. He holds that it is a mistake to “seek to penetrate the superb silences of revelation.” Yet this very essay on “The Secret” shows how even the soul which must have its mysteries and its reticences would be a very poor thing unless it made a lifelong search for the unknown. Without a challenge of the mysteries there would be no discovery and no science.

Nevertheless, we need the reminder that all our special disciplines fail to explain the world. Science is nothing but an approximation, and its conclusions are bound to be indecisive because it always proceeds on the principle that the whole is but the sum of the parts—a later day shows that there is always a better theory, i.e., a nearer approach to the truth. What scientific theory was ever more than tentative? We need not on that account look askance at the scientist and his analytic method. His limitation is not of his own choosing; is, in fact, the condition of his success.

The same is true of criticism. There is no permanent canon. Literary judgments are as wavering as a wind-blown reed. No name that amounts to anything but has been the occasion of wordy battles. What the highest court of one age crowns is execrated by the next. Even ethical values shift with the winds. And it is not at all a question of intelligence; as though a growth of knowledge spelled certainty and unanimity. The truth

simply transcends our power of correct appraisal. So that a student may outrage the whole scheme of present-day judgments (not such a terrible catastrophe as it might appear to some!) and still be a fine poet, a glorious painter or musician, and a most effective preacher, too. He may contradict himself in a hundred places—

“Do I contradict myself?
Very well then, I contradict myself,
I am large, I contain multitudes”—

he may be convinced of dualism and romanticism and heresy, he may misread a hundred texts and a thousand facts of history with an eye to the “moral,” a vice not unknown to preachers; he is only exercising the sovereign rights of the artist; he travels first-class, as Boreham would say, while the poor analyst, the exegete, and the critic travel in the steerage. One consolation is that all the passengers in the ship are traveling at the same speed; they arrive at the same time (if they do not suffer shipwreck!) tho the first-class passengers enjoy a few luxuries and have the privilege of getting off at the landing with a little less inconvenience. Still, the difference is not so great. We are all in the same boat!

One of the major functions of preaching is to relate the contradictory experiences and antagonistic facts to infinity, and to extract, so far as may be, from the common and commonplace phenomena of life the authentic, suprarational, or religious sense. Boreham is a preacher of the spiritualities. He reminds us that everything has a spiritual side—even vipers and weasels.

This is the burden of all the mystics that ever lived, from St. John to Tauler, from Plato to Maeterlinck. Swedenborg finds his correspondences. Ruysbroeck speaks of melting and merging into a Unity apparently antithetical conceptions; the

old hermeneutists sought and easily found three or four parallel meanings in the stories of the Bible. The division between the two worlds disappears; to bridge the chasm an Oversoul is posited, as with Emerson, or an Eternal Lover, as with Kabir, or a Logos, as with John. Avoiding the superstitions which the realist had put in the place of the superstitions of faith, mysticism of the finer sort longs to escape the obvious, vulgar, surface aspect of things. It wants to get at the heart of the whole matter, the existence of which is not even suspected by the rank and file.

Now the preacher operates with two bodies of facts—the Word and the world. He studies and preaches his Bible, and he teaches that the million facts of nature point to something beyond, that man, who is to man always the main part of nature, spells God.

To be sure, the element of violence is never altogether absent in this attempt to find God. We usually find what we look for, and we do not see what we do not want to see. If a person sets himself the program of finding God in the flower of the crannied wall or in the wreck of the ocean-liner, the exigencies of said program may easily override any latent aptitude to find traces of brute force and blind, inevitable fate. That is human. Essays on Providence generally start out with the assumption of the very point that is at stake. And perhaps we must excuse the Christian apologist when we find that the orthodox discussions on "Lead, Kindly Light" or on "Praying for Dogs" do not answer the hundred and one trembling questions that still refuse to retire at the end of the chapter, notwithstanding two thousand years of Christianity and the preaching of a billion of apologetic sermons in relief of doubt. The adventure of orthodoxy would be too tame for any en-

terprising man but for the uncertainty which adheres to all human thought—even to dogmatic theology. We rejoice that every child must build its own faith.

Boreham's essays are sane; they do not offend the larger probabilities; they leave room for the further light that is bound to come; and they fill the reader with a love for so beautiful a world and a love for all its good men and women—which is more than can be said of many orthodox defenses of the faith. The author is especially fortunate in his literary tastes. We have mentioned his delightful open-mindedness. His major prophets (always excepting the heroic figures of the Bible and of *Pilgrim's Progress*) are Wesley, Dickens, Gibbon, Drummond, Mark Rutherford, Holmes, Emerson, not to forget Jeffries and Wells, and Myrtle Reed and a galaxy of Scotch preachers. At times we rub our eyes at the not altogether unpleasant discovery that this is not just one more Scotch parish for all the prominence of Tammas, the MacDonalds, and the Campbells. This whiff of the heather comes from the world of wombats and iguanas and laughing-jackasses and other "outlandish" creatures, and that makes the message all the more lively.

The method that is used in the creation of these sketches is artless in its art. There is no system. The treatment of all these subjects is as free as the winding of a forest trail. There is a wealth of related facts which the reader would never think of relating himself, and he abandons himself to his interesting guide with the knowledge that after the walk up-hill and down-dale there will be a happy arrival at home, with slippers comfort and good cheer and, possibly, a psalm and a benediction.

The thought is not irrelevant; why do not our preachers oftener use this

method of waiting with their text until they have told their stories and proved their point, and then, when the whole matter seems so obvious and inevitable, clinch the argument with a mighty *Thus Saith the Lord!*? It would avoid the suspicion that their main business is to explain and "prove" a text and a foregone conclusion. There would be much less stretching of dubious points and less shaky exegesis.

Here is the charm of indirection. The system of Boreham, if it may be called by so ambitious a term, is to let one fact suggest another naturally, as the mood of the moment dictates. It is not fair to dissect the pictures—to other men they will probably suggest other thoughts. His impressions are casual and the commentary is casual, often coming in with an "of course." As he says himself: "I am not logical, never was, and never shall be" (*Faces in the Fire*). He operates with analogies and subtle suggestions. A Japanese artist will make a few brush marks with such abandon and grace as never to suggest the art back of the motion, and behold! a painting of a tree, a moun-

tain! That is the lesson of the mushrooms, or, for that matter, of any thing: "They express so little but suggest so much!" Again and again we run across the idea how hugely significant things are. The pedant may object: Is this the proper and conventional way of imparting the truth? The literature of life scorns the pedant.

Preachers are proverbially good story tellers; so it hardly need be said that these eight volumes are a storehouse of anecdote, new and old. And what does this treasure-trove suggest? Always something beyond—call it, for want of a better term, the will of God in the world. •

Here is a scheme to warm any man's heart. We learn again that with a large optimism, rational in its application, and a strong faith in the goodness of things a man may build himself a Palace Beautiful that will outlast all the jerry structures of politics and statecraft, knocked over by the next puff of a changeable public opinion, a structure that will be a solace to all weary travelers and a sanctuary in the midst of the world's alarms.

A PROPHETIC AUTOBIOGRAPHY*

The Rev. EDWARD M. CHAPMAN, New London, Conn.

It is a commonplace of experience that the great tasks of a generation must be divided among men of various talents. We do not expect to find the prophet displaying the gifts of the administrator or the eminent preacher equally eminent as a man of affairs. Now and then ambition tempts some facile soul to spectacular feats in these diverse fields and pride has its appropriate fall. Now and then, too, some man of ability and experience is forced half against his will by an "inward must" to under-

take responsibilities that seem incompatible; and behold we have the exception that illustrates if it does not prove the rule.

My Generation, by Dr. Tucker, furnishes a case in point. Born in Griswold, Conn., in 1839, educated in Norwich, Conn., Plymouth, N. H., Dartmouth College, and Andover Theological Seminary, with an important interlude of service under the Christian Commission with Sherman's army in Georgia, Mr. Tucker was ordained in 1867 at Manchester,

**My Generation. An Autobiographical Interpretation.* By WILLIAM JEWETT TUCKER, President Emeritus of Dartmouth College, Boston and New York. Houghton Mifflin Co., 1919.

N. H., as pastor of the Franklin Street (Congregational) Church. In 1875 he became pastor of the Madison Square (Presbyterian) Church in New York. Thence in 1880 he was called to Andover Theological Seminary where he served as professor of preaching for thirteen eventful years. In 1893, after declining repeated and urgent calls to the presidency of Dartmouth, he decided that circumstances had so changed as to place this summons in the way of duty, accepted the invitation of the trustees, and began one of the most significant administrations in the history of New England colleges. Failing health compelled him to seek release from the presidency in 1907, but it was not until 1909, that, his successor having been appointed, he was finally retired. As president-emeritus, still resident in Hanover, and in vital touch with the life and thought of his day, he has been instructing and inspiring a wider circle than ever before, by his essays; and this work has culminated in the *Autobiographical Interpretation* now under review.

This subtitle is most characteristic of Dr. Tucker's service to his generation. It is interesting to note that as pastor, theological professor, and college administrator his emphasis has always been laid upon the inward significance rather than the outward form of his work. Such an attitude of mind is, of course, not unusual among thoughtful men. There are not a few in every generation who pride themselves upon their wisdom in the realm of the spiritual and upon their harmlessness in that of the practical. Dr. Tucker's distinction has been that he has made his interpretation of the spirit of his age tell so powerfully upon its corporate and individual life. Looking upon its relative or absolute inefficiencies he has not been content merely to inquire "Can these bones live?" though he accompanied his question with never so

eloquent a gesture. He has always stood ready, rather, to go down among them, to study with patience their adaptation to become the framework of new organisms, and then in the day of resuscitation to suggest a course and to supply a practicable plan of campaign for the awakening army. In quite unusual and almost unique degree he has thus exercised a mediating function between the blatant type of radical, to whom a *tabula rasa* seemed the one thing needful, and the reactionary, burning his daily incense upon the altar of the great God, *Status Quo*. Not that either of these has always approved of or followed him. He has too true an historic sense to suit the former and has always been too forward-looking for the latter. Yet he has been consistently radical in the sense of searching for the roots of the problems of his day and conservative enough to insist that the good should be put into vessels of use when the bad was cast away.

Quite unlike Charles Francis and Henry Adams, with their strictures upon the modified Puritanism of Boston and Quincy, Dr. Tucker seems to have only pleasant memories of his Plymouth boyhood in the home of his uncle and aunt, the Rev. and Mrs. W. R. Jewett. Here was a home ruled by the New England conscience which was happy, healthy, and free enough to meet the needs of a growing boy's body, mind, and soul. Here were *Robinson Crusoe*, *Pilgrim's Progress* and the *Arabian Nights*, all illustrated, backed by Walter Scott, and Plutarch. Here, too, were hills to climb, fish to catch, a horse to ride, and other boys to play with. In this day when caricatures of Puritanism are so often accepted for portraits, it is worth while to note Dr. Tucker's testimony:

"The home life of that period as I saw it had found the normal balance between authority and indulgence . . . What

ever the Puritan home may have been afore-time I know only by report, but when it became the home of my generation it stood for a natural, intelligent, and reasonably free approach to the world."

Dr. Tucker's reminiscences of his two pastorates in Manchester and New York throw an interesting light upon the pastoral problems and methods of the time, and the New York episode brings the reader into touch with several public men. But the wider influence of this notable life began with the settlement in Andover in 1880. It was a time of stress and impending change everywhere. Old methods of theological teaching and long-accepted interpretations of Christian dogma were being questioned, and even when the elder views remained there was a significant change of emphasis. Dr. Tucker's first text in his New York pulpit: "God is not the God of the dead, but of the living," illustrates his position and attitude in this transition time. He had too sound an historical sense to welcome change merely for its own sake; but he was a stedfast champion of freedom of interpretation and of belief, and he saw with a prophetic eye the emphasis that was bound to be laid in the next quarter-century upon the "Social Question."

It would be beyond the scope of this brief notice to reopen the unhappy "Andover Controversy." The questions at issue have relatively small concern with this generation. One or two that were hotly discuss seem to the present writer to have little concern with any generation. Indeed, since so much learned dust had to be raised it seemed rather a pity that the conflict could not have been waged about some large and clearly defined problem of faith or conduct. As it was, the outcome was rather technical, though the substantial victory remained with the side of theological progress. The "hu-

manistic impulse" in religious thought and education refused to be balked.

In this conflict and in the work of editing *The Andover Review*, which for some years was the organ of the so-called New Theology, Dr. Tucker bore a very considerable part. But the work which was evidently most appealing to him continued to be that of teaching young men to preach. The chair of homiletics may become little more than a place whence one man imparts to another the knack of sermon-making with such accompanying information about proper behaviour in pulpit and parish as the minister needs to know. Dr. Tucker undertook a very different task. His lectures on homiletics and pastoral theology as outlined on pp. 170-172 are well worth consideration by the preacher of 1920. But the thing that drew especial attention to his work at Andover was courses like those on "The Social Evolution of Labor," "The Treatment of Crime and the Criminal Classes," and "The Treatment of Pauperism and Disease," given in the years 1889, 1890 and 1891. Here was a deliberate attempt to fit the ministry of the next generation for vital first-hand contact not merely with individual souls but with the needs and hopes of whole classes in society, and for sane and instructed leadership toward social well-being. The class room, *The Andover Review*, and the Social Settlement in Boston were instrumental in giving a new and practical meaning to the kingdom of God. It may be said that this kingdom is yet far from being realized; but the fact that we have moved forward far enough to see that it cannot be realized except on a plane of social good-will based on social justice is a tribute to the foresight and devotion of men like Dr. Tucker.

The call to Dartmouth was inevitable. It is beside the purpose of this review to dwell upon the sanity with

which Dr. Tucker resisted the pressure to make the college over into a partial and imperfect university, or the wisdom and skill with which he guided it into a period of marked expansion and increasing influence. But his discussion of "The New Morale" (pp. 323-349) is worth the reading of every teacher and preacher. Here again in his treatment of discipline, athletics, the elective system, and especially the development of personal responsibility and power, Dr. Tucker shows his characteristic appetite for ultimate values rather than mere popular appraisals. The preacher in particular will do well to heed his testimony to the service rendered by the Sunday afternoons in Rollins Chapel. Here he sought to interpret young men to themselves in such fashion as to make them masters instead of slaves of circumstance. It is doubtful whether any American pulpit during these years exercised a wider influence upon the life of the next generation than that where these addresses were given. Only fifteen

minutes in length and as informal as they were intimate in manner, they set forth the source and the worth of personal power, the need of a humane—that is, a socially instructed and socially sensitive—conscience, and the value and place of religious faith in the making of a man. A highly successful business man, not himself a college graduate, once told the present writer that he sent his son to Dartmouth mainly that he might feel the personal influence of President Tucker; and a multitude of those who did feel it, many of them in places of power to-day, remember it with blessing. Colleges may look away from the ministry and search the ranks of more "practical" professions for their executives; but the fact remains that no man exerts more telling influence upon the every-day life of his world than he who can touch the springs of personal power and direct their streams toward worthy ends. The calling and election of the true preacher are still sure.

WHAT AMERICA IS DOING IN CHINA

Professor HARLAN P. BEACH, Yale University, New Haven, Conn.

THE native name of the country suggests one of a number of political contributions made to the nation—Chung-Hua Min-Kuo, the "Middle-Flowery People's-Country." After the revolution of 1911, China would hardly have become a republic—a "people's-country"—had not the leaders deemed the United States, where many of them had been educated, the most nearly ideal nation of the world; and hence, instead of any form of monarchy or liberal imperial government, the most populous republic in the world came into existence. Its early leadership was largely in the hands of Americanized Chinese, with the Senate's Vice-President, C. T.

Wang, a graduate of Yale, its foremost statesman perhaps.

But decades before that, as the reader of John Foster's *American Diplomacy in the Orient*, Professor Williams's *Anson Burlingame and the First Chinese Mission to Foreign Powers*, and Professor Latourette's *History of Early Relations Between the United States and China* knows, the influence of America upon China was very marked. Nor has that influence lessened since. Indeed, the education of China's early diplomatic representatives abroad by Dr. W. A. P. Martin in the T'ung W'en Kuan, the aid given by him and Dr. Gilbert Reid through his International Insti-

tute in the beginnings of renaissance just before and after the opening of this century, John Hay's insistence upon the "open door" in China after the Boxer uprising of 1900, and the fine statesmanship of Professor Dr. Reinsch, whose resignation as Minister to China is a great loss, are indications of governmental reasons for China's turning to the United States when in search of a "good friend" in recent years.

In the realm of philanthropy we have been a benefactor of that republic. It was our first medical missionary, Dr. Peter Parker, who in 1834 "opened China with the point of his lancet" to such endeavors, and was the forerunner of a goodly company of administrators of the "double cure" who have been predominantly Americans ever since. And now with the union of money, medicine, and missionary science combined under the "Rockefeller Foundation China Medical Board," whose Peking center has already cost over six million dollars and whose force, great and small, at present is nearly 150, America's object-lesson is not only the supreme example but also owns perhaps the finest plant in the world of a curative and educational character. American money and life, freely contributed for the sufferers by physical calamities, from the worst famine of 1878 (when American almoners of famine relief, some of whom died in the process, proved our faithfulness) to the recent floods in North China, which again exhibited American missionaries and our methods of reconstruction at their best, are samples of a benevolence and beneficence which have always won Chinese approbation and gratitude. Our activity in promoting the anti-opium and footbinding reforms; our supreme place in the recent crusade against the cigaret habit, the scourge introduced by the British-American Tobacco

Company—and other forms of intemperance; our pioneering in the introduction of small fruits and of scientific agriculture and forestry, thus more than meriting the praise of the man who makes two blades of grass grow where one grew before, are other obligations to America as *facile princeps* in bringing help to our sister republic.

The new mind of China owes more to America, probably, than to any outside nation. From the outset missionaries have emphasized education, and in its higher phases American societies have been easily foremost. The Morrison Education Society, founded in 1836 to bring to Chinese youth "all the instruction requisite for their becoming wise, industrious, sober, and virtuous members of society, fitted in their respective stations of life to discharge well the duties which they owe to themselves, their kindred, their country, and their God," had as its first and greatest teacher, Dr. S. R. Brown, an American. One of his students, "taught to read and write the English language," in accordance with the society's objects, came to America with him in 1846 to gain before graduating at Yale in 1854 a second and then a first prize in English essay writing. And this Yung Wing, honored with a doctorate by his university, in 1872 brought the first instalment of thirty Chinese to study in the United States—a great ambition of this man and a prophecy of the later and larger movement, at the rate of 150 per annum, when the United States indemnity for 1900 Boxer uprising losses was given back to China for the education of her chosen sons and daughters in our colleges and universities. The statistical measure of this educational influence is found in the fact that almost exactly sixty per cent. of those under missionary instruction are in North American schools, while in colleges

for women nearly ninety-three per cent. were in our institutions. Presidents like Drs. Martin, Hawks-Pott, Sheffield, Mateer, have been China's greatest educators—all Americans; and among the foremost Chinese educationists are the American-trained leaders, Chang Po-ling, China's great Christian, and Dr. Kuo, head of the National Normal School at Nanking, with others hardly less notable.

In the related effort of bringing new life and ideas to China through literature America has played an important rôle. In this direction S. Wells Williams and Dr. E. C. Bridgeman were forerunners of a notable following. Dr. Williams in 1834 established the American Board's Press, which in its time was as important a factor in China missions as the American Presbyterian Press became later through its ampler facilities and vastly larger work. He was also author of dictionaries, one of which is still hardly second to Dr. Giles's. His two-volume *Middle Kingdom* is in all essentials the foremost general work on China in English; tho the late Bishop Bashford's *China, an Interpretation* better satisfies modern readers. Drs. Williams and Bridgeman were the founders of and most valuable contributors to *The Chinese Repository*, whose twenty volumes are to-day an almost priceless thesaurus on Chinese things and thought. Among Bible translators, the names of Bridgeman and Culbertson of Classical Version fame, Drs. Blodget, Martin, and Schereschewsky of the Peking Mandarin Version, Drs. Mateer, Goodrich, and Lewis who revised that version of the Bible, and Drs. Sheffield and Wherry, successive chairmen of the revised Classical Version Committee, were central in making the Christian Scriptures accessible to reading Chinese.

In the field of general Christian and educational literature American

writers are both numerous and able. With Dr. Martin's *T'ien Tao So Yuan*, "Christian Evidences," in the van as to style, contents, and fruitfulness, scores of our literary men and women are listed in Mr. Clayton's *Index to Chinese Literature*. They have written many of the best school text-books, from simple ones on arithmetic and geography to those intended for the general reading public, such as Dr. Sheffield's voluminous writings on history and the sciences. The periodical work of Drs. Yates and Allen of our Southland and the translations and other writings of Dr. Macklin of the Foreign Christian Missionary Society have been of untold value to early inquirers after Western knowledge and Christian thought, especially before the Christian Literature Society came upon the scene. Many American and European readers have enjoyed the interpretative writings of the versatile and humorous authority on China, Dr. Arthur H. Smith.

In the more distinctive work of evangelization our land has had an enviable place in China's spiritual renaissance. Most of the persons previously named were first of all devoted to the evangelization of China. Some of them are like Dr. Nevius, whose writings, and practise of itinerating make him an example to later missionaries, just as his methods have largely contributed to the wonderful results in Korean evangelism. A study of the latest statistics to reach America are an evidence of the fidelity of American missionaries to this primal task of missions. With approximately half of all Protestant missionaries in China coming from North America, we direct the activities of about sixty per cent. of the Chinese force. Our communicants are almost seventy-five per cent. more than those of British societies nearest us in point of numbers, while our con-

tributions on the field are almost three times as great.

America's part in union movements is a leading one. Thus of forty-one organizations engaged in cooperative work in 1917, twenty-seven were from North America, including the two vitally important language schools. Of the China Continuation Committee, which is the directing spirit in Chinese missions, the president is Bishop Roots of the American Episcopal Church, its English secretary, and a number of its staff are Americans; and the entire program, while heartily international, is an emanation

from the fertile brain and practise of Dr. John R. Mott. So, more directly, is the Young Men's Christian Association, which is perhaps the most acceptable to the Chinese of all of the 135 societies laboring for that republic. It and the Continuation Committee are regarded as best representing the modern conception of a practical, brotherly, scientific, thoroughly Christian attempt to aid in altruistic uplift of a developing and virile nation. But the foregoing is utterly imperfect without the mention of the greatly important labors of other nations for China's regeneration.

THE IDENTITY OF RELIGION AND SCIENCE

The Rev. F. W. ORDE WARD, Eastbourne, England

RELIGION and science are one historically and scientifically. Science is the lawful child and the eldest child of religion. Canon Scott Holland has shown in his Bampton Lectures that the Jew, the religious race *par excellence*, was always on the quest for laws. Indeed it could hardly have been otherwise. For unless religion rested on certain fundamental landmarks or principles, it forthwith stultified itself and became unreasonable and unacceptable to any but quacks and charlatans. Solutions of any problems are not settled, as many a labor crux, by mere negative resolutions which can end only in dissolution. Religion and science both are directed to the same goal—namely to truth. They both employ the same instruments of research, such as feeling and will and reason. Some men of science wrongly repudiate feeling, tho it remains impossible to eliminate it. And it slips in through some unguarded side-door. This seems the invariable occurrence or recurrence. If it gets kicked down the front stairs, it will creep up the back stairs. They both begin and both end in pure assumption or presumptions.

Something must be taken for granted. Faith and imagination are equally taxed by either of them. Even intuition, which is supposed to belong to religion alone, turns out to be only summarized reason, or reason of which the links are so rapid that they fail to be observed and seem invisible. A mere example of anakephalaeosis. Let any one honestly attempt to draw out and explain his intuition, and he will find it a process like light, but still a regular process, with the usual accompaniments of antecedents and consequences and the ordinary steps and stages of reason. It only happens to be condensed by a sort of anticipation into a brief cut, or the shortest circuit possible. The forlorn effort to divorce religion and science results simply in the murder of both. They are but parts of one comprehensive whole, or rather they are the thing working in different media. Who would or could care for religion, and stake his life and his eternal welfare on a mere fantasy of a supposed soul? Its foundations lie much too deep and firm for this. Science is the legitimate offspring of religion, it is religion laboring in the physical

world. It draws all its weapons and arguments from it.

At the beginning of things, when men began to think, to notice and observe, every kind of knowledge, whether superior or inferior wisdom, lay in the possession of the priestly class or caste, who kept it to themselves as far and as long as possible. Naturally they wished to safeguard their treasure, which they hedged about with every kind of tabu. They knew that knowledge was power, they felt and they used it in order to establish themselves in a secure position, invoking its dynamic pull and push. By elementary scientific experiments they maintained their hold over the ignorant multitudes and compelled their respect and obedience and service. The hierarchy really ruled, and the kings or chiefs (unless they happened to be priests also, as they often were) merely in name. They terrorized the unlearned masses by their ability to predict eclipses and to forecast the future. A little learning went a very long way at that early date. But astronomy or astrology was cultivated with success by the primitive priesthood, and they must have acquired by practical and necessary experience in the study of plants and herbs and minerals no inconsiderable inkling of chemistry—and even perhaps of biology.

The formulas prescribed and practised at first were unquestionably religious formulas, as truly as the doctrines and dogmas that succeeded them. Prayer incontrovertibly was mixed up with scientific research, as we learn from comparatively late medieval procedure, which was conducted strictly according to religious rules and the paraphernalia of inherited rites and conventionalities. Demonological research was but a counterfeit sham and shadow, an evil persistently followed and initiated in some infernal fashion on the processes

of good. Science vainly denies its parentage and endeavours to prove itself not a legitimate child of religion. But facts and principles are against it, for it is often but a slavish copy of the grand original. The extraordinary precautions and care taken before commencing any scientific inquiry that all the instruments necessary for the search, all the ways and means required for the task, whether analysis or synthesis, bear witness to a survival of religious routine or custom. These were a preparation of body and soul by illustrations and prayers and spiritual confession, by attendance at the altar, by vigils and fastings for weary hours, to armor the worshiper in order to keep his tryst with God and offer him a becoming sacrifice. These are in the direct line of descent from the first primitive religious ceremonies. Only the names are altered. But the thing, the arduous initiation, remains exactly, scrupulously the same. Indeed, whatever the priests of science may allege to the contrary, science is itself a religion, to the man of scoops and scales, of tubes and retorts and "cultures" and microscopic examination. He prosecutes it certainly in a religious spirit, and accepts the results whatever they may be, whether in agreement or disagreement with his working hypothesis. And this is the most beautiful side of science—its meticulous loyalty or adherence to the order (so to speak) of the preestablished service. Often he cheerfully and nobly surrenders his very life to his crucial investigations. The devotion of the priests of science is now quite a household word, a badge of honor and glory. They value truth more than life itself, and pay no heed to the tempting baits of mercenary reward. And this could never happen unless they inherited the religious temper, the spiritual character, that distinguished the early close priest-

hood. The genius of religion is absolutely inextinguishable and transmits its energy, like the ancestral germ-plasm from ages and ages ago, through thousands of years to the very men of the present day who ignorantly revile it and have no idea of the rock from which they were hewn and the pit from which they were dug. But, nevertheless, they owe all their power and their very principles to their slandered and rejected mother. They habitually commit matricide. But they indignantly disown what their very language, their methods and practises confess.

Science then was in the beginning a sort of religious service with its peculiar mysteries, corresponding to those of Christianity. There was the solemn ceremony of initiation or baptism, and the innermost ceremony of the Holy Communion or holy brotherhood. And this was the ultimate entrance after the novitiate into a personal participation of the supreme religious rites. Even at the present day the meetings of the many learned societies are relics clear and indisputable of their ancient fountain head, at which the various members renewed their vows, and pledged themselves to an austere and simple-minded pursuit of truth, giving allegiance to these different associations, all engaged in the prosecution of one and the same objects of a sacramental kind. There and thus and then they encourage each other, and thence they go forth on their missionary and martyr campaign. Sir Oliver Lodge affords as fine an example as any of science considered as a practical religion. And our minister, H. A. L. Fisher (President of the Board of Education) on a larger scale yields another striking instance of a dedicated life offered up in a religious spirit. It remains for leaders of public opinion to imitate these men, and to earn the merit of hearing and de-

serving. "Thou shalt become a fisher" or "Thou shalt become Marcellus." But others, many more, just as devoted as these to the holy cause of leavening life with a deeper concentration of purpose, with a spiritual leaven, exist in every department of thought. They work with their souls, no less than with their heads and hearts, for the reconciliation of the earthly with the heavenly. And they do not, can not, labor in vain. For the growing tendency to dematerialization and the moralization and spiritualization of all inquiries now stand forth as a naked and noble fact, super-eminent. The very men who deny the claims of Christianity are foremost among those who lead pure and Christian lives, and indeed often put professing Christians to utter shame by the consecration of their whole work. So difficult it is, so entirely impossible, to cast off the infinite influence of heredity, and the religious element that riots unknown and unsuspected in their blood. They know not what spirit they are of. They and their predecessors were dedicated before their birth to the worship and adoration of God and of the truth. Their primeval parent-stock had millennia before given irrecoverable and irredeemable hostages to fortune and the Deity. And so their calling was already bespoken. We cannot renounce our inheritance or repudiate the title-deeds of our religious property. We find the splendid fate awaiting us on our entrance into the world and we dare not cast it off. We are signed and sealed with the cross as a pledge of the fulfilment of the promise made for us countless generations ago.

Science, said Descartes, is the reduction of the unknown to the known, of the inexplicable to the explicable, of the obscure to the evident. And what else is religion? It translates the ideal into the real, and again the

real into the ideal. It finds solid satisfaction in the airy gossamer of dreams, and visions of the practical and the possible in the wildest impossibilities, rendering the latent patent, and discovering the supremest values in the veriest depths of the unsuspected. In short, religion and science are completely identical in spirit, in method, in machinery, and in the object or goal. Their separation is violent and untrue. Mere materialists (or even religionists), with their noisy nostrums for all complaints, may pretend to prove an antagonism. But this does not really exist. The mother (religion) and the child (science) are in all essentials one and the same. The latter is the legitimate offspring of the great primal priesthood which brought the sacred fire from heaven to earth, and communicated the good news of God from God with God, like a live coal from off the altar.

What is religion? "Pure religion and undefiled before God the Father is this—To visit the orphans and widows in their affliction and to keep himself unspotted from the world," i.e., the evil without, as the devil is the evil within. That is the verdict of St. James, in his "epistle of straw." It is faith and love shown by works. And in Hebrews, the *Epistula sanguinea* or the "Bloody epistle," it is sacrifice to the death. According to St. Paul, it is faith and love evi-

denced not by "works" but by the "fruits of the Spirit." We can not find better descriptions than these. It is altruism or the Christ spirit. And what shall we call science? In the hands of its greatest and truest exponents, it is precisely the same. He who serves another, thereby serves himself in the best possible way. Science, when carried on and carried out in the right temper, is the most unselfish of tasks. Not one of its seekers and students ever has a thought of himself or of any future gain. He despises rewards. Look at the medical profession. Here are devoted men who confront every day the very direst dangers and laugh at risks. They take their lives into the thick of death when it is slaying thousands, as in a cholera epidemic or the plague. They leave profiteering to governments, and take their own fatalities as part of the game—all in the day's work. They go about as messengers of health and happiness, and bear the burden and heat all the twenty-four hours, day and night. Their only rest is not from, but in more and more labors and perils. And in the recent war these martyrs have covered themselves with imperishable honor and glory. "Mercy and truth have met together, righteousness and peace have kissed each other." Are not then religion and science identical?

THE LIMITATIONS OF GOD

IN the *Reformed Church Review* for October, 1919, is an article by Ray H. Dotterer on the above subject which has unusual interest. The appearance of such a discussion in the columns of this periodical is assuredly one of the signs of the times.

The introductory paragraph notes that in political or in theological-religious circles repression of the spirit of inquiry has had "most regrettable consequences." The author then cites as "necessary and appropriate" the petition in the collect for the Church, "Deliver her from false doctrine."

The preliminary objection to discussion of the subject—that such an inquiry as is proposed has the quality of temerity, that it violates the sentiment of reverence—is disposed of by this statement:

"The traditional affirmation that God is omnipotent, omniscient, omnipresent, eternal, and infinite are . . . the products of human thinking."

The implication is, therefore, that they are subject to investigation, like other "products of human thinking." Further, to avoid the "emotional reverberations" evoked

by such words as eternity, infinity, omnipotence, it would be better to phrase the subject, The Limitations of Goodness—or, better, of Good-Will ("God is assumed to be Good-Will in this discussion"). The question is then put:

"Is there a Good-Will, human or superhuman, which is able to do that which ought to be done, but which, as a matter of sorrowful experience is not done? Is there a Benevolent Power sufficient to abolish at one stroke all the evils which now exist? If these questions must be answered in the negative . . . we are committed to the theory that God is finite, . . . is not . . . omnipotent."

The metaphysical and the ethical interest are different. The metaphysical seeks solution of ultimate problems, the answer to the questions, How? Why? So God, for the metaphysician, becomes (by definition) First Cause, the Absolute, postulated (not proved) to meet the inquiring metaphysician's needs. The religious interest is similar, besides being poetical in expression.

The ethical approach is different—and Christianity is ethical—it postulates God "as an ultimate moral ideal." In Christian thought metaphysics is a "disturbing force," it tends to qualify "Omnipotent Goodness" by qualifying "Goodness," for example into Calvinism.

"And theology of omnipotence, unless indeed it refuse to face the problem of evil and take refuge in obscurantism, must in effect limit the divine goodness."

But we shall inevitably hold that God is good. How can we reconcile his omnipotence with his goodness? It will depend on the sense in which we use "omnipotence."

Popularly, God's "omnipotence" means that he can do anything. He desires that none shall suffer pain—which is therefore an illusion—and so Christian Science is justified. But this is a *reductio ad absurdum*, and shows the fallacy of the popular doctrine of omnipotence. This omnipotence is not an attribute of Good-Will.

"There are too many evils upon the very surface of reality for any one seriously to maintain that it is . . . Even for the Omnipotent One there are logical impossibilities."

And there are ethical limitations also—"moral distinctions are not subject to God's will." Therefore, God is limited, accord-

ing to these arguments, by the law of contradiction and the law of love.

He is limited also by the law of time. He works through a process—in time; what he must do through agencies that work in time constitutes another limitation; he must then be finite. This last argument some try to avoid by the statement that "the evolution of life and of history sometimes knocks our logic all to pieces." They introduce the idea of the supernatural—"a higher point of view from which it may not be true." The answer is: All theology, for human use, "must be written from the human point of view." We can not renounce logic to buttress a pet doctrine which is assailed by it.

This "anti-intellectualist" position may be "no more than a vague feeling that man's world is too big and too complex to be completely understood by the human mind."

The reply must be made:

"Life may transcend logic, and religion may transcend logic; but theology, by reason of the very nature of the quest in which it is engaged, must be logical or it is nothing."

Or it may be defended

"on the ground that there is a special organ or faculty for the apprehension of theological knowledge. Yet, even if this were to be granted, the theologian would not be rendered independent of logic."

Or the "infallibilists" may claim "that there is an infallible authority to which the theologian is in duty bound to conform."

The answer is:

"Assent to that which is contradictory is really impossible, since we can give assent only to that which has meaning."

A second (and the conventional) way . . . of escape "from the conclusion that Good-Will is not omnipotent . . . exalts logic and builds upon it."

"The argument is, briefly, that all the evils of the world, all the hard facts of human life, together constitute the condition of the possibility of the highest good, or at any rate of 'goods' which are worth the price."

Another view is that the supreme God is "the realization of a *plenum formarum*, the achievement of the greatest possible variety of being."

This is Pope's theory. But

"This justification of the existence of

evil has two fatal defects: it would give us a merely *static* world, in which there would be no possibility or moral achievement; and its fundamental assumption runs counter to our moral perceptions, since mere variety of being as such is not good."

A rare view is that

"the highest good is obedience to Mother Church and unquestioning assent to her teachings. You perhaps remember the Scottish rustic's explanation of the presence of the fossils in the rocks—that they were put there by the Creator 'to test men's faith.' In the same way it might conceivably be maintained that all the evils of man's world are required in order to exercise and develop his faculty of believing."

But we are not accustomed so to look upon

"unquestioning faith and implicit obedience to the voice of authority as to regard these as supreme virtues, or even as virtues at all."

The value of evil in arousing certain virtues is often adduced. The reply is that not all evils come under such a category—e.g., insanity. Moreover, are the virtues evoked in themselves good or only because of use in a world of evils?

The necessity of evil is justified by the concept of free will. But this does not cover the evils of earthquakes, volcanoes, and certain other catastrophic or recurrent troubles. And, even if all evil were the result of wrong choices by free agents, the question would remain—"Why did not Omnipotent Goodness create free personalities that could be trusted?"

Another attempt to escape our reasoning is that God is self-limited. But this is mere word-juggling, or implies that

"for God the world order is only a gigantic game."

Is this view of God dualism? Possibly—and it may be true. "Monism has no *a priori* claim." Further, while "the doctrine of a finite God presupposes a pluralistic view of the world, it need not imply a dualism," or at least,

"need not imply a personification of the necessities which limit Good-Will . . . We need not think of any Satan or Ahriman as opposing Good-Will."

Does the theory of a limited God afford no assurance of final victory over evil? The omnipotence theory takes away the meaning of victory: If evil is a necessary condition of good, evil must always exist and conquest of it is an illusion. The existence of a Good-Will which, while not infinite, possesses sufficient power to secure progress is as easy a conception as omnipotence. And the idea of complete victory with static condition resulting has doubtful ethical value.

The finitist theory "gives men a field for genuine cooperation in the cosmic struggle."

"The hypothesis of a God of limited power, considered merely as a hypothesis put forth to explain the facts of experience, is more satisfactory than its rival. It conflicts with none of the facts; it harmonizes with all; while, at best, its rival accounts for only some of them."

Significantly pointing to the fact that this subject is in the air are some articles by Dr. F. R. Tennant, lecturer in theology, Trinity College, Cambridge, appearing in *The Expository Times*. Dr. Tennant's concern is not so much with omnipotence in itself as with its relation to the ultimate issue of the conflict between good and evil. He recognizes that a logical theology in using the term omnipotent does not involve power to realize contradictions either moral or physical. He therefore prefers to use instead of the word "omnipotent" the term "determinate." Determinateness, he says, implies limitation of a kind, tho not such limitations as are frequently understood by the phrase "a finite God." Limitations of omnipotence are necessary in such a determinate being. Such limitations as have always been recognized in theology, namely, that God in his goodness can not be evil or will evil. Philosophically stated, God has not the capacity to realize a contradiction.

Dr. Tennant holds that the existence of finite free agents, such as we believe ourselves to be, is a real imitation of omnipotence, but that such a limitation does not involve the ultimate conquest of good by evil. By creating finite free agents, God has committed an act of self-limitation. The delegated freedom of these free agents involves a distinction between God and the whole of reality.

CHRISTIAN FIRST-CENTURY ANTI-JEWISH POLEMICS

ONE of Cyprian's noted works was a treatise which he entitled "Three Books of Testimonies Against the Jews." By "testimonies" he meant declarations in the Old Testament, especially by the prophets, which bore against the Jewish people and nation. It has, until recently, been supposed that this was an original work, that Cyprian, writing to Quirinus, compiled or "edited" a collection of passages in the Old Testament, with comment, implying the rejection of the Jews by their God.

In an article in *The Expositor* Professor Rendel Harris argues that Cyprian's was not the earliest collection of this character. It is his opinion, which he substantiates with a number of citations and a closely dovetailed argument, that such a book of "testimonies" carries back through the centuries behind Cyprian, and was used even by writers in the New Testament itself. He cites, besides Cyprian, such writers as Gregory of Nyssa (who wrote on "The Unbelief of the Jews"), Justin Martyr, and two apocryphal writings, namely—"The Dialog of Timothy and Aquila," and, "The Dialog of Athanasius and Zacheus." In all of these, the use of the same or similar passages from Old Testament prophets seems, both by the form and the purpose, to indicate not recourse directly to the Old Testament, but rather to a collection of "testimonies" which had an express anti-Judaic bent.

The argument which covers Cyprian, Gregory of Nyssa, Justin Martyr, "Timothy and Aquila" and "Athanasius and Zacheus" may be taken as simply filling out a line of continuity. The really interesting part of Professor Harris's exposition is that which traces this practise of anti-Jewish polemics backward and includes the use of certain passages from the Old Testament prophets with similar aims by Paul, the writer of the Fourth Gospel and the author of First Peter. In the Pauline writings, it is the epistle to the Romans, especially the part from the ninth chapter on, which seems to show the consecutive use of a volume of excerpts from the Old Testament embodying not merely an anti-Judaic but also a proethnic side of Old Testament prophecy. For example, Rom. 10:16-17 is compared with John 12:37-38, in

which the same passage from Isaiah (Chap. 53) is used, which passage is also used in the same sense by Justin Martyr in his "Dialog with Trypho." Especially convincing is the fact that Justin uses, in the immediate context, a quotation from Ps. 19, which, in Paul, immediately follows the citation of Isa. 53. This, taken in connection with the numerous other cases cited, seems to put the explanation of coincidence quite out of court.

Quite as significant a comparison is that of Rom. 9:32-33 and 1 Peter 2:8-8 (cf. Isa. 8:14; 28:16) in connection with quotations in Rom. 9:25 and 1 Peter 2:10, linked with Cyprian's "Testimony" 1:19, where a similar passage from Hosea 1:8-7 is used. Surely "coincidence" becomes quite improbable as an explanation in a catena of this kind.

The foregoing is a condensed summary of a closely articulated argument which is intended to show that within the first half century of the Christian Church, prior to the writing of the epistle to the Romans, of the Petrine epistles, and of the gospel of John, there was already in existence a collection of "testimonies" intended, in the main, to support the pro-Gentile propaganda of Christianity, to show that in the Old Testament the Gentiles were already foreshadowed as the new Israel, and that the old Israel had forfeited its position as the select people of God. This article argues that either such a collection had been commented on and used and re-edited from Pauline days up to the time of Cyprian, or that the successive writers had employed identical Old Testament passages, quoted directly from the original in a similar manner and with a similar end, or that the later writers had cited from the earlier. But Professor Harris makes it probable that we may throw the last two of these hypotheses aside in favor of the first, on the ground first of peculiarities of translation which do not follow the Hebrew, but, in the main, the Septuagint, and also on another ground. For instance, Justin Martyr's use is not always and necessarily anti-Judaic; in some particulars he diverges from the Pauline line of argument. There appear also in the citations differences of language, both from the Septuagint and the Hebrew, which seem to carry them back to a common source outside of both.

COMMENT AND OUTLOOK

BY E. HERMAN, OUR LONDON CORRESPONDENT

Retirement of a Great Teacher

THE retirement of Dr. Sanday from his canonry and professorship at Oxford, at the age of seventy-six, is significant as a landmark in the history of English New Testament scholarship. When Dr. Sanday began writing, Robertson Smith had revolutionized Old Testament study in Great Britain and Wellhausen had found his way into the study of the thoughtful person. New Testament study, on the other hand, was still governed by traditionalism, and the greatest English scholars of that day saw no necessity for questioning many accepted theories. One needs to remember this to realize the pioneer quality of Dr. Sanday's work. To-day his volume on *The Gospels in the Second Century*, and his contributions to the right understanding of the "K" text represent commonplaces of New Testament research; when they were published, however, their effect was revolutionary. They broke new ground and provided the starting-point for a new school. Dr. Sanday possesses ideal qualifications for a pioneer. He has at once a beautiful reverence for old insights and historical conceptions and also the hospitable mind that is always open to new light and shows unfailing patience with the first gropings of investigators. To see these qualities in their most characteristic manifestation, one need only go to his lectures on *The Life of Christ in Recent Research*, which retain their value as a piece of sane and luminous criticism. Dr. Sanday has been succeeded by Rev. Dr. Walter Lock, formerly the warden of Keble College.

Dr. Clifford on a League of Faiths

Among the most inspiring influences the world contains is that of

a veteran facing the sunrise. Dr. Clifford has always been a forward-looking man, and his eighty-odd years have not dimmed the radiancy of his vision. He believes that the time has come when internationalism should be taken seriously and applied to every department of life. We have a League of Nations; what is still lacking is a "League of Religions." Dr. Clifford thinks that a league of faiths need no longer remain the idealistic dream of the few. The time has come when men of insight and good-will are ready "to seek common methods by which a union of faiths may be given practical shape." He looks forward to a new religion, for in his view "the salvation of the world is in the eventual development of a universally accepted religion." He believes that existing religions must be the basis of the new faith.

"Do not forget that no religion is without its fundamental thesis in which a careful searcher will grope till he brings to light every particle which can be of service to mankind. I am positive, therefore, that this future union of faiths will extract only that which is best from every creed as the foundation upon which to set up this universal religion."

This is a noble dream, but one has certain suspicions of a religion that is "set up." Religion is a growth, and, moreover, if Jesus Christ is the fulfilment of humanity's ideals, then the ancient religions can yield up their best only by being interpreted in his light, and not by a process of extraction on the part of a committee.

Another Welsh Revival

There are signs of another Welsh revival, notably in South Wales, and, as might be expected in these days of preoccupation with the occult, it is accompanied by psychic phenomena, mostly of the visionary character. Faith healing is another special fea-

ture of the movement. So far, the central figure is Pastor Jeffreys, who is conducting revival services at a mission hall at Aberamau, South Wales, and is obviously a psychic. He told a newspaper man that a few days before the war, when preaching in his own chapel at Llanelly, a vision of Christ suddenly appeared behind him. The presentation remained for six hours and was seen by hundreds of people. It resembled a photograph appearing on the wall behind the preacher. Among Mr. Jeffrey's converts at Aberamau is a girl telegraph-messenger who has had harrowing visions of hell, and recognized, among the souls in torment, many people who had given her "tips" when she delivered their telegrams. Among those who claim to have been cured by the evangelist are a young girl with a paralyzed arm, an aged man suffering from an internal complaint, and an epileptic. It is very difficult to do justice to movements of this kind. On the one hand, the lives of the world's greatest saints have demonstrated that the spiritual life is sometimes in its initial stages accompanied by psychic disturbances. On the other hand, psychic disturbances in a mass-movement, as distinct from individual experience, and especially when given a central place in the movement, are danger signals which no sane man can afford to disregard.

Dr. Ballard on Public Worship

Dr. Ballard occupies a place distinctly his own among apologetic lecturers. A Wesleyan Methodist minister, his lectures to men have made his name famous throughout English nonconformity. He is a somewhat merciless, and not always quite just, critic of church life. But while his strictures on some of its aspects are scarcely convincing, no man is better qualified to speak on the defects of

our public worship, since he has spent most of his life in dealing with the difficulties of those who are alienated by the conventional cultus. His suggestions are, indeed, worth pondering. He pleads, above all things, for intelligence, virility, and reality in worship.

"Not only must there be no childish sermons, but also no stupidly sanctimonious hymns; no lessons read with mechanical meaninglessness; no wearying substitution of quantity for quality in prayer—quality consisting in the hushed recognition of the nearness of God, as awful as it is tender; no ring of listless, if not talkative, professionals in the choir seats."

This is a sound prescription, for it is primarily concerned with the spirit and not with the form of worship. We spend too much time tinkering about at forms (important as form is, in its own place); what is needed to transform our worship from the petty to the sublime is the spirit that discerns the majesty and grace of God—a spirit at once as gentle as a brooding dove and as sharp as a two-edged sword.

A New Hebrew Mosaic

Among the most interesting recent discoveries in Palestine is the unearthing at Ain Duk, near Jericho, of a new Hebrew mosaic. A chance Turkish shell, which burst over the spot beneath which the mosaic lay, was the "discoverer"; and a British officer lost no time in taking a photograph of the inscription, which was sent to the French Académie des Inscriptions et Belles Lettres. There it was handed to the veteran Orientalist, M. Clermont-Ganneau, who succeeded in deciphering it.

"I recognized the mosaic as a text in Hebrew characters of the square cursive type, and in the Judeo-Aramaic, or Aramaeo-Jewish language. The result of my deciphering, based on this first photographic evidence, is as follows:

"Honored be the memory of Binyamin (Benjamin), the *Parnas* (a sort of administrator of the community), the son of Yosep

(Joseph). Honored (also) be the memory of all those who render assistance, and of every one who has given or shall give to this *Holy Place*, whether gold, or silver, or any (other) valuable. Be not backward in giving to this *Holy Place!* Amen!'

"Thus it is, in substance, an appeal for funds, probably for the expenses of the services, repairs, extensions, even decoration, such as the laying of the mosaic itself—who knows? For evidently it relates to a synagog."

The Bitter Cry of the Clergy

The English public is at last waking up to the bitter cry of the under-paid clergy of all denominations. The latest case that found its way into the newspapers was that of a clergyman of the Church of England, who was expected to maintain himself and his family, as well as keep up a rectory, on an income which varied from £120 to £160 a year. In order to avert

starvation, he had sold all his furniture, his wife had become a waitress in London, and finally he had fallen into the hands of money-lenders. The Official Receiver's biting comment on the case hits all denominations alike: "If Christianity does not compel the churches to see that their clergy are better paid, then humanity ought to."

At the recent meetings of the London Congregational Union, Mr. Alex Glegg, J.P., in the course of a wholesome dose of plain speaking, told his audience that the minimum stipend of the Congregational minister was lower than that in any other denomination, and that none the less the appeal for £40,000 wherewith to raise it had failed miserably. "Whereupon" comments a writer in the *Daily Chronicle*, "the meeting proceeded to pass resolutions against other people's sins."

The Defensive Value of the Talmud

One chief effect of Talmudism was to produce a kind of protective covering for the living spirit within, like the rough bark of the tree which protects the sap, or the hard shell of some otherwise defenseless creature. The discipline of command and prohibition, the dietary laws, the prescribed observances and abstentions which are characteristic of Talmudic Judaism, while they tended to emphasize the separation between Jew and Gentile, at the same time served as a wall of defense within which the Jew could live his own life, and especially his religious life. When Israel was torn away from his own land and his ancestral home and cast forth to wander through the world, to face its pelting storms of persecution and its bitter winds of scorn, there was need of some protection to enable him to keep the life-blood warm in his veins. The teaching of the Talmud, and the daily and hourly practise of what it enjoined, served him as a mantle, outwardly rough and uncomely so that it would mark him an alien among those who were drest according to the fashion of the world, but inwardly warm and comfortable and a thing to be thank-

ful for. The Christian onlooker jeered at the uncouth figure of the Jew, uncouth in his eyes both literally and figuratively, jeered if he did nothing worse, and seldom understood or tried to understand what might be wrapt within that outward garb, to him so repugnant and unseemly. And like the traveler in the fable, the Jew only wrapt himself the more closely in its sheltering folds. . . .

Without the defensive covering which Talmudism provided it is hard to see how Judaism could have survived, how it could have avoided seeing its treasures of the spirit stript from it and trampled under the feet of a careless or heartless world, cast like pearls before swine. But keeping safe those treasures, as he did, the Jew recked not if his Gentile neighbors thought him surly and unsociable or in other ways repellent.

That is one aspect of Talmudism, its outward appearance and the protective purpose which it thereby served. In its inward meaning it was very different; and of its inward meaning no Gentile had then, and not many have now, the slightest comprehension.—R. TRAVIS HERFORD, in *The Menorah Journal*.

Editorial Comment

STRANGE doctrine for the modern Church to affirm appears in a recent issue of *The Watchman and Examiner*; the stranger because subscribed by a distinguished theologian. He tells us divine revelation came to its end when the last of Christ's apostles passed away.

The Growing Revelation That is: God "who spake to the fathers in the prophets, and in these days in his Son" (Heb. 1:1, 2) has not spoken to men for eighteen centuries! Incredible spawn of a monstrous fallacy. Where does it lurk?

Jesus at the Last Supper promised his disciples that after his departure the Holy Spirit would guide them "into all the truth." Yet only in part was this fulfilled. None of them was freed of the untruth of a subterranean abode to which all the dead descend to await their resurrection. Probably they all believed with Peter (1, 4:1); "the end of all things is at hand." Evidently the promise could not have been limited to the eleven who heard it. The fallacy we are in quest of lies in the assumption that it was, and was accomplished in their days. Nineteen centuries have past, nor is it yet accomplished. The history of Christian doctrine records its slow fulfilment toward its ever flying goal in the ages to come (Eph. 4:13).

Not only is the Holy Spirit ever revealing more of the truth, but God is ever speaking to us through his works as well as in his word.

"The heavens declare the glory of God,
Day unto day uttereth speech,
Night unto night sheweth knowledge."

That there are other worlds than ours was hidden from the Hebrew psalmist, and is unrevealed in the Christian Scriptures. "The Worlds" in Heb. 1:2; 11:3, are not space-worlds but time-worlds ("ages"); see R. V. margin. The conception of a universe of worlds and that we belong to it as its citizens is modern. Its immensity grows upon us as telescopes penetrate ever farther into the depths of space. Imagination staggers under the figures that show its boundlessness, and is blinded by the infinite glory of the self-revealing Creator. Yet in face of this grandest of his revelations a purblind theology affirms that divine revelation ended when John the apostle died.



Denominationalism is a word with a long history mostly bad. Born when Luther refused to acknowledge his fellow reformer Zwingli as a brother in Christ, it is seen full grown in the ostracism and persecution even unto death of Dutch Armenians by their Calvinist countrymen. In the next century we see it practically driving out the Wesleys from the Church of England. Within the present writer's memory the exchange of pulpits with Methodists and holding union prayer meetings with them were strenuously objected to by a certain Congregational church in New England. Until a recent date this divisive unbrotherliness was active in missionary fields both home and foreign. Had any denomination begun a good work in a fallow field, a rival sect soon camped beside it to make proselytes to its particular ism.

But to-day all this is changed. That old Adam has become a new man in

Christ. See the newly born Interchurch World Movement—one Christian army with its many denominational flags all following in unbroken ranks the standard of the cross.

Yet even before the dawn of this new era the influence of denominationalism was not wholly evil. From the beginning of the nineteenth century it was a wholesome stimulant to missionary work—theoretically every Christian's business—by placing responsibility for it on each of the denominational groups in our divided Protestantism. The missionary spirit, aided by the human propensity to imitation, thus spread from Congregationalists to Baptists, Presbyterians, Methodists, and the rest. Human nature being what it is, is it rationally credible that the many millions now annually raised for foreign missions could have been realized in any other way than through the divisions which through the alchemy of the Spirit have become means of larger good? The "sharp contention" that parted Paul and Barnabas (Acts 15: 39-41), and put two missionary campaigns on foot in place of one, is the prototype of a century of recent experience.

Of denominationalism as of grapes there are two kinds—sour and sweet, wild and cultivated, competitive and cooperative. We have had enough of the former to abhor it. What we now taste of the latter prompts thanksgiving for the holy rivalry in which the cooperating denominations are obeying the apostolic precept, "Incite one another to love and good works" (Heb. 10: 24). Only let the rejoicing of each in its achievements be purely unselfish, like Paul's: "I labored more abundantly than they all; yet not I but the grace of God which was with me."



In *The Missionary Review of the World* for December, 1919, pages 907-909, are printed extracts from a document of thirty-three pages, entitled "Some Sinister Japanese Methods in Shantung." American residents in China familiar with these methods naturally feel that the time has arrived when the people of civilized governments should know the facts and act in accordance therewith. The sources for this indictment are too many and too well authenticated for us to act indifferently and mealy-mouthed. We would cite further *The Truth About China and Japan*, by Mr. Simpson (Putnam Weale), published last summer; and the briefer and perhaps more striking articles by specialists in the September number of *Asia* (the journal of the American Asiatic Association), particularly that entitled "A Tenant in Shantung," by Secretary Arthur J. Brown, of the Presbyterian Board of Missions.

The substance of the information conveyed in these documents and in others which have come to light is as follows: The Japanese are crowding into Shantung, especially into the provincial capital, Tsinanfu, where there are now over 22,000 Japanese as compared with a mere handful before the war, while formidable barracks house the soldiers who protect these intruders. In the Japanese periodicals published in China, Americans are attacked with unfounded accusations that assail not only our national trade but our Christian interests. The attack upon Christianity seems especially deliberate and consistently maintained both in Shantung and in Korea. In Tsing-tao American missionary property has been bordered by a Japanese red-light district, as if to smoke the missionaries out. Our mission schools have been hampered by Japanese governmental regulations, and in some instances

practically put out of existence by Japanese police action, sometimes (as in the case of girls' schools) by methods that verge on the indecent and are certainly unchivalrous. Fines are imposed upon Christian villages, and travelers have been searched for tracts and Bibles. The definite anti-Christian activity is illustrated by an article in the *Tsinan Jih Pao* of May 9, 1919, a newspaper in Chinese published by the Japanese authorities in Tsinanfu. The title of the article is in translation, "The Brutality of Shantung Christian University and the Corruption of the Modern Christian Church." We have not space to quote the article—can only say that it is a scurrilous attack upon the entire Christian Church, charging violence upon the missionaries, American and English, and alleging that they are the watchdogs of their respective governments.

From the various documents that have come into our hands it would appear that Japan, with a diplomacy as astute as it is efficient, has started upon the conquest and absorption of China economically and politically; and further, the definite anti-Christian policy in Korea is being repeated in Shantung. Much of this information comes from eye-witnesses, men who are active as missionaries, medical and others, in these regions for many years. Yet the missionary societies and their boards in this country and in Britain hesitate to face the consequences of any exposure by these witnesses of Japanese outrages over their own signatures.

There is at least one way in which these iniquitous methods can be stopped—expose them completely. When missionary societies either suppress information or hide its source, are they not aiding and abetting the evil-doers? Only the most courageous and explicit unveiling will suffice. If the aggression of Japan upon Chinese rights either of person or property or upon Christianity and its Christian missions and institutions in China approaches anything like what is reported, Christianity in the East and humanity are indeed threatened by a grave peril.



DESTRUCTIVE forces must be met and met promptly by constructive ideas. Such ideas are embodied in the preamble to the constitution of the American Legion, composed of the soldiers who served in the great war.

The American Legion "For God and Country we associate ourselves together for the following purposes:

"To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a hundred per cent. Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autoocracy of both the classes and masses; to make right the master of might; to promote peace and good will on earth; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness, and to safeguard and transmit to posterity the principles of justice, freedom, and democracy."

Thought appropriate to the Lenten Season will be found on page 126.

The Preacher

Fellowship—A Reverie

My heart yearned for thy fellowship, O thou Ineffable One, and I sought thee according to my means through all thy worlds.

I wandered by paths of memory in the past in quest of thee. I found thy footprints and was glad, but I found not thee. I peered into the future through vistas of hope and caught vision of the world's progress. I saw men advancing in power and goodness and becoming more divine in becoming more human. And everywhere the light that led them streamed from thee. My heart stirred with expansive joy; but thee I found not. I ascended on imagination's wing the heights—the ethereal tracts of space where roll the mighty worlds—the heights of being, the heavens of lofty souls. All the glory of stellar worlds and of stellar souls seemed but a halo about thy brow. My soul was thrilled with admiring awe; yet thee I found not. I descended in thought the depths and trod with burning feet the hells where sin is expiated and souls purge themselves thereof in pain and penitence. And thou wert there in pitying patience. Almost I clasped thee. Nay, it was but an imperfect projection of my thought, and thou wert nearer to the "spirits in prison" than I perceived.

Returning from these excursions in quest of thee I went to work in the garden. I caught the smell of thy garments and the glint of thy smile in the flowers—the graceful lily, the fervent rose, the gorgeous peony, the modest violet, and the faithful daisy. Yet here where thou hast so oft afforded me communion I found thee not in the mode my heart craved.

Then, thought I, I shall not find thee to-day save in some other creature's experience. So I laid down my work and took of the flowers—thy thoughts growing in sun-kissed gardens and in sun-kissed souls—and bore them to my sick friend that they might whisper to him of thee.

And there I found thee. Thou didst not reprove me that I had not come sooner or that my gift was not richer. Thou didst not reward me that I had come as I had and brought what I could. But I was with thee; thou wert with me. It was enough. My heart had fellowship with thee in ministry.

If the Gardener

THE REVERSAL OF THE MINISTERIAL TYPE

THIS is the layman's day! This may be said even in the face of the demand for specialists and experts. It holds in church circles also. It is all very well theoretically, to have preachers and priests and rabbis trained to a particular end, but the proper functioning of a class in the day of common interests, with the "priesthood of all believers" super-added, will depend vitally upon the support of the laity. And that is a story of pinching want and niggard economics. Often the policy pursued has the savor of the Solomonic judgment: "He works for the Lord, let him look to the Lord for his pay." The physicians are discovering that this generation is getting to be distressingly wise and healthy, thanks to the popularizing of medical lore. In an emergency we still call in the man who specializes in nose, ear, or kidney troubles, but we are trying hard to avoid emergencies. Thus it is getting to be with religious lore. And some theological seminaries are in straits, to judge by their advertisements, about men who are willing to specialize in divinity and poor man's fare; the theory that every man should be his own priest and prophet, a doctrine of most worthy antecedents in Protestant circles, is producing some rather unexpected fruits!

And since the layman is slow about supporting the clergyman, as one may infer from the difficulty experienced everywhere in raising the salaries needed to-day in respectable quarters—since he is thus helping so effectively to starve the preacher out of his chosen profession—he will, to save the situation, have to do the preacher's work himself. Whether it will be done more efficiently is another

question; the fact is that with the departure of the minister-engineer (who is probably selling real estate now on a fat commission) the laymen will have to run the machine themselves. It should be admitted cheerfully that when it comes to running machines professional theologians are often made to feel that the sons of this age are for their own generation wiser than the sons of the light.

We notice that one denomination is trying to raise the minimum salary of its preachers to \$1200—and these are by no means the worst paid. Even such a modest goal will mean difficulties. Besides, the theological emphasis does not interest the pew-holder whose life is, at the best, wrapt up in social problems of which the \$1,200 a year expert in preaching and teaching probably knows less than the \$1 an hour mechanic.

The gain is that the layman will do more praying and planning; he will shoulder a bit more responsibility in church work, to the relief of the overburdened Tabithas. We see that in the "community Sunday-schools" and similar movements. And the loss? The issue is plain enough; if we want more than a perfunctory skimming over the surface of things, if we want depth and expert guidance and leadership and scholarship and intellectual qualifications, we shall have to train men for this special work; for "every man his own preacher" will, in the long run, be about as helpful as every man his own lawyer or dentist or doctor. The lowering of ministerial standards spells loss of leadership. Five hundred members of a church may all be saints, but they will be lucky if they have five leaders, and luckier still if they have one real preacher.

—E.

HOW TO BECOME THE BEST POSSIBLE PREACHER

THE late Bishop James Whitford Bashford, of the Methodist Episcopal Church, once delivered an address on the above subject to the students of Drew Theological Seminary. This has recently been reproduced in the New York *Christian Advocate*, and the following is a summary.

I. The first requisite of preaching is mastery of the truth. This does not necessarily mean doctrine, altho doctrine means teaching and the preacher must be a teacher. Truth is an expression of the laws of the universe, and whatever the speaker may lack in art, if he utter the truth upon the subject, the world must heed his message. For the mastery of the truth there are several conditions. The first is the reading of good books, not necessarily wide reading but understanding reading of the best. The bishop, when a student of Demosthenes, once said to his professor: "There is no trick in Demosthenes' eloquence. I could make as good a speech myself if I only knew as much." "Doubtless you could," replied the professor, "if you only knew as much." The second condition is thinking. In modern life we read the newspapers and think in flocks. The prophet is a solitary thinker. Newton's own account of his discovery of the laws of nature was, in his own language, "Thinking, thinking, thinking." The third condition for the mastery of the truth is openness of mind. It is probable that people learn more in the first five years of life than during any subsequent ten or fifteen years. The reason is that people begin early to conform to standards set by other people, until freshness and originality are lost. Minds become crystallized, more or less, at the age of fifteen. More important, however, than all for the mastery of the truth is the obedient will. This means the squaring of conduct with convictions. The work of the preacher is not so much to give the world new light as to show men how to find power in Christ and through the indwelling spirit to live up to the light which they have. High living is essential to the prophetic spirit.

It is possible for men to be doctrinal preachers in a deep and high sense, and yet not to be parrotlike repeaters of theological doctrines. Each age must think out its own

theology, and the preacher's privilege is to interpret freshly in accordance with the scientific spirit the great truths of revelation to the men of their own times.

II. The second requisite of successful preaching is art, by which is meant the expression of truth in its ideal form. The aim should be to make language a perfect embodiment of thought and feeling and purpose. The highest art is found in sincerity. Art has done its utmost when it has perfectly revealed what is within. "Water is transparent and faultless when it reveals pearls, if there are pearls at the bottom, and mud, if there is only mud." Art, however, is not simply embodiment of the truth; it is adaptation of the truth to the person to whom it is spoken, and the secret of art is love both of the truth and of the people to whom it is told. He is a failure as a preacher who does not see the unpicturable possibilities of human nature.

III. The third condition of the preacher's success is personality. A preacher's character is his capital. One may cite here Demosthenes' statement on the secret of eloquence—"Action, action, action." By this was not meant gesture or pose, but the suiting of conduct, life, and activity to conviction.

At the outbreak of the Civil War I was permitted to go to the county town and see the boys enlist. We desired to raise one company in our county that day and excitement was running high. Two prominent lawyers were candidates for Congress and one of these men was asked to address the meeting. He became very eloquent, in the common acceptation of that term, but the conclusion of his remarks was, "Go, boys, go!" In some strange way this speech chilled the enthusiasm of the audience and no one responded to the call for volunteers at the close. His rival was then introduced to the audience and in his paroxysms of eloquence he made the American eagle scream, but the conclusion of his speech also was, "Go, boys, go!" and at its close not a man responded to the summons for volunteers.

At last Silas Davis, a Baptist deacon whom everybody in the county knew and loved, arose and said, in substance: "Boys, God has been good to me; he has given me threescore years and ten, and I offer him

very little in offering the remnant of my life. He has given me a good home, good neighbors, and the best country the sun ever shone upon, and rather than see the old flag hauled down I propose to go and help save the Union. Come, boys, and enlist with me." Mr. Davis had not reached the table before thirty men were on their feet, shouting: "You stay, Uncle Silas. We will go and save the country!" and inside of thirty minutes after this good man had spoken his word and sealed it by his signature, two companies had been enlisted instead of one. That speech was an illustration of what Demosthenes meant in saying that eloquence is action.

CONCLUSION: Christ is the head of the new humanity, and the possibilities for the preacher are realized only when his personality is reinforced by God. If it be the glory of modern science that she has taught man the secrets of nature and so brought him into his kingdom, it is none the less the glory of religion that corresponding revelations of power exist in the spiritual world. The secret of manhood is becoming a child of God, and the secret of the preacher is the repetition of the miracle of the incarnation in himself, until he comes to something of the measure of the stature of the fulness of Christ.

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Sermons for Fathers and Husbands

"Did you ever hear a sermon directed exclusively at husbands and fathers?" asked the pretty married woman, looking around the tea table.

"I don't believe I ever did," said the woman reflectively. "Why do you ask?"

"Because I'm getting rabid on the sub-

ject. You've certainly heard many, many sermons directed exclusively at wives and mothers! Our clergyman preaches one such sermon once a month at the very least, and my husband looks so approving I always want to pinch him. He adores hearing the preacher tell me my duty. That's what exasperates me so. But it's not fair. If we are told our duty so frequently, why aren't the men told their duty once in a while?"

"Because all the preachers are men, I suppose," said her hostess.

"Well," continued the pretty married woman, "I believe in equality in all things, duty included. I am perfectly willing to have an ideal held up before me. But I also want one held up before my husband. I'm willing to try to live up to our preacher's models, but I don't intend to monopolize all the virtues. I'd rather leave some for husband. Now last Sunday our minister painted a word picture of what a woman should be. Virtuous, industrious, and kind, like King Solomon's ideal lady in Proverbs, patient as Griselda, brave as Jeanne d'Arc, and faithful as Penelope. It made me dizzy even to think of rising to such heights. However, I wouldn't have resented it if this Sunday he had stood up and exhorted the men to be a mixture of King Arthur, Sir Galahad, Saint Anthony, Jean Valjean, and Job, especially Job."

"Well, I'll help you start a movement for the purpose of persuading ministers to be just," announced the hostess. "Our slogan shall be 'Sermons for Men.' And when we have achieved our object we'll sit in church looking pleased and happy while the men are harangued. Turn about is fair play, everywhere and always."—The Woman Who Saw, in the N. Y. *Evening Sun*.

The Pastor

AN ANGEL-FACED BOY WITH A DORMANT CONSCIENCE

The Rev. A. H. McKinney, Ph.D., New York City

THE busy man who told the story of the boy's misdeeds is a Christian gentleman. He spoke with deep feeling and much sorrow. He was not making a complaint but rather regretting that it had been impossible for him to act otherwise.

The boy was very attractive, with his angel face, manners that manifested excellent training, alertness, and industry that secured him many friends in the large business house where he was employed. He had made such good use of his fifteen years of life that there was every prospect of rapid promotion and good salary in the future. The president of the incorporated firm was so favorably impressed with him that he charged the manager to keep an eye on him and do all he could for him.

But alas! his conscience was not attuned to his looks and activity. Postage stamps were missed without any suspicion being attached to the boy. Then small irregularities in the petty cash account and in the C. O. D. returns were noticed. Finally, the loss of thirty dollars was traced so directly to the boy that there could be no doubt of his guilt so far as circumstantial evidence was concerned, but not a man in the office would admit that he thought the boy could be a thief. The detective who had been put on the case led the boy to confess that he had been able to steal the thirty dollars by manipulating the C. O. D. slips to which he had access. On being prest the boy led the detective to his clothes locker, where the

stolen money with other small amounts and various missing articles were found.

But why had he done this? He was asked as theft after theft became evident. He had no reason for his acts. He had a good home and parents who treated him well. He had no especial need for money. He had just taken it because he wanted to. This is the sum of the answers to many questions put to him. Of course his discharge followed at once and his parents were notified that the boy would not be prosecuted.

The next morning he appeared at the office with his mother, who was very indignant and insisted on satisfaction for her boy who had been unjustly treated. An appeal to the boy by the manager brought forth a declaration of absolute innocence; he had never stolen anything; he had not made a confession; he had not turned over to the detective money and other things; he had never had them in his locker.

The boy was calm and confident, speaking with the air of a martyr. At first the manager was inclined to have him arrested and tried in court, but concluded not to do so for the mother's sake. He was permitted to depart with his mother. Soon he found employment in another business house.

When one watches young hoodlums ignoring the rights of others in order to have what they call fun, it is not difficult to conclude that they have no consciences. When the newspapers

tell of an atrocious crime committed by a group of boys in their teens, the conclusion is natural that such boys are conscienceless. But when an angel-faced boy from a well-regulated home is a thief, it is time to ask, What is the cause of this?

Students of boyology and especially experts in criminology have reached conclusions concerning boys in the early and middle adolescent periods—that is from twelve to eighteen years of age—which those who have to do with the training of boys should carefully consider. Pastors, especially, should be well informed concerning boys, for they may be helpful with advice and suggestions to parents, Sunday-school teachers, and other workers with boys.

A mother once said, "I wish my boy could be buried and resurrected when he is seventeen." Why did the mother make this wish for her fourteen year old son? Because she was having some very bitter experiences with him, which she hoped would end in three years. She was right as to time, for many boys from thirteen or fourteen to sixteen or seventeen have dormant consciences. The tales told concerning the misdeeds and even the outrages committed by boys of this age would fill many, many volumes. The recitals are not always by poor or ignorant parents, whose sons have not had uplifting surroundings. Men and women of wealth and culture have told with sorrow, frequently with tears, of the viciousness or criminality of sons who had the advantages of homes of refinement and culture. "What is the trouble with my boy?" is the question of many such parents.

The answer must be given in rather general terms: Many boys reach a period in their development when the conscience is dormant. The conscience is there, and some day it will reawaken; but for the time being it does not react normally. Somewhere between

twelve and eighteen years of age, most often from thirteen to sixteen, there is a period varying in length, but in many cases lasting for about three years, when the conscience is as dormant as is the maple-tree in mid-winter. It is not dead; the boy's case is not hopeless; but the conscience does not respond to appeals. What is to be done? asks the pastor, who wishes to help others. Many things. Here are four suggestions:

1. Recognize the facts as to the existence of a dormant conscience in very many male adolescents. Make a careful study of the facts coming under your observation and form your own conclusion, which will be much better for you than those offered by others. Be sure, however, to get facts.

2. Urge parents, Sunday-school teachers, and all who have to do with very young boys to guide them early into fellowship with God, so that they may have positive Christian experience before they come to the trial and tribulations of adolescence. A really religious boy may have occasional periods of consciencelessness but he will not be like the one whose religion had been a mere form or the one who has not been under religious instruction. The earlier one comes into conscious fellowship with God the better will it be for him during his 'teen age' development.

3. In dealing with one whose conscience is dormant be patient, but do not let him get the idea that he is to reap benefit from his wickedness. What should be the punishment for a boy whose conscience can not be reached no one dare say offhand. He should be treated sympathetically but firmly. He should be made to understand that he will not be permitted to profit by his rascality. The boy who is let off easily is apt to repeat the offense and will probably degenerate into a criminal instead of awakening to a noble life.

4. Watch for signs of the reawakening of conscience and stand ready to help the boy. When he comes to himself he does not like to be reminded of the past; consequently the wise pastor insists that all who are dealing with him set their faces to the future and try to get the awakened boy to travel with them in their endeavor to become better acquainted with God as they give themselves in enthusiastic service for others.

The pastor who knows something about boys with dormant consciences will reap rich harvests in service as he learns more about them and puts into practise the knowledge obtained. He who has not yet entered this field of investigation has before him some rich and blessed experiences, which he may enjoy if he is alert enough to recognize and improve the opportunities for study of and service for boys which lie all about him.

THE PASTOR'S WRITING PAPER

The Rev. D. R. PIPER, Rosslyn, Va.

A TEACHER of pastoral theology in one of our largest theological seminaries, by way of emphasizing the importance of observing the conventionalities, delights to tell his students of a very brilliant minister who lost a call to a prominent and influential pulpit because, while dining with a certain rich man of official rank, he lolled back in his chair throughout the dessert. It is highly probable that this pathetic little tale could be matched by many a true story of how a minister lost even the opportunity to candidate in an influential pulpit because of the cheap or boisterous or uncouth appearance of the letterhead on which he answered the initial inquiries. One reason why a brilliant minister should refrain from lolling back while eating dessert, or from disobeying any other of the ten (million) commandments of social custom is that in the absence of a spiritistic Roentgen ray, strangers are forced to pass judgment largely on external appearances. The premises of a place should correspond to its interior, and it is, therefore, taken for granted that the interior does correspond with the premises. Reverting, now, to writing paper, your letterhead is your postal personal behavior; and the paper on which it is printed constitutes as

much of the premises surrounding your interior make-up as your correspondent is permitted to see.

A well-known American paper manufacturer insists that "paper does express," and sends out a small folder to the trade to prove his contention. No one who studies the contents of this folder will be inclined to doubt the assertion. Both by the qualities of paper used and the manner in which they are printed, this business house illustrates how one's letterhead may be made to express cheapness, impressiveness, utility, individuality, conservatism, dignity, tone, antiquity, elegance, craftsmanship, femininity, common sense, novelty, permanence, or worth.

It is obvious that a big banking establishment should select a paper expressive of conservatism and permanence rather than novelty; and that a firm dealing in structural steel will belie its own workmanship if its letterhead is printed on a paper of such delicate character as to suggest femininity. There is also a right as well as a wrong paper for every ecclesiastical and ministerial purpose. One's letter paper should be so selected as not merely to avoid jarring with the ideas exprest in one's personal messages, but also to strengthen

every worthy impression one's correspondent may have regarding the Church and the sacred calling.

For the use of the officialdom of a church ministering in institutional ways to the poor or middle classes a medium-weight good-quality bond printed from type is more suitable—as expressive of utility and serviceableness—than an antique finish headed with hand-made lettering would be; altho the latter might serve very well the purposes of a rector in charge of a very conformist congregation. Parchment finishes are impressive and porous papers approaching "egg-shell" are expressive of dignity, and make very good selections for the use of a minister over an average non-conformist congregation.

It is, however, in types, colors, and contents of letterhead that ministers seem most prone to err. And the fact that the writer's letter-head "menagerie" contains a larger number of unusual and grotesque examples from smaller city than from metropolitan churches is probably due to the smaller experience of the printers who dwell in hamlets rather than to the greater pains which city ministers exert in such matters. The pastor usually puts himself entirely at the mercy of the printer, so far, at least, as the selection of types is concerned. But it is difficult to think that any printer could willingly have perpetrated this specimen in cheap gold lettering on note-size paper with heavy rules. And it is evident that this one, which has separate "cuts" of the four country churches that are served by the parson whose name appears beneath them in large script letters, was at least in part the child of the preacher's brain. If that minister were asked why he had his letterhead illustrated in this manner the probabilities are he could not tell.

It is fitting that a huge enterprise,

such as the Prudential Life Insurance Co., should publish the likeness of its skyscraper home on its business letterhead; the building is impressive, and the reader is at once given a subconscious sense of the permanence and stability of the institution with which he is dealing. An institutional church, whose pastors and other officials conduct a voluminous parish correspondence, may find it advantageous to use on the letterhead intended for this purpose a good lithograph of the buildings. This will assist strangers to identify the source of the message, and will call up pleasant associations in the minds of others in the parish, which will lead to a more sympathetic reading of the missive in hand. But in most instances what parishioners want from a pastor is a personal, not an institutional, message; and a personal, modest letterhead is best. The use of the church's picture may well be limited to printed announcements.

About the only permissible choices in ink are blue, green, and black. Black is most suggestive of dignity, and blue of utility. Green suggests neither and is hardly a wise choice except when used on cream linen for the effect of individuality. I think there are a very few ministers whose well-known sensationalism would permit of their letterhead's being printed in green on yellow linen.

It is difficult to be specific about right choices of type without being almost purely negative. A few generalities will have to suffice. It is quite possible to take all the dignity out of conservative paper and black ink by the use of scare-head sizes of type on the one extreme, and of feminine scripts on the other. It is ordinarily safe not to exceed 14-point type in the largest line of print; and utility-blue will stand more capitals of larger size than dignity-black.

Should the names of the "official

board" of the church appear on the pastor's letterhead? Should it contain the names of the various church societies and suborganizations? Should it be encumbered with the pastor's favorite verse of Scripture?

To the last question those who hold that Scripture should be used as religious propaganda on every possible occasion will return an affirmative answer. But even the effectiveness of Scripture as religious propaganda is doubtful when used in such circumstances; and, that question aside, it ordinarily does not assist the message which the letterhead is to carry—or rather, the letterhead will probably carry so many kinds of messages that it will be difficult to select a passage which would be appropriate on all occasions.

If any considerable proportion of the pastor's letters are to be on matters of church business to persons to whom a knowledge of the names of officials would be useful, the letterhead may well contain the names of such personages. But unless there is some such reason, or unless such a list

of names would add prestige to the message, their inclusion in the letterhead merely jars with the personal tone which, as a rule, characterizes the letters of a pastor. Church business letters are generally written by secretaries, deacons, or trustees, and for these a more business-like and less personal letterhead may be provided.

With more appropriateness may the pastor include the names of church societies and their leaders on his letterhead. The information so conveyed will help the recipient to form a larger view of the function of the church and of its pastor, and may lead, in the case of messages to members of the parish, to more vital connections with church work on the part of the recipients. But even so, for his more intimate notes, every pastor needs a simple letterhead, unencumbered even by the appendixes "D.D." and "Ph.D.", which so many ministers think it essential to have blazoned forth to the world, and, on a letterhead, detract from rather than add to the dignity and personal power of one's written appeal.

MID-WEEK PRAYER AND CONFERENCE MEETING

By JAMES M. CAMPBELL, D.D., Claremont, Cal.

Feb. 1-7—What America Is Doing in China (Missions)

See Page 98

Feb. 8-14—The Dark Experiences of Life

(Ps. 23:4)

The expression, "the valley of the shadow of death," has no reference whatever to death, and can be applied to it only in the way of accommodation. In the margin of the Revised Version it is rendered "deep darkness"; and that is undoubtedly its true meaning. The same expression is used in Ps. 44:19, where it clearly means the dark and chilly shadow of a great trouble. The picture which the phrase suggests is that of a dark path winding with woods, down

the steep sides of which we have to go, passing into its depths profound, and then climbing up again into the blessed sunshine. It is a picture of those dark experiences which every one has to meet by the way. The valley of Deathshade none can escape. It lies across the path of every pilgrim, and may be entered unexpectedly at any turn of the road.

John Bunyan, the glorious dreamer of Elstow, in his *Pilgrim's Progress* with true spiritual insight locates the valley of Deathshade in the middle of the Christian course. He speaks of it as "a place most strangely haunted with evil things, as many are able to testify." Mr. Greatheart in conducting the women and children through it, said, "I have often gone through this valley, and have been much harder put to

than I am now, and yet you see I am still alive." Its gloomy shades are very familiar to many a pilgrim.

That death is, to many, a valley of shadow goes without the saying. There is nothing which they so greatly dread. But the Christian in dying does not always, does not generally, pass through "deep darkness." This is often the lot of those who are left behind. He passes out of darkness into light, from twilight into noon, from faith to sight, from hope to fruition, from tribulation to rest, from humiliation to glory, from the veiled to the unveiled glory of his Lord. As a matter of experience death is not to the Christian the thing that he feared. What he dreaded as an enemy turns out to be a smiling friend; through the valley he finds a pathway leading out of the shadows of earth into the unclouded light of heaven.

If any one ever walked through the valley of Deathshade, Abraham Lincoln, our martyred president, did. The sorrows he had to endure were equal to a hundred deaths. Maligned by his enemies, misunderstood by his friends, crusht by the weight of his responsibilities, his path was often one of "deep darkness." Before us to-day he stands, "in his simplicity sublime," looking at us from that rugged care-lined face of his, with its tender deep-seeing eyes, loved by us most of all for that touch of nature which makes the whole world kin. Upon his loving heart he bore a nation's woe. When the news of his assassination was flashed across the continent, the people with one consent flocked to the churches to pour out the sorrow of their stricken hearts. At one of these gatherings in Chicago, a preacher arose and read the fifty-third chapter of Isaiah; and when he came to the words "Surely he hath borne our griefs and carried our sorrows," the congregation broke out in one deep sob. No irreverence was felt in applying these words about Israel's suffering Servant of Jehovah to this particular suffering servant.

The evils which Abraham Lincoln faced and felt he did not fear, because the Lord was with him. His fortitude was born of faith; his faith was nourished by prayer. From the deepest darkness God delivered him, making his life a shining example to all following generations.

Feb. 15-21—The Web of Life

(Isa. 38:10-21)

The comparison of life to a web is a familiar one. Usually it is God who is looked upon as the weaver. He takes up the threads of things in our little lives, and with them works out his grand design. The result is attributable to him more than to ourselves. We are "his workmanship," his finished product. This is the idea set forth in the following lines entitled "The Web of Life," taken from *Chips from a Busy Workshop*, by Lorin Webster.

"Say not that in life's flow and ebb
Your brother needs not your behoof;
For in this wondrous human web
Through his life's warp runs your life's woof.

And if it's good, or if it's bad,
Both you and he are in the loom,
For fair or foul, sad or glad;
You both will share a common tomb.

God is the Weaver, and his hand
Controls the shuttle—slow or fast;
Ours but to take a helper's stand
And shield our brothers from each blast."

In the text quoted above the thought is different. There it is man himself who is the weaver. He is represented as busy at work when the hand of death is laid upon him and he is called to stop. His shuttle falls from his nervous hand, and his web is "cut off the loom" (or "from the thrums," as the margin has it) before it is finished, and is passed over to the Great Inspector just as it is. In the use of this figure the whole process of weaving is assumed. First, there is the designing of the pattern; and the pattern once made and adopted must be faithfully followed. So in weaving the web of life a pattern is needed. The hit-and-miss style of life produces unsatisfactory results. Our pattern is the life of the Perfect Man. From that no deviation is allowed.

Then comes the selecting, preparing, and assembling of suitable materials. This must be carefully done before a single inch of cloth is woven. The fiber used must be washed, carded, spun, and dyed. For the weaving of life's web equal preparation must be made. An important question for every one to consider is, what kind of material am I putting into my life? What is the character and quality of the thoughts, desires, volitions, and deeds that form the warp and woof of the life I am weaving?

To make the most of the material chosen there must be the exercise of skill. Eye and hand and foot require intensive training, so that deftness of touch and accuracy of technique may be acquired. Without this there will be tangled skeins, loose or broken threads, resulting in spoiled work. Right living is a fine art, and demands a like exercise of skill.

Weaving for the most part is monotonous work, and like all monotonous work is apt to become mechanical. Success in it can not be obtained without the utmost diligence and perseverance. The web grows a thread at a time, just as life does, and nothing but "patient continuance in well-doing" will bring things to a successful end.

The closest attention to one's task is specially called for. This is the main point in our lesson. When the knife of the Master unexpectedly cuts the web of our life from the loom there is no chance left to alter or improve our work. It must stand as he finds it. Therefore it behooves us to work constantly as if he were looking over our shoulder; in nowise alarmed for him to see what we are doing; and in nowise afraid of his verdict when he makes the great appraisement.

Feb. 22-28—The God of Our Fathers

(Acts 22:14)

Our fathers' God is our God. His relation to man never varies, but is "the same yesterday, to-day, and for ever." All that he was to our fathers he is to us, and all that he is to us he will be to our children and to our children's children. The God of each preceding race, he is also the God of each succeeding race. In him the successive generations of man are linked together. As the underlying ground of life he is the bond of human solidarity.

One of the chief things which the past teaches is the firm foundation that exists for unfaltering trust in the God of our fathers, in the chain of whose goodness there are no broken links. Our fathers trusted in him, and were not put to shame, and their experience is repeated in ours. As one generation follows another, grateful praise flows on in endless song above the earth's repinings and complainings; and a modern hymn like the following from *Chips*

from a Busy Workshop, by Lorin Webster, is like an echo from the Hebrew psalter:

"Our father's God, to Thee we lift our hearts
In gratitude for all Thy grace imparts.
We praise and bless Thee for Thy love be-
stowed
Upon this nation and this blest abode.
Thy hand thus far hath steered our Ship
of State
O'er sea tempestuous and through billows
great,
With Thee our Pilot, and with compass true,
Mid storm and peril we shall weather
through.

May Christ's religion be our beacon light,
To guide us on our course in paths of right;
No winds, nor waves, nor violence we fear
If Thou, our father's God, and ours, art
near.

And when we reach the port of righteous-
ness,
A harbor safe for all who Thee confess,
Our thankful hearts again we'll lift to
Thee,
Our God through time and through eternity."

As one who had received his apostolic commission from "the God of his fathers" Paul felt himself to be in the line of spiritual succession, and hence felt himself under obligation to transmit to posterity the priceless blessings that had come into his possession. Alike as a patriot and as a Christian he looked upon himself as a trustee who held everything he possessed in the behoof of others. His life was a link in the endless chain in which blessings come down from sire to son.

A nation's richest assets consist in great leaders who fear God, serve their fellow men unselfishly, and leave behind them the legacy of a good name. Of leaders of this class America has a list of which any nation might be proud. In that list of honor the foremost place is universally accorded to George Washington, "the father of our country," of whom it is not too much to say:

"Washington's a watchword such as ne'er
Shall sink while there's an echo left to air."
Like all truly great men Washington pos-
sessed the grace of humility, and to the day
of his death reiterated his skepticism as to
his fitness for "the positions to which he
was successively called." That the foremost
man of his day did not meet with universal
appreciation the history of his times abund-
antly testifies. He was greatly vilified.

being charged with "aping monarchy," and was spoken of sneeringly as "the step-father of his country." When the troubles connected with his presidential office thickened, he declared that "he would rather be in the grave than in the present situation." But these trials, which he deplored, were part of his needed discipline; and as one of his biographers declares, "by them the fiber of his public character was hardened to its permanent quality." Physically of imposing mold, he was equally imposing in all the elements of a noble manhood. The title of king he spurned; and as the Hon. John Marshall of Virginia exprest it, his position in American history is that of "first in war, first in peace, and first in the hearts of his countrymen."

Feb. 29-Mar. 6—How—When —Where You Live

(John 1:38)

John Oxenham in a recent volume, entitled *Hearts Courageous*, has the following lines which give the key-note to our present meditation:

"It is not so much where you live
As how, and why, and when you live,
That answer in the affirmative,
Or maybe in the negative,
The question, Are you fit to live?

It is not so much where you live
As how you live, and whether good
Flows from you through your neighborhood.

And why you live, and whether you
Aim and noblest ends pursue
And keep life brimming full and true.

And when you live, and whether time
Is at its nadir or its prime,
And whether you descend or climb.

It is not so much where you live
As whether while you live you live
And to the world your highest give,
And so make answer positive
That you are really fit to live."

What? This is really the first question, alike in the order of time and of importance. It is also the one that covers all the rest. "What seek ye?" was the searching question put by Jesus to two young men, disciples of John the Baptist. What is the object of your quest? What is the goal which you are seeking to reach? A vital

question surely; for no life can be successful that does not have a definite purpose running through it, and a definite destination to which everything in it tends. When Saul of Tarsus fell in complete surrender at the feet of the glorified Christ who met him on the Damascus road, and asked, "Lord what wilt thou have me to do?" he started on the right way to attain life's true end.

How? This is the question that follows. First, what are you going to do? Then, How are you going to do it? For our direction we have the teaching of Jesus. "Whosoever he saith unto you, do it." His word is the final authority. We have also the example of Jesus. "Follow me," he says. We are to reproduce his life in ours; to live for others as he did; to scatter blessings broadcast over this sin-cursed world as he did; and like him to lose our lives that we may find them.

When? Now! You are to live in the present adjusting yourself to the actual situation in the world around you. Many live in the past. They indulge in a reminiscent mood, and keep living over again the events of bygone years, while neglecting the pressing duties of the present. Others live in the future, dreaming dreams and seeing visions, but never transmuting them into deeds. In every good life there is a timeless element. It would be a good life at any time. There is also in it a timely element. It fits into an actual point of time, and relates itself to existing opportunities and obligations. Life is an eternal Now; and it is forever true that "Now is the acceptable time, and now is the day of salvation."

Where? Where are you? Where you have been placed by the Power that shapes destinies. Many a man is out of his appointed place. This was the case with Elijah when he was under the juniper tree. At that particular time he ought to have been in the thick of the fray. There is a sense in which it does not matter where a man lives, but in another sense it does. Every man ought to stay where he has been put, accepting without questioning God's leadership in his life, and working out life's problem in the spot where meanwhile an all-wise Providence has placed him.

The Book

THOUGHTS CONCERNING LENT

Rev. JAMES M. WHITON, Ph.D., New York City

THE value of the Lenten season preparatory to the observance of Easter is obtaining wide recognition. Even Unitarian churches are making use of it.

Jesus after his baptism retreated into an uninhabited region to gird and strengthen himself for his life-work of preaching the kingdom of God. Today we hear of groups of ministers who go into a brief retreat preparatory to undertaking a spiritual campaign. Jesus is said to have fasted during his forty days' retreat. So the Church of the second century instituted in imitation of him the forty days' fast of Lent.

Isaiah (58: 6, 7) had laid down the program of an acceptable fast by a Church not in retreat from the world, but active in the world. It now awaited recognition:

"Is not this the fast that I have chosen: to loose the bonds of wickedness; to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Pause and reflect. Such fasting is abstinence from what, and for insistence upon what? (1) From indifference to wrongs that cry for righting, in order to campaign against them. (2) From blind neglect of the ill-conditioned and suffering, in order to activity for their relief. In other words, fast from self-seeking and self-indulgence, to live the unselfish life which loves one's neighbor as oneself. This is the only Lent-keeping in imitation of Christ.

Contrast with this the shut-down on certain gaieties and viands by which the Lenten season is especially

marked. Spent by Jesus in fighting down foes that war against the soul, it has been perverted to the repression of innocent activities.

Had the Lenten season never been instituted, we should need to institute it in such a world-crisis as now, when an Interchurch World Movement has begun for a better following of Christ in a Christendom as yet unchristianized. Our nature needs it as much as it needs one day in seven to rise from immersion in perishable things to lay hold on the imperishable good. What the Lord's day brings every week the Lenten month brings every year—a heavenly call to live as sons and daughters of the Father Almighty.

Society in English-speaking lands has risen to morality on a level with that of the average church member, and the world regards the Church with self-complacency. Nor can the Church now give a convincing reason for her existence in distinction from the world except by showing "the marks of the Lord Jesus" as a society practically illustrating Christ's ideal of personal and social life. For thus she must rise above the lower grades in her Master's school, learn the advanced lessons, take the higher courses, discipline herself to the righteousness, the charity, the complete self-sacrifice of saintliness. This Christly self-culture is what Lent is for, if it is for any purpose worth attaining.

"How little of that road, my soul,
How little hast thou gone.
Take heart, and let the thought of God
Allure thee farther on;
Be docile to thy unseen Guide,
Love him as he loves thee;
Time and obedience are enough.
And thou a saint shalt be."

STUDIES IN THE LIVES OF PETER AND JOHN

Professor ANDREW C. ZENOS, D.D., LL.D., Chicago, Ill.

Feb. 1—Peter and John in Samaria

(Acts 8:4-39)

THE command of the risen Savior to the disciples assembled at Jerusalem just before his ascension was that they should tarry in the city until they received the Holy Spirit. And he added that when they were endowed with power they should be his witnesses "both in Jerusalem and Samaria, and unto the uttermost part of the earth." This is in perfect harmony with the great commission recorded by Matthew (28:18-20). The gospel must be preached to all the peoples of the earth. But if so, since it was born in Jerusalem it must pass through the adjacent territories of Samaria and Hellenistic Judea before it could proceed into the great Gentile world. Since it sprang from Judaism, it must undergo a transitional transformation before it could be recognized as the final religion of the whole world.

Samaria was the half-way house in the journey of the gospel from Jerusalem "to the uttermost part of the earth." Samaria was not only geographically midway between Judea and the world beyond, but from the point of view of its people, with their peculiar habits, thoughts, and religious conceptions, it stood with one foot, so to speak, within Judaism and the other upon heathen soil. To Samaria therefore the Evangelist Philip hastened as soon as the way was opened "and proclaimed unto them the Christ." We are not told what words Philip used in presenting Christ to the Samaritans. But from the tactics used by Peter at Pentecost and by Paul on Mars Hill we may safely infer that he persuaded the thinking people of the city that Christ was the fulfilment of their best ideals

—the revelation of the true and living God of their fathers.

But, tho we are not given the form of Philip's preaching, we are not left in doubt as to its results. These were so striking that a deputation from the other church at Jerusalem was commissioned to visit Samaria and supplement Philip's work wherever it was necessary. The deputation consisted of the two leaders of the Jerusalem work, Peter and John. This was the last time so far as the record shows that Peter and John were associated together in the same task. The Church outgrew the need and also the advisability (from the point of view of economy of effort) of having two men of the caliber of John and Peter at the same piece of work. There was enough to do to employ each in a separate place and task.

When Peter and John arrived at Samaria one of the most significant developments they found was the conversion to Christ of a famous magician—Simon by name. This man had evidently set himself to make capital of the religious hungerings of the people. He had already acquired a great reputation as a wonder worker among them. He knew the difference between genuine and spurious miracles. He recognized in Philip's work a power and goodness that were beyond his comprehension; and he surrendered. There is no reason to suppose that his faith was not genuine so far as it touched his mind.

But when Peter, completing Philip's work, proceeded to impart the Holy Spirit by the laying on of hands, the defect of Simon's faith came into view. What Philip had done without any formalities was in Peter's hand, to the undiscerning eye of Simon, after all, a matter of form. Perhaps it was a new form of magic. It was

a secret that he might learn; and he was willing to pay for learning it, as he had already paid for what he knew of magic. He offered to buy the secret. If his offer had been prompted by a pure motive the matter might have been allowed to pass. Many another man has sacrificed money, some even in that Apostolic Church gave up all their money, out of enthusiasm for a great cause. But Simon's motive was selfish. He wished to gain the power of bestowing the Holy Spirit in order that he might continue to be reputed "the power of God which is called Great."

The whole attitude of the man was abhorrent to Peter. The apostle rebuked him in words more severe than those he used in the case of Ananias and Sapphira, but less fatal. After all, Simon was not totally beyond the reach of the Spirit's influence. The last words recorded as his were a request for the prayers of the Christians.

Feb. 8—Peter at Lydda and Joppa

(Acts 9:32-43)

Peter's visit to Lydda was an incident in a large itinerary. His plan included "all quarters." The gradual expansion of the Church through concentric circles with Jerusalem as the starting point attracted the attention of the historian of Acts. He fastens his eye upon this very natural and yet very noteworthy, and in many ways, instructive feature in the Master's commission to the disciples (Acts 1:8), and he constructs his history upon the natural unfolding of the plan implied. There is, however, a slight divergence in the narrative from the order of the plan—"Jerusalem, Judea, Samaria, the uttermost part of the earth." The events in Samaria were so pivotal that the writer gives them before he has said much

about the spread of the faith in Judea. That there was a considerable work in Judea is now brought into view, and it is made clear that Peter found numbers of believers in the towns west of Jerusalem.

It is quite possible, too, that the Evangelist Philip may have exercised a ministry in these towns; for they lie along the coast between Azotus and Cæsarea (8:40). If this be true, it means that the work of the evangelist was in need of being followed up and consolidated. Modern experience corroborates the wisdom of this apostolic policy. The emotions engendered in a campaign of evangelism need to be capitalized by a campaign of education and edification.

As in Samaria so in these Judean towns, miracles of healing played a prominent part in the apostolic ministry. At Lydda (called Lod in I Chron. 8:12), described by Josephus as "a village not less than a city in size," Peter found a paralytic of the name of Æneas. In all likelihood this man was not as yet a Christian; for he is designated as a "certain man" rather than "a brother" or "a disciple." His restoration to vigor and health was not unlike the healing of the cripple at the gate Beautiful of the Temple in Jerusalem, at once the token of the good will and of the power of Christ to save and the occasion of the further publication of the glad news of salvation through Christ. Not only in the town of Lydda, but also in the neighboring territory (plain) of Sharon, extending to the boundaries of Cæsarea, the miracle became the means of bringing souls to Christ.

While at Lydda Peter received an earnest appeal to hasten to Joppa, the seaport ten miles away. Here, too, much had been done toward building a Christian community. The spirit of Christ had taken possession of the gentle soul of one young woman whose

name was destined to become the emblem of Christian helpfulness. Her special type of helpfulness was all the more appreciated because in addition to kind thoughts, warm sympathy, and cheery words it issued in handiwork that relieved need among the poor. It seemed as tho if any life were worthy of being prolonged upon earth, it was that of Dorcas. But death is coldly impartial. The useful citizen falls victim as well as the cumberer of the ground. And Dorcas, "full of good works and alms-deeds," died. The disconsolate community sent for Peter. Did they expect anything more from him than the sympathy and comfort which a spiritual adviser may bring in such circumstances? We do not know.

Peter took the matter to the throne of grace. Upon his knees he found the assurance that the restoration of Dorcas to life for another brief season would work out the furtherance of the gospel of Christ. The prolongation of life even of the most useful member of a community is a questionable advantage. But the fact that "many believed on the Lord" on account of it justified the miracle in this case.

Feb. 15—Peter and Cornelius

(Acts 10:1-12, 18)

The conversion of Cornelius is typical of the way of the gospel with the Gentile of the serious mind. In the book of Acts this class of men are called "fearers of God" (10:2, 23; 13:16, 26, etc.) and "worshipers of God" (16:14; 17:4, 17). They were attracted by the higher moral ideals and the purer life produced by the Jewish religion. They found in this religion a nobler conception of God and a juster law with reference to the relations of men to one another. They were not especially imprest with the need of conforming to the ceremonial practised at Jerusalem. In

this they were somewhat different from the men of the type of the Ethiopian eunuch; for he seems to have made the pilgrimage to the Holy City for the purpose of observing the feast there. Cornelius and his class continued in their gentile manner of life as far as it was not contradicted by the higher morality of their new-found faith. This left them still "unclean" in the eyes of every faithful Jew. Philip had found no difficulty in adopting the eunuch of Queen Candace into the Christian community by the rite of baptism, because his relation to the Jewish Church raised no question of his eligibility to membership.

The case stood otherwise with those who were classed as the "fearers of God." Some of these were interested in Christianity. If they were to apply for recognition as members of the new society, were they to be admitted without any other ceremony than that of baptism? The question must have occurred to Peter at Joppa. This seaport town undoubtedly contained among its motley population some individuals who by their associations with the Jews had come to the very border of the ideal Jewish commonwealth. Moreover, in Cæsarea, which was near by, some men of this class were known to exist.

While he was brooding upon this matter, Peter seems to have inclined to view the gospel of Christ as a form of Judaism and nothing more. He could cite many reasons for this opinion. Christ was born a Jew and had lived as a Jew. He had gone up to Jerusalem to celebrate the feasts. He had declared that he "came not to destroy but to fulfil the law." He had been an attendant upon synagogue services. What more natural than to suppose that the new departure he had made was to carry with it the whole of the old Judaism, and not merely its inner life and spirit?

With such thoughts in his mind, Peter rose to the roof of his host's house after a light meal (for he presently found himself under the influence of hunger). Conditions conspired to bring a certain amount of self-abstraction. He appears to have lost the sense of his surroundings. A vision brought to his mind the fact that the creation of God was a unity. The lines of distinction observed by himself in the past as between things clean and things unclean were not inherent in the original plan of the world. They had been established for a purpose whose fulfilment carried with itself the obliteration of such distinction. In the world God holds all creatures both clean and unclean as in a single sheet.

Moreover, God offers all things for use to mankind. "Arise, Peter, kill and eat." Man is authorized to make use of all that is subhuman in the world for his sustenance and development. For man, bearing the image of God upon his spirit, is destined to hold eternal communion with his Maker and is therefore worthy to transmute the lower things of the world into his own higher nature, provided he do this not in a wanton or wasteful spirit and manner, but intelligently, rationally, and devoutly. Peter protested his past fidelity to the law of clean and unclean. He "had never eaten anything that is common or unclean."

The answer to his protest was an exhortation to recognize facts. Facts exist only by direction or by permission from God. And it does not seem man to ignore, deny, or wish them different. Since God had made all things clean it was only proper that Peter should call them clean and treat them as clean. Peter saw the bearing of the principle when a little later he discovered that God had already recognized Cornelius, the God-fearing Gentile, as a truly repentant

heir to the same salvation as he and his fellow disciples had received. "What was I that I should withstand God?" said he, as he repeated his experience to the "brethren that were in Judea."

Distinctions appear at times of eternal significance. But if God seems to ignore them, what are men that they should insist on them? The Apostolic Church learned the lesson that "God had granted unto the Gentiles also repentance unto life."

Feb. 22—Peter Delivered from Prison

(Acts 12:1-19)

The effort to silence the preachers of Jesus' Messiahship did not end with the release of Peter and John from temporary captivity at the hands of the Jewish authorities. Altho they had been let go, they had declined to promise that they would desist from preaching the new doctrine. Rather, they had made it clear that they could not keep silent since they were convinced that they were doing God's will in proclaiming Jesus as the Christ. There was therefore no compromise. For so long as their teachings were considered seditious, the high priest and his associates must needs return to the policy of constraint as soon as their influence became a menace to their own authority.

This was probably at the basis of Herod's course in arresting James and putting him to death. There is a late tradition, whose trustworthiness is questioned by many, to the effect that both the sons of Zebedee were put to death at this time. If the tradition be accepted, the John of the later apostolic history is another disciple of the same name. But whether accepted or not, the tradition indicates the sense of the seriousness of the crisis for the apostolic community created by Herod's interference in

behalf of the priestly rulers of the day.

The record, too, shows very clearly the gravity of the situation. Whether Herod put to death James only or James and John, the act was so satisfactory that he proceeded to follow it up by the arrest of Peter. That the course taken was arbitrary and unjustifiable from the point of view of the laws made no difference with Herod. Like his grandfather, this Herod (Agrippa I) was characterized by disregard for life. He would not hesitate summarily to put out of the way a humble peasant if thereby he could serve himself.

Peter in prison seems to have looked upon his plight with absolute equanimity. On the eve of his execution he is found peacefully and soundly asleep, as if the next day held for him the joy of a new miracle of healing in the name of Jesus, or some new mission of inspection or opportunity to preach Christ. Humanly speaking, it was certain that the morrow would be his last day on earth; but he cared nothing for that. He knew that he was where he was by permission of his Master, and as a consequence of having done what he was commanded to do. Whether in prison, or in Jerusalem, or in the unknown country "from whose bourne no traveler returns," he was equally under the care of his Master, and within the Great House of Many Mansions. So he slept peacefully.

Meanwhile God was planning for Peter a further ministry upon earth. His continuance among the leaders of the new born Church was still necessary. And against God's determination to carry on his work through Peter neither Herod's desire to please the Jews, nor the chains that bound Peter to the two soldiers, nor the quaternions of watchers, nor yet the "iron gate that led into the city" could offer any positive hindrance. One after

another all these barriers between Peter and his freedom fell away, each as he reached it, not a moment earlier nor a moment later. Dazed and only half awake, Peter was left on the street until he should have realized what had happened.

Peter's next step leads us into the house of "Mary, the mother of John Mark," one of the leading members of the church at Jerusalem. Here we get a glimpse into the home life of the primitive Church. At the same time we are enabled to understand the secret of Peter's unruffled peace in prison. The brethren are engaged in prayer. It is not necessary to connect their prayers with the preservation of Peter from death. Had Peter suffered death, as James did, these faithful souls would not have regarded their prayers as unanswered. That they did not expect him to escape is made clear from the manner in which his appearance at the door was received. They all, however, saw in the escape the finger of God and entered into new labors with fresh courage and joy.

Feb. 29—Peter Writes About Christian Living

(1 Peter 2:1-5, 11, 12, 19-25)

Martin Luther places the first epistle of Peter in the very heart of "the Word of God," along with the gospel of John and the epistles to the Romans and Galatians. It is certainly full of counsel, consolation, and warning designed to keep its readers in close touch with their Lord and Savior. Moreover, the experiential factor is quite marked in it throughout. The author repeatedly recalls and puts to use the incidents of his own life history, as if bearing in mind the words of Jesus, "When thou art turned again (A. V. 'converted'), establish thy brethren."

Who were these brethren for whose

strengthening he has written this epistle? The question can be answered only from the contents of the writing itself. The book of Acts gives no details of Peter's labors subsequent to the Council of Jerusalem. Tradition attributes to him travels and activities extending over seventeen years (to 67 A.D.), ending with his martyrdom in Rome. It is during this period that he must have come in touch with the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

Addressing these scattered fellow believers in Christ and in the salvation that he wrought, Peter everywhere endeavors to bring them to a realization of the greatness of their privileges, the certainty of their hope and the imperative obligation of living in harmony with their calling. There is much of what in later days was destined to be called "doctrinal material" in the epistle; but it is always given as the prelude and foundation of an exhortation to live worthily of the exalted ideals involved in the faith of Christ.

Thus, having described the unity and gloriousness of the plan by which Christians are redeemed, and the infinite worth of the means of redemption ("the precious blood as of a lamb without blemish and without spot"), he proceeds to exhort them to fulfil their calling as a priestly race (2:1-5). Since it was the destiny of the believer to offer up spiritual sacrifice acceptable to God through Jesus Christ, he must purify himself spiritually, laying aside all malice and falsehood and envy as well as impure speech. He who would be a worthy spiritual priest, and offer spiritual sacrifice upon the invisible altar of his heart, must purge himself of all that was spiritually offensive.

But the Christian is not only a

spiritual priest, he is traveling upon earth, "a stranger and a pilgrim." This was true in a double sense of those to whom Peter was writing. They were "sojourners" or "strangers" among the Gentiles (1:1). In either sense it was becoming that, as disciples of the pure and holy Christ, they should avoid those selfish and sensual indulgences for which the people all about them were notorious. The apostle depended on the possession of a moral sense which, tho it may not be always strong enough to lead a pure life, will always recognize and honor those who do conform to the higher standards. And this recognition he points out as a means of glorifying God.

Again (verses 19-25), the Christian may be called upon to suffer wrongfully. His readers were so called upon. It was probably because of their Christian profession that they had to forsake their homes under stress of persecution (under Nero?), and live as "sojourners" in strange lands. Even where they lived perhaps they were not welcome. They were reviled. They were misjudged. What should they do? Should they return blow for blow, figuratively speaking? Jesus had not done so. And it was their duty and privilege to imitate their Master. The secret of redemption was the principle of unjust vicarious suffering. As subjects of that redemption, it was meet that they should illustrate its central principle.

Thus in the passages selected from this epistle Peter presents (1) The approach of the Christian to God as priest. (2) His conduct in a world that is very far short of the ideal morally. (3) His patient endurance of undeserved suffering "for conscience toward God a man endureth griefs."

Social Christianity

FOOD AS A MORAL FACTOR IN LIFE

By EUGENE LYMAN FISK, M.D., Medical Director Life Extension Institute, New York City

Feb. 1—*The Moral Obligation to be Healthy*

SCRIPTURE LESSON: The Biblical and Christian principle that should underlie the consideration of this series of lessons is found in such passages as 1 Cor. 10:31 (verses 14-33 discuss food in relation to religion) and Rom. 12:1.

THE SUBJECT IN HISTORY AND LITERATURE: In every cultural period of the world's history, social conditions, characterized by self-indulgence, especially in food and drink, have prompted religious leaders and even pagan philosophers to denounce these evil tendencies destructive alike of body and of moral fiber. In the Bible the sin of gluttony is frequently mentioned, and in Seneca we find the following interesting passage diagnosing the trend of Roman luxury toward social decadence

"We have as many diseases as we have cooks or meat; and the service of the appetite is the study now in vogue. To say nothing of our trains of lackeys, and our troops of eaters and sewers: Good God! that ever one belly should employ so many people!"

This attitude of the plain-living and high-thinking men of early days toward the animal tendencies of the times was later reflected in religious leaning toward asceticism, especially during the Middle Ages. We find neophytes and leaders of religious sects regarding the body as a "vile tenement of clay"—something to be endured and reviled, starved, flagellated, and treated as an enemy rather than as the sacred domicile of the soul of man. Mortification of the flesh was looked upon as a merit, and there was an antithesis of the Greek ideal of bodily symmetry and physical excellence in the medieval hair-shirt, sackcloth-and-ashes notions of man's responsibility for the care of his earthly tabernacle.

With the gradual advance of culture and a better understanding of the causation of disease a reaction against these man-made misinterpretations of the Creator's plan

set in, and we have the Church as an important center for disseminating ideas as to right living in a complete sense. There is need, however, for a more definite crystallization of religious thought and teaching along these lines. Without following Lombroso to the extreme in his views as to the physical basis of crime, we have abundant proof of the fact that substandard health conditions frequently lead to substandard moral conditions, that a poisoned body causes its possessor to seek surcease in more poison to dull the mind and quiet mental as well as physical pain.

HEALTH AND MORALITY: Physical impairments such as eye-strain, mouth infection, flat-foot, or sluggish, inefficient bowels may wholly change the attitude of the sufferer toward his environment and make him antisocial, discontented, and, if the soil is favorable, even lead to insanity or at least to grave and disabling forms of nervous and mental instability. It is true that physical and mental suffering sometimes spiritualizes and refines, but for every case of this type there are thousands that are spiritually as well as physically marred by bodily derangements and impairments. Acute, severe illness with its threat of possible death frequently arouses man to thought of his spiritual future, but the slow insidious changes of chronic disease gradually sapping vitality, initiative, and the moral sense of well-being drive men into the moral as well as the physical by-paths of life.

Basil King, in a recent novel, voices the sentiment:

"Fundamentally health is salvation and salvation is health—only perfect health, health not only of the body but of the mind. Did it ever strike you that health and holiness and wholeness are all one word?"

John Galsworthy, in a recent essay limning post-war conditions with singular clearness, says:

"But when we have secured our best heads of education we must trust them and give

them real power, for they are the hope—well-nigh the only hope—of our future. . . They alone can gradually instil into the body politic the understanding that education is not a means toward wealth as such or learning as such, but toward the broader end of health and happiness."

Thus medical science and popular thought are coming close together in their vision of the underlying needs of humanity. Religion with its heavy obligation to teach and to lead must also see the full glory of a world made physically as well as spiritually sound.

IMPORTANCE OF RIGHT LIVING: Having struck this key-note, what next? It is not enough to tell men to be physically good, they must be taught the fundamentals of right living, above all, they must be shown the factors and forces in their environment that menace their health, that limit their capacities for complete living, that prematurely sap their vitality and cripple their power for wholesome, satisfying existence and achievement.

With these facts known, with the enemy forces located, definite lines of attack and defense can be formulated, and we enlist on the side of health-reform the tremendous power of evidence, of common sense. We show man the stupidity, the scandalous waste of material and of opportunity. The man who would light a cigar with a ten-dollar bill would be considered a wasteful fool, an enemy to society; yet men burn up the sacred asset of life and health with little or no compunction, and unless they break some well-recognized moral or legal statute society condones the waste. A false sense of individual freedom sanctions slow suicide as a personal choice properly available to the free citizen, although abrupt suicide is considered weak and cowardly—an offense against God and man. The man who is too lazy or indifferent or cynical to maintain himself in sound physical condition may even joke about it and convey to you that he is a little proud of his recklessness, but he tells a different story when physical bankruptcy comes and he presents himself at the physician's office with an imperative demand that he be made well instantly.

What are the factors in physical decay and premature death, in physical failure and chronic substandard health? All may be found under the following categories: heredity, infection, poison, physical strain,

mental strain, mental apathy, physical apathy, accident. The mere presentation of these categories reveals the general lines of defense and faces science in the right direction continually to reenforce and strengthen the drive against the enemy. Having learned these truths we must unlearn the tradition that man's life-cycle is fixt, that the seven ages of man are necessary steps in his progress from the cradle to the grave. Earthly immortality we are not predicting, but higher, more effective and wholesome existence freed from much of the sordid suffering and distress and the physical limitations that mar at least one-half of the human life-cycle.

The measures that will keep men well are summarized in *How to Live*¹, under sixteen rules of hygiene, as follows:

I. **AIR:** (1) Ventilate every room you occupy; (2) wear light, loose, and porous clothes; (3) seek out-of-door occupations and recreations; (4) sleep out, if you can; (5) breathe deeply.

II. **FOOD:** (6) Avoid overeating and overweight; (7) eat sparingly of meats and eggs; (8) eat some hard, some bulky, some raw foods; (9) eat slowly; (10) drink sufficient water.

III. **POISONS:** (11) Eliminate thoroughly, regularly, and frequently; (12) stand, sit, and walk erect; (13) do not allow poisons and infections to enter the body; (14) keep the teeth, gums, and tongue clean.

IV. **ACTIVITY:** (15) Work, play, rest, and sleep in moderation; (16) keep serene and whole-hearted.

It will be noted that regulation of diet is an important element in a number of these rules, and food is consequently the subject of these studies.

Feb. 8—Fundamental Principles of Nutrition

EXPERTS AGREE ON FUNDAMENTALS: There is no single track to health and happiness. Every phase of hygiene must be considered and practised, altho in certain cases it is true that diet may be the main fault, and the correction of diet the paramount need.

With regard to an alleged conflict of scientific opinion it may be said that there are no important differences among the leading

physiologists as to the broad requirements of the body in the matter of food. The scientists begin to throw bricks at one another only when it comes to some borderline question as to the influence of diet in causing certain diseases or as to influence of extremely narrow and restricted diets.

GENERAL DIETARY: No physiologist will dissent from the following outline of a healthful and sufficient diet: meat, eggs, and high protein food in limited quantity, not more than once a day. Meat may be omitted if the diet is otherwise sufficient and diversified; vegetables, cereals, and fruit in abundance; milk each day, a quart for a child and one-half pint for the adult; sufficient water, which is a regulating food; no alcohol, as alcohol is not a true food but a drug.

If the above dietary is followed and the food intake is adequate (that is, sufficient to maintain an adult individual at about the weight attained by the average person at the age of thirty), there is no need to worry. The general directions, thus simply stated, are adequate when the food supply is adequate and the purse is likewise adequate; also when there is no great amount of skimping or maneuvering to bring the diet down to a very low cost.

Having outlined a simple, healthful dietary, why proceed to discuss calories, vitamin, or mineral content, etc.? Why not ask laymen to accept our flat assurance that a diet such as is outlined above is adequate and give a few special cautions as to the risks of certain narrow or insufficient diets? We answer that knowledge as to the fundamental principles on which such a diet is based is so readily acquired, so free from complexity, that it should be placed in the hands of every one; and it should be possible for the average layman to regulate his diet under ordinary circumstances with proper regard for his health as well as for his pocketbook. Instead of blindly following set rules which he does not understand, by such knowledge he will be protected from fads, quacks, charlatans, and exaggerated forms of diet systems and from his own errors or faulty habits of living. It is not necessary to weigh one's food, count one's calories, or estimate one's mineral intake, yet it is well to know what these terms mean and which foods are rich or poor in certain required dietetic factors.

The calory is the unit of heat production; it represents the energy required to raise a kilogram of water one degree centigrade. When we value food in calories we are able to make definite comparison of the relative energy that such food will supply to the body. When we say that a small pat of butter will supply 100 calories and that it will take three heads of lettuce to supply that amount, we have an intelligible basis of comparison instead of a crude and indefinite one, such as "lettuce is very low in fuel value and butter is very high." To say that "Chicago is a long distance from New York" does not tell us anything definite; we must express this difference in miles in order to have a useful concept of the distance. When we say that a sedentary man requires 2800 to 3000 and a laborer 3800 to 5000 calories daily we have an intelligible idea of the amount and class of food that is required for these types of workers and of the most economical way in which to distribute expenditures for food.

Less definite terms of comparison can be used with regard to such matters as minerals, vitamins, cellulose or bulk. The one fundamental requirement of nutrition—energy—is best exprest in calories. By thinking in calories we soon learn to classify foods in a practical way so that we can intelligently discriminate in the proportion of such foods used at the table.

The following brief outline of the fundamental principles of diet can readily be grasped by the non-scientific reader. With these principles clearly in mind the average individual can govern his diet quite intelligently. When illness comes one should not attempt to govern one's diet, which then should come under medical supervision.

THE FUNDAMENTAL PRINCIPLES OF CORRECT EATING: The human body is much like an engine. It needs fuel to keep it running. As it has to be built so must it be repaired from time to time, also it must be regulated, hence, we need: A—fuel food; B—building or repair food; C—regulating food.

FUEL FOODS: As in the case of an engine, the main requirement is for fuel. Unlike an engine, however, if the human body does not secure sufficient fuel it will literally burn to death, the tissues being drawn upon to supply the fuel. On the other hand, the human engine may easily become over-

stoked by an excess of fuel. The following list shows the main fuel foods, the great foundation foods of the diet, that supply energy for muscular work. Mental work requires so little extra fuel that it is not necessary to consider it. There are three groups of fuel foods. Here they are in the order of their cost per calorie, those giving most energy for the money heading the list:

1. STARCHY Foods: Cornmeal, hominy, broken rice, oatmeal, flour, rice, macaroni, spaghetti, cornstarch, dried lima beans, yellow split peas, dried navy beans, bread, potatoes, bananas.

2. SUGARS: Sugar, corn syrup, dates, candy, molasses, most fruits.

3. FATS: Oleomargarin, nutmargarin, drippings, lard, salt pork, peanut butter, milk, bacon, butter, cream.

About 85% of the fuel for the body should come from these groups, using starchy foods in the largest amount, fats next, and sugars least.

BUILDING AND REPAIR Foods: These are divided into proteins and mineral salts.

1. Proteins, or "body bricks." These food elements are found in greatest abundance in lean meat of all sorts (including fish, shell food, and fowl), milk, cheese, eggs, peas and beans, lentils and nuts. There is also a fair amount of protein in cereals and bread (about 10%), which are both building and fuel foods. Most foods contain some protein. Those above mentioned are richest in protein and hence are termed "building" or "repair foods." All proteins are not equally available for growth. Certain amino-acids must be present which are lacking in certain vegetable proteins, but this question does not arise in a fairly liberal mixed diet.

The following is a list of the building and repair foods in the order of their cost (during normal market conditions), those giving most building and repair material for the money heading the list:

Dried white beans, dried peas, oatmeal, cornmeal, dried lima beans, bread, whole-wheat bread, graham bread, salt cod, skimmed milk, American cheese, peanuts, macaroni, mutton leg, lean rump beef, milk, lean round beef, leg lamb, eggs (2nd grade), halibut, porterhouse steak, eggs (1st grade), shelled almonds.

2. Mineral Salts. These are found in

milk, green vegetables, fruit, cereals made from the whole grains, and egg yolks.

REGULATING Foods: (1.) Mineral Salts. Those minerals which have been mentioned as repair foods are also regulating foods and help to keep the body machinery running properly. (2.) Water. Water is an important regulating food. Many people drink too little. Six glasses of water a day is the average requirement—one between meals and one at meals depending upon the season of the year, perspiration, etc. (3.) Ballast or Bulk. This is furnished by cereals and vegetable fiber, which is found in whole wheat or graham flour, in bran, leaves and skins of plants, and skins and pulp of fruits. Examples are: Vegetables: Peas, beans, lettuce, watercress, endive, parsnips, carrots, celery, oyster-plant, cabbage, brussels sprouts, tomatoes, salsify, Spanish onions, spinach, beet-tops, turnips, turnip-tops, kale, dandelions. Fruit: Apples (baked or raw), pears, currants, raspberries, cranberries, prunes, dates, figs, oranges. (4.) Hard Foods. Vigorous use of teeth and jaws is insured by hard foods, such as crusts, hard crackers, toast, zwieback, fibrous vegetables, and fruits, celery and nuts, which are necessary to keep the teeth and gums in a healthy condition. (5.) Accessories or Vitamins. These are minute substances (vitamins and lipoids) present in a very small quantity in a number of foods and apparently necessary to keep the body in health. That is—the absence of these factors seems to lead to poisoning of the body, which results in such disturbances as scurvy, beri-beri, and other so-called "deficiency diseases" (pellagra and rickets). Milk, eggs, whole wheat, whole corn, oatmeal, potatoes, and oranges, skins, or hulls or cereals, fresh meat, fresh peas and beans, are thought to contain them. It seems necessary to include the leaves of plants (green vegetables) when the seeds (cereals, grain, flour, etc.) are used. Fruit and vegetable acids are regulating. They keep the blood alkaline and prevent constipation. Milk is also necessary to supplement a cereal diet, as even liberal quantities of green vegetables can not wholly take the place of milk.

SUMMARY: While we know that a man of average weight, and moderate activity requires from 2500 to 3000 calories or heat units of food daily, it is necessary not to

measure the calories but to watch the scales. If your weight is in equilibrium, that is, if you are close to the average weight for your height at the age of thirty, you do not have to worry about your calories. It is not at all likely that you need to worry about your protein, as that is present in sufficient quantity in all but very narrow diets. In fact, you are more likely to get too much protein than too little. If your diet is well diversified and includes a liberal admixture of the regulating foods, your diet is safe.

Food should be thoroughly chewed or masticated in order to insure good digestion and prevent overeating, especially of protein food. This can easily be attained, not by directing attention to chewing, but by tasting the food thoroughly until it slides naturally down the gullet into the stomach. If attention is given to tasting the food during the first few chews the habit will easily be formed.

It is well to know the varying requirements of different types of individuals as shown in the following table:

AVERAGE DAILY FOOD REQUIREMENT IN CALORIES.	
Grandparent (70-80)	1500-1800
Father	3000
Mother	2500
Boy or Girl 3-4.....	1100-1400
Boy or Girl 9-11.....	2500
Boy or Girl 7.....	2100
Boy or Girl 13.....	3000

Hard manual labor will increase requirement of father to 4000 or more calories.

Feb. 15—Food Production and Food Requirement

POPULATION AND FOOD REQUIREMENTS: The world's population has been estimated at 1,700,000,000 inhabitants. If we assume an age distribution for the world's population similar to that of the United States, we would find the following energy needs exhibited:

CALORY REQUIREMENT OF WORLD'S ESTIMATED POPULATION BY AGE GROUPS:			
Ages in Years	Individuals	Calories per person	Calories in millions
0-5	158,000,000	1500	229,500
6-13	221,000,000	2300	5,083,000
14-18 male	102,000,000	3000	3,060,000
14-18 female	85,000,000	2500	2,125,000
19 male	646,000,000	3000	19,380,000
19 female	493,000,000	2500	12,825,000
Total daily requirement of world's population .....	.....	43,202,500	

Forty-three and one-quarter million calories is a huge amount of fuel; but with proper regulation of food production it could be made available and no human being suffer from privation.

Of course calories alone are not sufficient, and other dietetic requirements, such as minerals, vitamins, regulating factors, etc., must also be met; but energy-food is the great underlying need, and unless it is applied in adequate amounts, health and nutrition must suffer.

Francis G. Benedict in his experiments with a squad of Y. M. C. A. workers showed that life and endurance and working capacity could be maintained on a much lower basis of nutrition than that assumed as necessary under ordinary conditions of food consumption. When the body is placed upon a permanent allowance of about two-thirds of the ordinary assumed requirement, it becomes adjusted to a lower basis of energy requirement and there is a lowered cell activity as shown by very slow pulse falling to the remarkably low level of thirty beats per minute, low blood pressure, and other evidences of the human machine running at a low speed. Nevertheless on these greatly reduced food allowances the men remained at work, their endurance was not affected, as shown by control tests, and one of the squad won a relay race in competition with the control squad on a normal diet.

It is not contended that this low basis of nutrition is an ideal condition; but it demonstrates that in periods of emergency, such as war, the population can be maintained on a very low food allowance and still remain active and productive if the rationing is properly distributed.

As a by-product of the war a great many food truths were emphasized and were given wide circulation. As a result of conferences among the world's leading physiologists for the purpose of assisting in the proper rationing of the Allied countries, these fundamental principles of nutrition were given more definite and organized form, and their significance was made known to leaders of thought and to large masses of people who would otherwise have lived and died in ignorance of them.

MEAT NOT A NECESSITY: One of the most important announcements of the Allied Food Council related to meat con-

sumption. Meat was declared not to be a physiological necessity. This at once brought to the surface certain faulty adjustments to human needs in our methods of food production. One of the most flagrant errors in most civilized countries is the amount of good food adapted to human consumption that is fed to animals, especially to hogs and other animals that are slaughtered for food. Lapicque estimated that the food eaten in one year by the five millions of pigs in France would suffice to support one-half of the French population. A fat pig consumes 10,000 calories daily—four times the quantity required to sustain the average individual. The food allotment that maintains the porker is a wholly unnecessary sacrifice.

In Great Britain the meat consumption amounted to two and one-half pounds average per capita consumption. The rationing in Great Britain reduced this average consumption to one and one-quarter pounds per person per week. In Germany the rich were permitted to buy such meat as they desired, and this contributed to popular discontent, while in England there was no discontent with the rationing system.

COSTLINES OF MEAT PRODUCTION: It was figured by Lusk that a fat ox eats eight tons of dry fodder during three years of life and produces 800 pounds of beef or 250 pounds of dry human food—64 pounds of dry fodder are required for the production of one pound of dry human food in this form. This authority shows that to produce the roast beef of England required more than five times the quantity of fodder that is required to produce the same food value in the form of milk, veal, and cow meat. The average cow during her life eats twenty-seven tons of dry fodder and produces two and one-quarter tons of dry human food in the form of milk, veal from her own calves, and cow meat from her own carcass when she is surrendered to the butcher. Hence twelve pounds of dry fodder are required to produce one pound of dry human food. The cow eats hay and grass and concentrated foods, such as bran and oil cake. There is need to develop the dairy industry and to raise milch cows and to divert less food to the raising of adult animals for slaughter, since butchers' meat is not a necessity provided there is an ade-

quate supply of other food products, especially milk.

The education of the people to a lower meat consumption is an important element in reducing the high cost of living, not merely with regard to the cost of meat but of other food products. More than enough food is raised in this country to supply the needs of the people. It has been estimated that the corn-crop alone would suffice for the calory requirement of 300,000,000 people.

READJUSTMENT REQUIRED: There is need for a better adjustment of food distribution and food utilization and a thorough understanding of the dietary requirements. With the application of these principles in the household an adjustment of food production will in time be accomplished. Industry will adapt itself to the public needs. In order that this day may come, however, the knowledge of dietetic principles must be carried broadcast through the land and an earnest effort to adhere to these principles must be made in each family.

With a proper understanding of the needs of the population, an advance of society towards the elimination of needless sources of privation and distressing factors in living conditions will perhaps be reflected in the regulation of food production along more rational lines. The problem in a nutshell is this: There is a certain amount of land available for the raising of human food for the human race. There is little doubt that with proper regulation food sufficient to supply the human family can be raised; but the best hope along these lines is to take to heart the lessons of the war, to bear in mind that the rationing of Great Britain was accomplished through the counsel of scientific men, and that the utilization of scientific knowledge in meeting the food crises of the war was responsible for the success of our own food administration, altho in this country we were called upon for very little self-sacrifice in modifying our food customs.

The ultimate correction of fundamental errors in food production can not be made in a brief period of time but will be a process of evolution. A rational and healthful diet should be palatable and attractive to the healthy individual and it is only the ill who require to be pampered by special food adjustments and indulgences. The

relish of simple foods, not overprepared, garnished, or seasoned, is one of the best tests of sound physical condition, and adherence to a simple dietary is one of the best safeguards.

Feb. 22—*Diet as a Causative Factor in Disease*

There is a heavy indictment against food as a disease producer. Diet has been charged with many sins for which it is not responsible. Many diseases formerly ascribed to faulty diet are now known to be due to other causes, especially to head infection. Infection in the tonsils, teeth, and other head cavities may cause ulcer of the stomach, rheumatism, appendicitis, and other conditions formerly almost wholly charged against faulty diet. Probably the most grievous error we have committed in this matter was in so long cherishing the popular and medical tradition that rheumatism was a disease entity having its origin in faulty diet. We now know that for centuries microorganisms streaming out from the foci of infection above mentioned have been largely responsible for this distressing malady which so often leaves in its wake serious organic trouble.

Gout is a disease more justly ascribed to dietetic influence, yet gout is still a medical mystery. It is true that in gout there is an excess of uric acid in the blood and deposits of the salts of uric acid in the tissues, so that it is still customary to regulate the diet in this condition with the view of reducing to a minimum the consumption of uric acid-forming foods such as meats and sweet breads. The last word is yet to be said and gout may prove to be a form of infection, although indiscretions in diet have palpable influence in bringing on attacks in a gouty subject.

Perhaps we can best judge the importance of ascertaining a thoroughly safe and sane diet and adhering to it in order to protect ourselves from disease if we begin at the root of the problem and consider those diseases in which there is practically a unanimity of opinion as to faulty diets being the main factor. A group of diseases termed "deficiency diseases" was referred to in the lesson on the Fundamental Principles of Nutrition.

There is no doubt as to scurvy being

caused by dietetic deficiency. Beri-beri, that terrible disease so prevalent in the Japanese army and navy until it was found that a diet consisting largely of milled rice was responsible for it, is a deficiency disease. There is still some difference of opinion with regard to pellagra, but the weight of evidence is that it is due to a deficiency in the diet, although there is no uniformity of opinion as to the nature of this deficiency. Some investigators have claimed that it is of infectious origin. The studies of Goldberger of the U. S. Public Health Service and others, however, indicate the cause to be deficiency of some form of protein, or more probably of a protective vitamin, such as is found, for example, in milk and to a lesser degree in meat. Goldberger found that pellagra was not prevalent in families that had a cow, or where a mixed diet with an ample supply of meat was included. That this problem has its bearing on proper regulation of the diet of the average individual, as well as those in localities where pellagra exists, is evident when we consider that a diet apparently generous and sustaining, such as corn-bread, pork fat, and molasses, is inadequate in some protective factor and that pellagra can arise on such a diet even though food of this class be abundant. That some people through dietetic fads or self-imposed limitations may deprive themselves of some protective element in the diet and, while not developing such terrible maladies as pellagra, beri-beri, or scurvy, nevertheless suffer from other substandard conditions due to inadequacy in the diet, is a justifiable hypothesis.

Another deficiency disease lately added to this list is rickets, which is thought to be due to a lack of the growth factor in the diet usually supplied in normal butter fat. Milk that is deficient in this factor may cause rickets in children, and nursing mothers who do not secure a sufficient supply of milk or other food that is adequate in this factor may have rickety children. Rickets is prevalent among the negro population of New York City, and we observe that negro mothers do not include a generous supply of milk in their diet. A recent report of the Medical Research Committee of Great Britain gives the following list

of deficiency diseases: Scurvy, beri-beri, rickets, and infantile scurvy.

There are possible insufficiencies, other than those indicated above, in the diet relating to minerals and to substances that maintain the alkalinity of the blood. Lime deficiency occurs in the diet of many families. A safeguard against this is the inclusion of the equivalent of a pint of milk or at least half a pint of milk each day for an adult and a quart of milk each day in the diet of a child.

As to maintaining the alkalinity of the blood, most acid fruits—contrary to popular notion—will assist in this regard, especially the citrus fruits. It is easily possible to decrease the reserve alkalinity of the blood by dietetic errors, but not possible unduly to increase it. The general tendency is to overacidity and against this tendency fruit is a safeguard. It may be thought strange that acid fruits prevent acid conditions; the reason is that the acid in such fruits exists in combination as acid salts of the alkaline metals, such as potassium, magnesium, and sodium, and after being oxidized in the blood yields alkaline carbonates of these metals. Potatoes and green vegetables are serviceable in this regard. Cereals, bread, and meat are acid-forming; sugars and fats are neutral, and milk is practically neutral. Among fruits, the following are acid-forming: prunes, plums, cranberries, and grapes.

As we analyze these various requirements of diet we find that a simple healthful diet as outlined in the previous chapters is justified by these basic requirements, the lack of which may bring on varying degrees of ill health. That is, milk, green vegetables, and fruit are from many standpoints safeguards in the diet, apart from being palatable and affording variety. That attractive foods are harmful and that wholesome dietaries are uninteresting and flat is a tradition that is without warrant. Depraved taste in food can be cultivated just as depraved taste in drug-addiction can be acquired. It is well to bear in mind that habits which form such a controlling factor in our lives can be directed along healthful channels as well as unhealthy, and that a relish for wholesome food can be just as firmly rooted as that for unwholesome food.

Feb. 29—Diet for Certain Types of People

DIET AND THE FAT MAN: In considering the relation of diet to type our thought naturally turns to the fat man. Fat is so obviously related to food intake that it may be said to constitute the most important diet problem in personal hygiene. Bodily activity is another factor having a great influence on build and bulk. By that I mean not merely the movements of the limbs but also the activity of the body cells. The body has been compared to an engine, but it would be more correct to term it a collection of engines—billions of them, cells of our muscles and organs, each requiring fuel to maintain its activities. Excess fuel results in the formation of non-active cells, the fat cells and additional blood-vessel cells in fatty tissue, the combination constituting a physical handicap, a burden that contributes to the final breakdown of the human machine.

During the war scarcity of fats, sugars, and starches, the great fat-forming foods, was a problem that confronted the warring countries, and vivid interest in the actual fuel requirement for health was aroused among scientists and food administrators. Some were astonished to learn of the menace of overweight and of the improved health and low mortality attending weight conditions much below the average among adults.

The most favorable weight condition to maintain throughout adult life is that attained by the average individual at age thirty. This is exhibited in the following table:

THE IDEAL BUILD (Weight at age 30 for various heights.)

Men.

5 ft.	—126 lbs.	4 ft. 8 in.—112 lbs.
5 ft. 1 in.—128 lbs.	4 ft. 9 in.—114 lbs.	
5 ft. 2 in.—130 lbs.	4 ft. 10 in.—116 lbs.	
5 ft. 3 in.—133 lbs.	4 ft. 11 in.—118 lbs.	
5 ft. 4 in.—136 lbs.	5 ft. —120 lbs.	
5 ft. 5 in.—140 lbs.	5 ft. 1 in.—122 lbs.	
5 ft. 6 in.—144 lbs.	5 ft. 2 in.—124 lbs.	
5 ft. 7 in.—148 lbs.	5 ft. 3 in.—127 lbs.	
5 ft. 8 in.—152 lbs.	5 ft. 4 in.—131 lbs.	
5 ft. 9 in.—156 lbs.	5 ft. 5 in.—134 lbs.	
5 ft. 10 in.—161 lbs.	5 ft. 6 in.—138 lbs.	
5 ft. 11 in.—166 lbs.	5 ft. 7 in.—142 lbs.	
6 ft. —172 lbs.	5 ft. 8 in.—146 lbs.	
6 ft. 1 in.—178 lbs.	5 ft. 9 in.—150 lbs.	
6 ft. 2 in.—184 lbs.	5 ft. 10 in.—154 lbs.	
6 ft. 3 in.—190 lbs.	5 ft. 11 in.—157 lbs.	
6 ft. 4 in.—196 lbs.	6 ft. —161 lbs.	
6 ft. 5 in.—201 lbs.		

The preceding table shows the best weight condition for the average adult at any age. Insurance experience has shown that people conforming most closely to this build, which is attained at maturity, have the lowest death-rate.

The gain in weight with advancing years, beyond age 35, is not physiological, but a physical handicap attended by a higher death-rate than obtains among people who do not show such an increase. That is, a youthful figure as a rule reflects a superior vitality, other things being equal. Some allowance, of course, must be made for the physical type of the individual. We recognize three main types: first, those with slender framework; second, those with medium framework; third, those with massive framework.

While no hard and fast lines can be drawn, in a general way it may be stated that the slender type may be allowed a reduction of ten per cent. from the above tables and still be healthy and resistant, altho even this type should guard against extreme light weight.

The medium type would do well to keep as close to the above table as possible.

The massive type may be allowed ten to fifteen per cent. increase over the above table, but should still regulate the diet and activities to combat any tendency to increase in weight.

While life insurance companies have been successful in selecting a favorable class of light weights, they have not been successful in finding a favorable class of heavy weights, that is, regardless of type, there is a certain extra death-rate in any overweight group. This death rate is higher if the overweight is obviously fat, as in cases with excessive girth.

The chest measurement should equal at least half the height and the girth at the waist-line should not exceed the chest measurement.

How shall surplus weight be surrendered or prevented from accumulating? Unless it is due to some disease of the ductless glands, especially the thyroid (which is a comparatively rare condition), the main reliance for weight reduction should be food regulation. Very fat people should undertake exercise with great caution until after a considerable reduction in weight by diet regulation.

The formula for weight reduction is very simple. Cut down, but do not cut out, heavy

fuel foods, namely fats, sugars, and starches! Concentrate on the light fuel foods, green vegetables and fruits. Remember that a pat of butter furnishes as much fuel as three heads of lettuce or one potato. Note that the potato, so roundly denounced by many as a fat-producer, is, altho a starchy food, not rich in starch in proportion to its bulk. It is mostly water and, as it is an alkaline source of starchy carbohydrate, it should be a standby in the diet of the fat man, as he must have some starch and can more profitably take it from the potato than from other sources. Potatoes soaked in butter or fried in grease or added to a meal already fairly rich in starchy foods, such as bread, pastry, macaroni, etc., would, of course, be unwise, but a potato is a palatable, staple food. It is a good "window-dressing" for a meal that may be quite abstemious, for example, baked potato, brussels sprouts, fruit salad, very thin toast thinly buttered, will not supply much in fuel, the potato furnishing only 100 calories, yet the potato immensely strengthens the solid appearance of the meal and gives one something to chew and swallow and by bulk satisfies hunger both physically and psychically. Hunger is really due to the rhythmic contractions of the stomach when empty, a sort of habit spasm, and it is satisfied by bulk. Appetite is more a matter of taste and has little relationship to food needs, many people eating with zest and relish far beyond their requirements.

As fat comes off through cutting down these heavy fuel foods and substitution of bulky vegetables—foods such as spinach, cabbage, lettuce, endive, brussels sprouts, carrots, beet-tops, turnips, fruits, etc.—exercise should be gradually increased, formal setting-up exercises being followed as an automatic safeguard and all possible outdoor exercise secured within the limitations of the individual. Middle-aged fat people must be cautious in attempting strenuous athletic work.

High blood pressure is often present in fat people and is usually very profoundly affected for the better by judicious regulation of diet and exercise. We have seen the blood pressure come down point for pound. For example, a man weighing 210 pounds—thirty or forty pounds overweight—with blood pressure of 210 or thereabouts, has reduced his blood pressure thirty to

forty points by taking off thirty to forty pounds. He has lifted a burden from his circulation.

The advertised diet cures, exercise cures, magic weight-reduction systems are things to be avoided. Such elements of truth as they may contain are so simple that the average individual is entitled to have them without paying a high cost. Few of these systems take into account the underlying condition of the individual. They make excessive claims for their particular mysterious methods.

The fat person has a death-rate far higher than the well-proportioned person, and the man of average weight has a death rate after age thirty-five definitely higher than that of the man ten pounds underweight. Fight fat—it is a liability, a burden.

DIET AND THIN PEOPLE: Thinness may be an advantageous inherited characteristic. In youth the thin show a higher death-rate than average weights, mostly due to tuberculosis, but the thin people who survive into the thirties then begin to show a low mortality and a resistance to chronic organic disease.

The cause of thinness must be sought for by critical physical examination. If no defect is found, if there is no anemia, if there is nothing sapping the strength and nutrition, if the individual is active, vigorous, and apparently healthy, even extreme thinness, especially after the age of thirty-five, may be an advantage. If any chronic condition is revealed, especially a tendency to lung affections, throat affections, stomach disturbances, chronic head infections (such as root abscesses of the teeth, infected tonsils, etc.), thorough correction of these defects should be had and a nourishing diet should be pushed to the limit of digestive capacity. If the individual is stooped-shouldered, anemic, flabby, and pale, there is great need for outdoor sleeping, for regular exercise, formal setting-up exercises as well as outdoor sports, close observation of the lungs, x-ray of the chest, and microscopic examination of the sputum. If cough or continuous loss of weight is experienced the palpably undernourished in-

dividual, especially in childhood or early maturity, should partially reverse the dietary formula given for the fat man.

The green vegetables and fruits which are good foods for the fat are likewise necessary for the thin, but they should not form the mainstay of the diet. Fats, rich milk, cream, butter, olive oil, sugars well diluted, starches in abundance—these are the fat-forming foods. A good foundation for the diet of the thin person is a quart of milk a day, to which several ounces of cream and from one to three ounces of milk-sugar, which can be had at any drug store, have been added. This, used as a beverage at meals and between meals will enormously add to the fuel value of a diet that is otherwise well selected. Egg yolks in milk or orange juice are also fattening and rich in iron and nerve elements for the anemic underweight.

For both fat and thin people the axiom is "Watch the Scales" and govern your diet accordingly. If fat, cut down fuel foods until you come down to the right figure and increase exercise as the weight comes off. For thin people likewise the scales must be the guide as to whether the diet is adequate. Eat generously of the fuel foods even though it may be necessary to eat four or five times a day in order not to overtax the digestion at any one meal. Secure adequate rest and sleep, but do not neglect exercise. Raise the foot of the bed about six inches on blocks to protect against the drag of abdominal organs that are often not well supported in the thin because of lack of abdominal fat. Perform setting-up exercises daily and secure all the exercise in the fresh air that is possible but avoid profound fatigue. Be active but do not work off the fat as fast as you put it on. Some people seem successfully to resist formation of fat. These evidently have very active cells and it is hard to keep them supplied with fuel. If they are healthy in other respects the thinness need not cause concern. As in the case of fat people, however, if the diet and exercise suggestions are faithfully carried out, gratifying results are practically certain to be attained.

Sermonic Literature

RIDICULE AND REBUILDING

The Rev. RALPH W. SOCKMAN, Ph.D., New York City

What are these feeble Jews doing? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish, seeing they are burned?

—Neh. 4:2.

THE specific builder here in question was Nehemiah, the scoffer was Sanballat. Nehemiah was a Jew of the dispersion who had become cup-bearer to the king of Persia. About the middle of the fifth century before Christ, word was brought to him that his native city of Jerusalem was in a sad state of desolation. Securing the king's permission, Nehemiah journeyed back to the home of his youth. A pathetic sight it was. The public buildings were destroyed, the houses fallen into disrepair, the streets strewn with débris, the business ruined by profiteering, the government corrupted by unprincipled politicians. Nehemiah kept his mission concealed. Under cover of night he made a tour of the city. He saw the needs. He laid his plans. He gathered some patriotic Jews around him. The work of rebuilding was begun.

But there were men in Jerusalem who did not wish the city restored. Selfishness often prospers better in disorder. A leader of these opponents of Nehemiah was Sanballat, a kind of hyphenated Samaritan-Jew. Whether his motive was hatred of Jewish institutions, or whether it was jealousy of this new rival, Nehemiah, or whether it was a selfish desire to keep Jerusalem dilapidated in order that he might dig more graft from its ruins, we can not be quite sure. The motive matters little. Suffice it to say, Sanballat was opposed to the rebuilding of the city, to the constructing of a better order. And the method by which he began his attack was ridicule.

Listen to his words as he with his Samaritan cohorts look on at the work of rebuilding. "What are these feeble Jews doing? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish, seeing they are burned?"

Ridicule is the light weapon of attack. When our opponent does not care to use sledge-hammer blows with his sword of argument, he takes the light rapier of ridicule. The little rapier can get between the joints of the armored coat and draw the blood of the victim. Ridicule is the stinging weapon of attack. It has a laugh on the end of it like the lash of a whip. Some opponents come at us with the blunt clubs of force and bruise us. Some, like a Dean Swift or a Bernard Shaw, come with the rawhide whip of ridicule and cut us. Most men prefer the bruise to the cut. Ridicule is the cowardly weapon of attack. When the unprincipled opponent does not wish to fight face to face, he sends out the poison gas which penetrates the vitals of his victim and eats outward from within. Ridicule is the poison gas of mental warfare. Hand-to-hand arguments rouse a man to resistance; the poison gas of ridicule depresses.

And ridicule can be the most deadly of weapons. Old Dr. Samuel Johnson, who could speak from experience, said:

"Of all the griefs that harass the distressed,
Sure the most bitter is a scornful jest.
Fate never wounds more deep the generous heart,
Than when a blockhead's insult points the dart."

Whether it be the rapier wound festering under the heated coat of mail, or the lash of the whip leaving its long-remembered scar, or poison gas eating out the tissues of a man's spirit, the result of ridicule has been the death of many a noble impulse and the wreck of many a high ideal. The building of character and institutions has often been stopt by the scornful jest of the looker-on. Sanballat was a clever tactician in the art of destructive warfare. He began to harass Nehemiah with ridicule.

I. "What are these feeble Jews doing?" Sanballat ridiculed the weakness of the Jews. We can imagine the smile which flitted over his face as he spoke these

words. I suppose he looked around to catch the grin of his Samaritan followers. And that group of Jerusalem's old guard of political grafters, entrenched in their wealth, confident of the numbers and strength they could command, shrugged their shoulders and joked among themselves about the feebleness of Nehemiah's Jews.

To be laughed at for one's weakness is almost the hardest thing a man has to endure. William James, who took probably the best American interior photograph of the human mind, says that there is only one thing harder to bear than being laughed at, and that is to be ignored. We have no doubt all experienced that truth. You may remember that day in the schoolroom when you ventured some information to the class. Altho the teacher heard, he never so much as flicked an eye or moved a lip. He was as if you were not. Nothing can humiliate a student so much as to be ignored. But the next ill to it is to be laughed at. That time when the teacher smiled and the pupils tittered because your mental effort was so ill-suited, again your color rose and your pride fell.

To be ignored produces that feeling of utter helplessness which a man has whose voice has grown too weak to bring back an echo. To be laughed at is to experience that feeling of despair that comes to an aging operatic singer as she hears the echo of her breaking voice, or that feeling of weakness which comes to the emaciated consumptive who, buoyed up by the hopes of friends, catches the reflection of his wasting countenance in a mirror and exclaims, "My face mocks me." When the poet and the artist have undertaken to portray hell, they have lined its walls with grinning faces.

This making light of a man's ability has stopt the springs of many a genius. No odes in our language are lovelier than John Keat's "To a Nightingale" or "On a Grecian Urn." Scholars are not wanting who believe that had he lived to see his maturity Keats would have ranked with the five great poets of the first order of genius. Yet the reviewing magazines, *Blackwood's* and the *Quarterly*, rained scorn and ridicule on his poetic efforts. Their harshness undoubtedly hastened his tuberculosis. After a week of sleeplessness he arose one morning to find a bright red spot on his handkerchief. "That drop is

my death warrant; I shall die," he said. And so, when he was only twenty-six, his friends lifted above the boy's body a marble slab, upon which was inscribed: "Here lies one whose name was writ in water." His poems of beauty proved to be in unfading ink, but the scornful laughs of his critics sent that disappointed boy to his grave thinking he had wasted his words in water.

Ridicule followed a Keats to his grave and it hounded a Christ to his cross. Some of Christ's opponents tried to meet him in the open with their heaviest clubs of argument. But the majority tried the more cowardly and subtle weapons of scorn. The Pharisees attempted to entrap Jesus in situations which would make him ridiculous. Just as the cowboys on a western plain put a tenderfoot on a bucking broncho to make a laughing stock of him, so those heartless Jews put this innocent-looking carpenter's son astride some of the most troublesome questions. Christ looked ridiculously helpless to the members of his own home as they shook their heads at his supposed insanity. He looked ridiculously helpless to the Samaritan woman as he offered her the water of life and she replied with a sneer, "Thou hast nothing to draw with." He looked ridiculously helpless to those Jews who stood before his bloody cross and hurled at him that final jibe, "He saved others, himself he could not save." "What can these feeble Jews do?" said Sanballat to the Samaritans. "What can this feeble Jesus do?" said the cruel men who placed on his head the crown of thorns.

We see the lightning of scorn play conspicuously around these heads because they rise above the common level. The outstanding builders draw the most ridicule, but every workman receives some. That man who undertakes to rebuild the walls of his own character always has his Sanballats standing around to jeer him. The poor fellow who, having wrecked his career with a prison sentence, takes up the trowel to reconstruct his life, overhears some one say to his employer, "You can't reform a crook." The man who lets the foundations of his life overgrow with weeds of carelessness and sin until he is forty-five and then taking up his tools begins to clear away the débris and start over again, hears some one say, "That poor fellow is out of the race."

What can he amount to at this late date?" Or that person who leaves a lucrative position to enter some philanthropic or religious work of reforming a city meets one of his prosperous old pals who laughingly tells him, "John, you're a fool. Do you think you can change this town? Human nature is human nature. You'd better stay in the game and get what you can." Every Nehemiah who starts to build hears a Sanballat laughing at him. And if he does not hear a voice, he sees the looks of ridicule which speak louder than words. And if these scornful thrusts come from no one outside there are moments when he hears them from within. His doubts and his fears resort to ridicule. There are moments when, with pitiable but pitiless scorn, we say to ourselves, "What can this feeble self do?"

This is a day of rebuilding. And yet many have grown weary of the word "reconstruction." There is almost a tired smile when one speaks of the "new day," and the "new order." Why? Is it not because the rebuilding seems so slow? We have been talking about reconstruction for a year now and yet the débris and the ruins seem to be piling up on us. We hear a great deal of noise out yonder on the walls, but it sounds more like a selfish spirit pulling down than the Christ spirit building up. And so the Sanballats of the country and the doubts and fears which sit around in the balconies of our minds look at the reaction of selfishness which is sweeping over the land and with a scornful laugh, they say: "What can these feeble Christians do? What can the little scattered bands of reformers accomplish? What can that loose organization called the Church effect? What can the feeble Christ do?" The Sanballats of the world are having their innings now.

But ridicule did not check Nehemiah. It killed a Keats; it ruined the health of John Ruskin; it broke the heart of the artist Turner. But some men have been able to arm themselves even against this treacherous weapon. Nehemiah kept up his spirit by turning in prayer to his God. The psalmist kept his enthusiasm when his persecutors were jibing him on every side because he could look to his Lord with confidence and say: "Thou wilt keep them (the righteous) secretly in a pavilion from the strife of tongues." Emerson pointed

toward the same path when, boasting how independent he was of the scorn of men, he gave as his reason that "the soul must put itself in communication with the interior ocean" and not go "abroad to beg a cup of water of the urns of men."

Whether we express it in the coldly rational way of an Emerson or in the warmly personal way of a David, the secret of defense against ridicule is communion with one's God—the God who reveals to men his plans and purposes and gets us so engrossed in these plans that we become indifferent to the jeers around us. We become unconcerned how men are going to vote, whether we shall be with the majority or the minority, the popular or the unpopular party, for we shall be concerned to know only how God is going to vote, and we shall be listening to hear the returns from that district.

Conceit or stubbornness or a rhinoceros-skinned nature can also make a man indifferent to the laughs and scorn of others, but not without some bad effects. Walter Savage Landor, who toughened his nature with almost constant quarrels, grew not to care for the disregard of others, and could say:

"I strove with none, for none was worth the strife.

Nature I loved and after nature, art.
I warmed both hands before the fire of life.

It sinks and I am ready to depart."

But to keep those fires of life's enthusiasm from sinking, and to keep the nature from growing tough and unlovable requires something more than conceit or hard-shelled stubbornness. It requires the communion of God himself. Sanballat sneered: "What can these feeble Jews do?" Nehemiah, looking up, said: "Hear, O our God, for we are despised." He left his critics to be handled by Jehovah, and soon he was lost in Jehovah's work.

II. Sanballat not only ridiculed the weakness of the workers, he took a thrust at the materials. "Will they revive the stones out of the heaps of rubbish, seeing they are burned?" The old Samaritan leader had a pretty good building sense. He knew the difficulty of getting building material out of rubbish heaps. Suppose that I have a lot and I wish to erect a structure. I say to the contractor: "How much will it

cost me? There is an old brick building on the ground and you can use the materials from it." I do not know how the situation would be now that materials are so scarce, but before the war the contractor would be likely to answer: "It will cost more to clean up the old bricks than to buy new ones. I would rather start afresh."

- And some builders feel the same way in regard to the reconstruction of our social institutions. A little club of ministers was discussing the other day the theme "New Wine in Old Bottles." Being preachers we were discussing it, of course, in a figurative sense—the putting of the new ideals and the new spirit of our day into the old institutions and creeds. And one member, a quite distinguished professor, gave it as his opinion that we should not bother much with the old. The old bottles, the old institutions, the old sinners were pretty much useless rubbish. The effort to reform them would take too much of our time. The hope of our day is in the new, the young.

That may be good sense from the standpoint of the worldly builder; but it was not exactly Christ's way. Jesus saw the great hope of society in the young. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." It is those freshly quarried, those symmetrically formed, new stones that Christ selected as the models for laying his social foundations. And the preparation of the young is the fundamental principle of building to-day. But the distinctive glory of Christianity is that it can take the old stones from the rubbish heaps and make them as clean and sound as those fresh from the quarry of childhood.

Jesus dug a great deal among the social refuse of Palestine. He picked out many pieces worth while. One advantage of an article in a heap of rubbish is that you can usually tell what it is made of. The statue resting on a distant pedestal may deceive the untutored eye. We can not be quite sure whether it is cheap plaster or costly marble. But when the figure with its arm broken lies discarded in the rubbish, we can easily tell. The statue, when it is broken, shows its material; and the man, when he is broken, shows the stuff of his manhood. Jesus went around picking out the discarded pieces in Palestine.

One day Jesus saw a dust-covered piece

of humanity resting on a bench in the custom-house. The specimen looked so poor that the Pharisees who greedily gathered to themselves everything of value passed by in scorn. The piece was scarred and burned, but Jesus saw the immortal value. He took that Levi and transformed him; he knocked off the old mortar of greed that had held him in his nefarious trade of tax-farming. Having cleaned him up he placed him with those eleven other foundation stones for building into the new society. And altho Christ whitewashed him with the new name of Matthew, I venture to say that every time one of the tax-payers who had known Levi in his old days met the band of disciples, he ridiculed the Master, saying: "The Nazarene still has that crook with him." Christ faced ridicule to remake some of Israel's rubbish.

The Master Builder was coming into Jericho one day when he saw another piece of humanity resting in a tree. This Zaccheus had lodged there very much as a broken limb sometimes falls and is caught in the forks of another. And just as the broken limb withers and grows juiceless, so this man had withered and grown brittle. Moreover, he was crooked. But Christ saw that even such a piece could be fashioned and fitted into his social structure. He called out, "Zaccheus, make haste and come down; for to-day I must abide at thy house." The Sanballats were standing around and they murmured: "He is gone in to lodge with a man who is a sinner." To them, as to the ridiculing critics of Nehemiah's day, the material of Jesus looked like heaps of rubbish.

Thus it has been in all lines of human endeavor. People laughed when shrewd men proposed to utilize the refuse of certain industries. Yet how many fortunes have been made by reclaiming what was formerly thrown away. Some sneered when our government talked of irrigating the arid lands of Southern California and the dry fields of our Western prairies. Yet those waste places have been made to flourish. Students jeered when Wesley and the Holy Club of Oxford went down to work in the prisons of the town. But college settlements to work among the poor and criminal have since sprung up all over the world. Sanballats even in the churches sneered when William Booth began picking

among the scourings of London. But who can number the hosts of that joyous singing Salvation Army which has risen out of those rubbish heaps to carry on the work of cleaning up the world? Out of all this Christian experience we have at last learned that "a man may be down but he's never out." Men, churches, nations may look like rubbish, but Christianity can find some good building stones among the heaps.

We need not discard all the old to-day as some of our revolutionaries think. Some things in the Church must be knocked off, but the spiritual life can be salvaged. Some of the old mortar that clings to our former ideas of nationality must be cleaned off, but

the stones that built us a nation in 1776 and withstood the battering rams of rebellion in 1861 can still be used again. John Oxenham wrote:

"The world is in the melting pot,
What was is passing away;
And what will remain when it cools again
No man can safely say."

Perhaps not as to forms. Men, institutions, nations, crumble into seeming rubbish; but the Master Builder walks among the ruins, finds the immortal in them and with that he builds again. Let the Sanballats of the world remember that Nehemiah finished the wall.

THE COMING MAN

F. H. LARKIN, D.D., Seaforth, Ontario, Canada

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

No man can afford to constitute himself into a self-admiration society without much mental reservation. The fact of continuing unworthiness forbids; and conscience would enter its imperious protest against any such vaulting adventure. But while it is humbling to see ourselves as we are, it is encouraging and exhilarating to see ourselves through the prophetic eye and forefancying mind of Jesus Christ. In him we become the children of radiant and glorious promise.

The admonition, "Hitch your wagon to a star," comes to us as a startling injunction. It has an extravagant sound, and seems to define an impossibility; but without a doubt it expresses the genius of Christianity. We have a pleasing illustration of this in the fatherly, sympathetic counsel given by John Wesley to the young man who had long heard of Wesley, admired him, read his books, and now met him for the first time in an interchange of soul that was mutually delightful. "Brother B.," said Wesley, "make the most of life." The words rang in his ears, thrilled through his soul, and influenced his life. It was a counsel of persuasion as well as of perfection, and with renewed devotion the young man hitched his wagon to the star of high and worthy purpose.

And so Christ's words ring out their massive challenge: "Be ye therefore perfect

even as your Father which is in heaven is perfect." "A big contract; a large order; a titanic requirement," we find ourselves constrained to say by way of comment. However willing the spirit may be, the flesh groans and cowers under its sense of weakness. We declare the command to be excessive. It seems like asking us to hitch our wagon to an unreachable star—the star of ultimate perfection, the star of far-shining resplendency and excellence, which is God himself. And yet this is what Christ does, deliberately, without apology, without concession; and he expects us to answer his call.

When we look at ourselves, so obstinate in imperfection; when we look at the world, so prostrate in wickedness and disability; and when we look at God, so transcendent and infinite in goodness, it fills us with wonderment that Christ, from his sphere of illumination, should issue a command foredoomed to apparent, inevitable failure and futility. . But failure or no failure the command holds; and we find ourselves wondering even more at the vast, daring, genial hopefulness of him who so commanded. This divine optimism has proved contagious; it has passed into currency; it has transmitted itself from spirit to spirit; it has been absorbed and shared; it has found voice and expression. "We shall be like him, for we shall see him as he is," exclaimed one apostle; and another anticipated the hour of being presented faultless before the

presence of God's glory with exceeding joy. Such is the wooing prospect which is ours under the redemptive supervision of him who is the world's great apostle of progress.

What a value Christ puts on man! What possibilities he finds in man! Emerson may not have understood Christianity in some of its aspects, but he did see that of all who have spoken to humanity Jesus alone saw the greatness of the soul. Plato did not grasp this truth in its broad and democratic application; but Jesus did; and it is a truth worthy of our deepest and liveliest appreciation. Perhaps no finer tonic was given to the morale of the Allies during the great war than that contributed by the cartoon in *Punch* representing an interview between Kaiser Wilhelm and King Albert after the invasion of Belgium. In the foreground of the picture are the two national heads; all about are the signs of wreckage and desolation; and far in the rear the Belgian hosts, crushed and broken, are being marched away from their own land. Pointing to the distressful scene the Kaiser says to Albert: "You see you have lost everything." "Not my soul," was the reply. What a sublime triumph lay hidden in this reply! The Belgian king had not lost his soul. In that hour of sore tribulation he had found his soul; he had won his soul, and in so doing he had made it a richer and nobler soul. In conserving his manhood he was the real victor, while the imperial conscienceless ruffian was deep in ruin as in guilt even in that boastful hour.

Amid the confusions and perplexities of the present time, one of its most hopeful features is a new appreciation of man himself. This new age is much occupied in revaluation. We have ceased to be overly credulous toward the classifications, shibboleths, orthodoxies, verdicts, and finalities of other days. Old idols are being shattered, old standards superseded, old homages swept away, old verdicts modified and even reversed. As an essential part of this reshaping, revising, readjusting process we have the revaluation of man. And with what result? With this result, that man is the gainer; his stock is going up in the world's market. It is not the soldiers alone who have brought back from the front a higher sense of human values. The conviction is becoming all-pervasive. It reflects itself in discussion, in legislation, in press, in pulpit.

Everywhere the human factor, and its claim for more generous acknowledgment, are asserting themselves. The unrest and agonies of these days are in large measure the birth-pangs of a new time when man shall attain to the prestige and recognition befitting a spiritual being and a child of God with hitherto undreamt-of potencies.

Jesus Christ is not responsible for the excesses and distortions and vagaries of democracy; but he is responsible for democracy itself. He believed in man because he believed in himself. He believed in man's improbability, and he believed in this improbability to the uttermost; else he would not have said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Whatever objection, theological or otherwise, may be taken to this exhortation of our Lord, this, undoubtedly, must be admitted: it stands as a monument and implicit declaration of his extraordinary faith in man and in potential human development. All our castles in the air pale into insignificance when brought into comparison with this vision of Jesus. And unlike many airy castles it is meant to be translated into growing and maturing concrete experience.

The things of this world are not pre-destined and fated to a certain, fixt, fossilized standard of worth from which they may not diverge one iota to the right hand or the left. Values fluctuate. The value of the German mark, the Russian rouble, the French franc, the Italian lire, the British sovereign, each has reacted to a degree which has occasioned much economic embarrassment. The values of food products and other commodities are in constant flux, sometimes down and sometimes up. Wonderful, too, is the appreciation in values that may be brought about through the intelligence and industry of man. The painter takes a piece of canvas, a few boxes of paint, and some brushes. They are bought for a trifle. He adds his genius, his imagination, his creative, visioning eye, his responsive, obedient hand; and lo! a miracle of enhancement in value has come to pass. The skill of the artist has multiplied the worth of the basic instrumentalities ten thousandfold. The rock boulder leaves the side of the hill as a thing unsalable. Slowly there emerges from it the dream of the world-renowned sculptor; and an article unpriced and unmarketable has become the

treasure of a nation that money can not buy.

Herein lies a parable. Man does not so much represent a fixt value as he represents an advertisement of infinite value. He is not a stabilized article; he is a prophecy. No successful adventure in speculative investment can begin to equal the expansion in worth that man may know and experience through the enriching forces that await his acceptance. It is not without reason that the truth-filled and truth-formed man is God's treasure; for the value is there, and God sees it. When the psalmist said, "Thy word have I hid in my heart," he described an achievement of self-enhancement far beyond what he himself realized. What is it that is "more to be desired than gold, yea than much fine gold"? It is the law of the Lord, his testimony, his statutes, his commandments, his judgments, his revealed Word. This it is which has a preciousness far surpassing that of much fine gold; and when this word secures an entrance into man's heart and life, it not only gives light, but it makes him an immeasurably richer man. He becomes a magnate in the kingdom of ethics. Truly the gospel of Christ is a gospel of universal and yet very special privilege, inasmuch as it summons even "the least of these my brethren" to spiritual emoluments that utterly discount all gross receipts and total assets that report themselves periodically from the world of finance.

Jesus, therefore, asks man to believe in himself and in his own improvability. He does not encourage vanity, conceit, or self-righteousness; but he does proclaim a most welcome doctrine of self-respect and self-reverence. The humorist of the daily paper describes a certain man as being so little of a pessimist and so much of an optimist that he actually believes in himself; as tho it were an inherently absurd thing to do. No such depreciatory sentiment as this found lodgment in the Christ-consciousness. He had a sublime conception of moral purpose in man, even to be perfect as the Father in heaven is perfect. If human philosophy makes God manlike, Christ defines his aim to be to make man Godlike. And if every man is his own artist, then may man mentally fashion himself into something more than heroic mold. He is even authorized to portray and conceive of

himself in the similitude of the all-holy and all-loving Father.

Then, man's belief in his own improvability is to be a program—not merely a theory, or a dream, or an amiable speculation; but a program, whose fulfilment is to proceed forthwith. When Jesus tells us to be perfect, his mind is on the present as well as on the future, and he means his instruction to take immediate effect. We are to be practical idealists now; we are to adorn the doctrine of God our Savior now; we are to realize godliness in our relation to others now—now and afterward as well. We are to live the right life all the time. Every man is called upon to incarnate the spirit of self-improvement; and also to achieve unlimited self-improvement.

How is this to be done? Firstly, through the desire of the divine best; secondly, through the pursuit of the divine best; and thirdly, through the desiring and pursuing of this divine best in surrender to and in cooperation with God.

Gautama taught a dreary gospel of de-vitalization. He advocated the suppression and extinction of desire. Christianity's message is, "Covet earnestly the best gifts." Not only does religion appeal to man's cravings for a higher morality; it creates such cravings, and then leads them on into joyous self-realization. For, coupled with desire and aspiration is pursuit and attainment. In physics there is a law called the degradation of energy. In the spiritual realm we find an opposite law—the exaltation of energy; and this higher law comes into operation as we follow after righteousness; or, in other words, as we seek to be Christlike. Christlikeness brings righteousness from the abstract to the concrete; changes righteousness from the conceptual to the experimental; makes righteousness a vital, glowing splendor; puts righteousness on the map; brings righteousness into visibility; causes righteousness to walk up and down the streets, and to function in store, factory, office, exchange, Forum, industrial conference, political convention, church, and home.

Thus are we summoned to the ideal co-operative enterprise—Christ in us as the life-bringer, the life-builder, the character-former—My Lord and I in inseparable union to be perfect even as the Father in heaven is perfect.

FOR THE SAKE OF THE NAME

ALEXANDER SMELLIE, D.D., Bloomsbury, England

For the sake of the name they went forth.
—3 John 7.

ONE of the most alert and enlivening of our men of letters has said recently that, among the fascinating books which have never been written, his favorite, he thinks, is a history of trade routes from the earliest times. He lets his imagination play upon these trade routes, and he sees the dotted ships on the wide seas, the crawling trains of emigrant wagons, the tribes on the trail, and men extinguishing their camp fires and shouldering their baggage for another day's march, families loading their camels with dates and figs for Smyrna, fishermen hauling their nets, and desert caravans with armed outguards; and, in later centuries, Greenland sailors and the trappers round Hudson Bay, and the puffs of smoke as the expresses thunder across Siberia and Canada and run northward from Cape Town. Then, passing from trade in its narrower sense, he pictures commerce of other sorts which has traveled along the roads and across the oceans of the world; how the seed' of a wild flower lodges in the boot sole of a soldier and the boot reaches Dover and plods on and wears out and is cast by the way and rots in a ditch, and next spring Britain has gained a new flower; how the wandering scholars of the Middle Ages, young and poor, packed their knapsacks and set forth for the great universities, each of them echoing the wistful cry of Augustine, "Oh, truth, truth, thou knowest that the inmost marrow of my soul longeth after thee." These routes and roads and seeds, and the wayfarers and voyagers across them, are an entrancing spectacle. They speak of the unappeasable aspirations of men, and the desire of the mob for the law, and the passion in our nature to forget the things that are behind and to reach forth to the things that are before. Sir Arthur Quiller-Couch will have it that two main motives have governed those endless migrations—the motives of love and hunger. He gives a subordinate place to religion. Moslem invasions and the Crusades and the Pilgrim Fathers are proof of its driving force, and yet its place is secondary. With regret we admit the truth of the indictment. Perhaps in the apostle's day it was not true. There was an

impetus, there was an impulse, there was an abandonment to Christ among those early believers which made them zealous for the furtherance of his kingdom. "We are but of yesterday," Tertullian said, "and we have left you nothing except the temples of your gods." But the happy moment fled too quickly. It has had its resuscitations and its revivals since, when Christians for a little have repented of their indolence and have bestirred themselves to run the errands of their Lord. But it may be doubted whether the disciples of the Church as we know them are very much distrest by the wholesome penitence, and are half so desirous as they ought to be to constitute themselves evangelists of Christ east and west and north and south. Now, why is this? Why does not the cause of foreign missions grip all of us by the heart? Why, for too many, it is an affair of the circumference rather than of the center! Why do not we go forth in one way or in another, pioneers and pilgrims and propagandists for the sake of the name? Let us try to answer this question.

Partly the explanation lies here, does it not!—there has been a shifting of interest. It is not that believing men have ceased to be philanthropic, or that they are not wishful to exalt the name which is above every name. Rather it is in numerous cases that they are finding scope and need for their philanthropies at their own doors, and that they are recognizing with a keener anxiety than formerly what a manifold service may and must be rendered to the name in their immediate surroundings. They mean to build Jerusalem in England before they start laying its foundations and raising its walls in China and in India and in Africa. We have witnessed in our time, before the war and now, when the war in the great mercy of our God is over, an awakening of the conscience to new perceptions of how much there is heathen and wrong among ourselves. We are beginning to see the hindrances that are put in the way of the gospel by ignorance and poverty and unemployment, by houses that are not homes and streets that are mean and depressing, by drunkenness and uncleanness, by the injustices and inequalities of society round

about us. If we have tolerated these things too easily and too long we are resolved that at least the dark places shall be clear. My brothers, it is a praiseworthy and most righteous earnestness, altho it has its dangers, too—the risk of substituting the betterment of the community for the conversion of the man, the peril of forgetting that domestic and economic and industrial and intellectual advance is not the primary and the principal solicitude of the Church, but the healing of sinful hearts by that supernatural medicine which God has provided for them in Jesus Christ. Let the Lord capture and possess the citadel, and under his plan the whole of the environment will be transformed. But the mending of conditions in Britain is not likely to suffer from the liveliest care for the missionary enterprise abroad. It will be stimulated by such care. Do you recall the enlightenment and the enthusiasm with which Dr. Chalmers planned and worked for the poor in his Glasgow parishes, and what preluded so wise a diligence? First, the kindling by the Spirit of God of the divine life in his own soul, a divine life that was to him the explosive power of a new affection, sending his prayers and his energies out in all directions. When Andrew Fuller visited him he wrote about the visit afterward: "I was struck with the importance that may attach to a single man receiving an evangelical impression." And next the yeoman and untiring efforts of Chalmers on behalf of the British and Foreign Bible Society. At a time when the Church of Scotland was strangely apathetic about the cause of Christ in the remote parts of the earth, he strained every nerve to establish little missionary associations throughout Fifeshire. He is the living demonstration of the fact that anxiety for the kingdom's prosperity beyond the seas insures the noblest campaigning for the kingdom at home. And he is not a solitary witness. There can be no incentive to labor for the neglected, the tempted, and the lapsed among ourselves which is more effectual than an intelligent and intimate familiarity with the victories of Christ in foreign lands. He who knows these victories by a personal investigation of them, and he who is assisting them forward with every ounce of his strength, will toil with perseverance and with success for the regeneration of his own kith and kin. That which

put glory and grace into all that he did, it is recorded of Mr. Greatheart, was that he did it of pure love for his country. My dear friends, we love our country most fruitfully and most purely. We refuse to be confined within its boundaries, and, for the sake of the name, we go forth to all the countries of the world.

But a second dissuasive to damp our ardor and to retard our progress may be this: There has been a broadening of sympathy. One of the most characteristic and illuminating studies of our time is the science of comparative religion. It has taught us a more adequate appreciation of the faiths of the non-Christian races. It has shown us the elements of good that are in them. We see the nations of men seeking God. We perceive that the quest, pathetic as it often is, is never barren. At no time and in no corner of our earth has our God altogether concealed himself. But, my brothers and sisters, if it is argued that the result of these lessons which we have been learning is to be the relaxation of our endeavors to commend Christ and his evangel to the wide world, then we must reply that sympathy and appreciation can be broadened to an excessive degree, so broadened that they will be a positive crime and a bitter cruelty to our neighbors. Because they have the glimmer of the morning, are we to deny them the full mid-day beam? Because they are greeting our Redeemer from afar, shall we refrain from drawing them near to touch the hem of his garment, to look up into his face, each of them with the confession and the thanksgiving, "My Lord and my God!"

Let us think of two of the highest types of non-Christian religion. Buddhism has its fine qualities. The legend of its founder is immortal. Its insistence on the eightfold path of holiness is a rebuke to our sloth, and a necessary and salutary rebuke. But Buddhism regards human life with disillusion and with almost cynical eyes. Life to it is brimful of disappointment. This world, which seems to lie before us like a land of dreams, so various, so beautiful, so new, has really neither joy, nor love, nor light, nor certitude, nor peace, nor help from pain. Therefore Nirvana is the goal to be coveted—Nirvana which is the extinction of desire and the escape eternally from the vexations of existence. Let us contrast so dreary a

teaching with the thought of life in Christ Jesus, forgiven in assured friendship with God, cleansed, growing in grace, abounding in every good work, journeying toward a conscious and a blessed immortality. The Buddhist is in sorest need of Jesus.

Or there is Islam. Let us turn to the Mohammedan estimate of God. He is One and we are subject to him in all things. It is a thought to nerve the mind and to give it fiber. It drilled the Moslems into a political community. It made them conquering soldiers who swept everything before their tempestuous progress. But let us set by the side of the God of Islam the God of the New Testament, and the difference is absolute. He has his ninety-nine designations in the Koran, but that of "Father" is not among them. He is over men, but he is never in the midst of men. He is a ruler and a judge, a lonely and unapproachable despot who does not bear our sins or our afflictions. The god of Mohammed, Dr. A. B. Davidson has said, is like the desert out of which he sprang—monotonous, an unfigured surface, an unresponsive immensity. He is poles apart from the God and Father of our Lord Jesus Christ.

And Buddhism and Mohammedanism disclose to us the non-Christian world at its best. There are millions whose only religion is animistic, to whom the universe is peopled by vague and tremendous terrors, who are beset by hostile principalities and powers, and who have not one gleam of hope in living or in dying. Oh, my friends, let us broaden our sympathies as we may and as we should. Let us acknowledge with gratitude the light of goodness and of God wherever we encounter it. But we are culpable, we are selfish, we are inexcusable, if we do not go forth for the sake of the name.

But we are confronted by a reason for our lethargy and procrastinations which is even grave and more sad. There has been a slackening of belief. It is required of missionaries that their convictions of truth should be incandescent, firm, profound, the fountain light of all their day and the master light of all their seeing. Whether they communicate the message by their own lips and lives to the dwellers in the regions beyond, or whether, staying at home, they sustain those who do, and thus divide the

spoil, the message must be of paramount importance to themselves. Otherwise, if it fits too quickly on them like a worn, familiar glove; if it has lost any of its supremacy, if it must be spoken in apologetic tones and with bated breath, it is not the decisive word of the Lord, for which the world is hungering and thirsting. Men do not want guesses and surmises. They want affirmations, authoritative pronouncements, words on which they can rest themselves, as long ago in cloudy and dark days the Hebrew people rested themselves on the words of Hezekiah, king of Judah. An Englishman resident in Japan describes its landscapes: "There is no fire here," he says, "all is soft, dreamy, quiet, pale, faint, gentle, hazy, vapory, visionary, washed in neutral browns and grays and greens. Even the seasons are feeble and ghostly things." One is afraid that there are spiritual landscapes which are as indeterminate. The nations have small use for, and they will reap small advancement from, a Church that is washed in neutral browns and grays and greens. "Our talk of sin," Principal Forsyth declares, "is palpably ceasing to be the talk of contrite men; it has no note of humiliation in it. We are not frightened at ourselves." But, my brothers, a man must be frightened at himself, must be smitten to the dust by poignant and piercing accusations of the sinfulness of his own sin, if he is to comfort and to cure the presence of sin elsewhere. And if the black is not so utterly black as it once was, if the gold and the red have surrendered some of their luster, their vividness, their appeal, the grace of the Father and the precious blood of the Son, Bethlehem and Calvary, Christ and his death and his resurrection are the superb, are the indispensable, to us Christians of the twentieth century.

None other name, none other hope in heaven
or earth or sea,
None other hiding-place from guilt and
shame, none besides thee.

If there is any diminution of our confidence in those central verities it must cut the sinews of missionary effort. Why should we disturb Hindu and Chinaman in their ancestral creeds, if God's revelation of himself in Christ crucified and crowned is not the one solitary outgate from the evils and miseries of mankind? Our seasons must

never be feeble and ghostly things. Our accents must be ringing and sure.

You remember that great Baptist whom John Owen envied:

"I have been in my preaching," he says, "as if an angel of God stood by at my back to encourage me. O, it has been with such power and heavenly evidence upon my own soul while I enfolded it and demonstrated it, and fastened it upon the conscience of others that I could not be content with saying, 'I believe and am sure.' Methought I was more than sure, if it be lawful thus to express myself, that those things which then I affirmed were true."

When, like Bunyan, we are more than sure that those things which we affirm are true, when the word surges throughout ourselves as a trumpet call, then we can not sit still, and for the sake of the name we must go forth.

One other trouble remains, the deepest trouble of all. There has been a languishing of life. For the name's sake they went forth when the Church was young, went forth spontaneously and joyfully from Jerusalem to Antioch and from Antioch to Troas, and across the Aegean to Macedonia, from Macedonia to Athens and Corinth and Rome and Cesar's household, and from Rome to the gates of the West. The name laid its warm hands upon them. It would not let them be. It was so much their wealthiest treasure that they were driven to communicate it to others. My dear friends, it should be as imperial and as imperious to you and to me. Its compulsions ought to fetter us and its sufficiencies ought to garrison and gladden us. Summer and winter we should be in the thralls of its enchantments. We should be its bond slaves who love it and who can not go free till we are led in triumph behind the chariot wheels of him whose name it is.

The compulsions of the name are many. First and foremost comes the compulsion of debt. It is our Savior's name. He stood for us to the cross; and if we uphold, really uphold, the miracle of Calvary, the marvel of it, and the magnitude of it, and the exceeding grace of it, we can never do enough for the Son of God who nailed himself for us to the tree. Another compulsion is that of pity and help. It is the Good Shepherd's name, the Shepherd who had compassion upon the multitude, and he expects that we, his followers, shall be baptized as he was

baptized into a sense of the conditions. We are hard, we are cold, we are unchristlike if we are not hastening to the succor of these sisters and brothers of ours who share our griefs and losses with none of our gains and spiritual harvests, if we are unmindful of the sheep who are scattered abroad and who are ready to perish. A third compulsion is that of duty. It is the name of our Master. He has allotted to us the task of making disciples of the nations. We are unfaithful to him if we imagine that we have any option in the matter. Jesus Christ says to this man, "Go." He should go cheerfully and immediately. To that man he says "Come." He should come without a whisper of expostulation and without an instant's delay. And to his household servants, "Do that and do this." Their feet should be shod then and there with the sandals of alacrity. And there is the compulsion of hope. It is the name of our returning King. Soon we shall not be reading about him in a book or gazing toward him across a chasm of intervening space and time. Soon the heavens that hide him from our view will open, and he will reappear. We shall be caught up to meet him. We shall stand in his presence.

And how will it be with me and thee when the King comes in? Compulsions of debt and of pity and of duty and of hope emanate from the name once our life is throbbing and radiant and full. My dear friends, in what way shall it become such a life, cleaving no more to the earth, mounting up as on the wings of an eagle, running without weariness, walking the dusty high road and never fainting—how except by the constant appropriation of the sufficiencies of the name? It is a symbol and a synonym of a wisdom and a strength and a holiness and a patience and a love which are inexhaustible, and which may be ours for the claiming and for the taking.

In one of the most moving biographies that has ever been penned we are admitted to a transfiguring experience which God granted Mr. Hudson Taylor. It was the autumn of 1869, when he had been for years not only a child in the family, but a devoted worker in the field. Each week as he mourned brought to him its register of failure and sin. He strove and agonized and prayed; he made resolutions; he found time for additional retirement and medita-

tion, but all without effect, till one day it pleased God to reveal his Son in him, in Christ's breadth and length and depth and height.

"As I thought of the vine and its branches, how great seemed my mistake in wishing to get the fullness, the sap, out of him. I saw that not only was he with me always, but that I was a member of his body, of his flesh, and of his bones. The vine is not the root merely. It is all—root, stem, branches, twigs, leaves, flowers, fruit. Jesus was not that alone, but he was soil and sunshine, air and showers, and ten thousand times more than we have ever dreamed or wished for or needed."

Beloved friends, when we are thus com-

pletely identified with him, and our impotence is yielded up to him, and his power abides in us and surges through us and flows out of us, every compulsion will have its willing response and every want will have its glorious supply. We ourselves shall have life, and shall have superimposed upon life the abundance that our Lord gives, and for the sake of the name and in the sufficiency of the name we shall go forth. He that is feeble will be as David, and David will be as the angel of the Lord, nay, as the very Lord himself, who reflects his own likeness and speaks his own words and does his own mighty deeds through broken and empty men and women.

THE LIFE THAT KNOWS NO DEFEAT

The Rev. F. S. EITELGEARGE, Burlington, Iowa

I can do all things in him that strengtheneth me.—Phil. 4: 13.

THESE words contain a great boast, but Paul knew whereof he was speaking. He had tried Christianity under all conditions and circumstances in life and found it equal to every emergency. Some one might say that the circumstances under which he penned these words testify against him. He was a captive, held in prison, when he longed to be among his congregations. It is said of Samuel Rutherford that he was exiled from his lovely parish of Anworth and cast into the cold, gray prison at Aberdeen, but he wrote letters of consolation to his flock, dating them not from the prison-house but from "My Lord's Palace at Aberdeen." The cold, dingy prison was transformed into a palace where he held high converse with his Lord. To Paul the prison became a pulpit, from which were sounded words of eternal life. The enemies had cast him into prison hoping thereby to stop the spread of Christianity, but Paul turned it into a great opportunity to tell others of the Christ. The whole imperial guard heard the story of Jesus and the apostle's letters went to the uttermost parts of the earth. There is no defeat here.

"Stone walls do not a prison make,
Nor iron bars a cage;
Hearts innocent and quiet take
That for a hermitage."

There were things that Paul could not do, there are things that you and I can

not do, because we were not meant to do them. God can not do all things for we are told he can not lie, he can not be unkind. But we can do all things that Christ wants us to do.

In Christ Jesus Paul found sufficient power to do all things that he was meant to do. Christianity is not, as some believe, an added burden to life, but it is a dynamo that in a wonderful way aids us to carry the burdens of life. Just as in a great factory, where all the power is generated in one spot, perhaps by one engine and is all conveyed and distributed to each part so that every wheel is turned and every hammer lifted with complete efficiency, so in Christ Jesus the child of God receives that power which is needed for the task at hand. The difference between the man who is only under the influence of the world and the man who is in Christ is the difference between a sailing-ship and a great steamer. The sailing-vessel may be drifted out of its course or arrested in its progress by contrary winds, and if the winds fail altogether the ship will lie idle and can not move. That is the man of the world, who is in the world and of the world, and the world does what it likes with him. There is no driving power from within, it is all from without. He is at the mercy of the wind and the waves. But he that is in Christ is like a steam-vessel, plowing its way across the briny deep, not depending upon the powers from without, nor hindered very much by

them, but steadily driven forward in sunny and in stormy weather by the power that is within. It is Christ within the soul that is pushing us forward. There is assurance and steadfastness that you fail to find in the man of this world. The man without Christ knows not whither he is going, nor can he make progress to any extent by his own will. He is at the mercy of the surrounding influences. But the child of God has one aim in view, one purpose in life; and no storm, however severe it may be, can drive him from his course. He that gives the power to go forward is also our guide and the goal will be reached.

The power within gives us confidence to attempt the most difficult task to which Christ calls us. Christ summons us to tasks that are quite beyond us, but they are not beyond him. Some times we seem to be ill-fitted for the work to which we have been called, but in him and through him we shall succeed.

When Westcott was quite an elderly man, having spent all his life as a professor at Cambridge, he was suddenly called to take the heavy charge of the bishopric of Durham. He had no experience along those

lines, he had no practical knowledge of the work, having spent many years as a teacher. When the call came, he said he felt no fitness for the place, but he was willing to surrender all to God. And what was the result? This delicate frail scholar went from the schoolroom to the bustling mining population of Durham, and as bishop he was found as efficient as he had been as teacher. We are made complete and efficient in Christ and not in ourselves. Difficulties will vanish when we are driven forward by this divine power. It is said that a great musician visited a friend in the country and his host took him to the church on the Sabbath. Several weeks later as he was visiting there again and was invited to go to the same church, he declined in these words, "I will not go with you unless you can take me to hear some one who will tempt me to do the impossible." This is what Christ is ever doing—tempting us to do the impossible. St. Paul stood in the center of the Roman Empire, planning to take it for Christ. This is the faith and courage that Christ inspires in those that follow him—"I can do all things in him that strengtheneth me."

IMPORTANCE OF THE SUNDAY-SCHOOL

The REV. ANDREW J. MEYER, Brooklyn, N. Y.

THE advantages of education are not matters of discussion in our country to-day. On the part of many parents there is no longer the question how little education will suffice for the work of life. Rather the question is: How much education can we give our boys and girls to fit them for the grapple with life? As the world progresses in science and discovery the demands become greater for a broad and liberal mental training. The education of fifty years ago could not hope to cope with the superior skill and intelligence of to-day. A boy educated according to the old standards would be just that far behind the times in the work of life.

What is true of the secular world is not less true of the religious. The Bible of to-day is a vastly more important study than the Bible of the last century, because we are constantly expanding its scope and application to the needs of the world. What marvelous book it is—the source of all

knowledge of the spiritual realm, the masterpiece of literature, unrivaled in simplicity, uplift, and eloquence, with its stories of buried cities and reconstructed men, with poetry and drama, song and history, upon its pages, portraying human life with all its emotions, hopes, and inspirations—the word of the living God. No man can lay claim to true culture without a first-hand knowledge of the Bible, for it contains God's message to men and unlocks the doors of untold centuries.

The Church realizes this and has opened its doors to the children of the world that in its Sunday-schools the Word of God may be appreciatively and thoroughly taught and studied. When we remember that there are twenty million children of school age in his country, one-fifth of our population, that the Bible is not taught in our secular schools, that this vast army of children growing up to become the manhood and womanhood of tomorrow would

be left without any systematic instruction in the sacred Word were it not for the Sunday-schools, the importance of this work can not be overestimated.

We are spending vast sums of money in New York City for the improvement of our public schools. We have training and normal schools to prepare teachers for the education of our children. Is it not equally important that we have trained instructors in our Sunday-schools? Surely the Word of God, the history of our religion and of great moral laws, are as worthy of scholarly treatment as arithmetic and spelling. Certainly our morals are as important as our bodies. Surely the principles of religion should be as intelligently taught as the principles of science.

I can not speak too highly of Sunday-school teachers. They are indeed a noble band of volunteers, giving their time and energies, without money and without price, unselfishly, to a great cause. Their reward lies in the consciousness of duty well done and of moral standards uplifted and strengthened. These moral standards can nowhere be more permanently impressed upon the mind than in the Sunday-school, where the impressionable mind of the child is open to conviction. Unless people do right, their success in other fields is of minor importance, and people cannot do right unless they are taught what the right is. The judge on the bench, the jury in the box, the legislator in assembly halls, the merchant in his transactions, the employer and the employee in their relations one with the other, cannot do the right unless they know the right.

Recently we have had disclosures in commercial and political life that have stirred the consciences of men. All sorts of legislative remedies are being suggested for the correction of these abuses. So far as they are effective they will be welcomed by every honest citizen. But the way to purify a stream is to begin at the source rather than establish a filtration plant at its mouth. The prevention of wrong is far more essential than its condemnation. It would be better to teach the child to do right than to punish the man for wrong doing. The wrong doer violates the maxims and precepts of Sunday-school teaching. He carries into business life principles not recognized in the ten commandments. The

golden rule that adorns the walls of our Sunday-school has been forgotten and false standards have been set up. To correct this wrong tendency the Sunday-school endeavors to instill the truth that any attempt to injure the moral nature is dishonest and wrong. It teaches that the prosperity of a nation is in direct ratio to the probity of its manhood. So upon the Sunday-school depends to a large extent the molding of young men and women of such character and ideals that they shall recognize nothing but honesty and honor and shall cherish nobility of principle in all their transactions.

This training and development of our moral natures is the most important problem of to-day. We are not lacking in material prosperity. Every factory is in operation and every wheel is turning. The earth is yielding bountiful harvests; trade and commerce are at full tide. Measured by economic standards we were never so prosperous, but material wealth is not the only nor the most important form of prosperity. The riches of Solomon did not prevent the division of the Jewish kingdom. So we are not prosperous if we are losing character. This is the lesson the Sunday-school is eternally teaching—that manhood is more important than money, that character, not gain, is the badge of distinction. All honor then to the Sunday-school for the precious work it does, for the manhood it has steadied, strengthened, purified, for the womanhood it has developed, sweetened, made serene.

Because of the good service the Sunday-school does your children and mine, it is a matter of constant wonderment to me that any one can resist the call to service this institution gives, or that, being a Sunday-school teacher or officer, you could ever be tempted to resign or give it up. Did you ever stop to think that there is no form of Christian service you can render which will do more for your spiritual life than work in the Sunday-school? It brings into activity precisely those qualities and powers in you which most need to be exercised. It is a perfect spiritual gymnasium. It engages us with those things which are essential to the soul's development. It takes the mind off self and interests it in the highest welfare of others. It sends us to the Bible, for one cannot teach successfully

a Sunday-school class and neglect the Bible. It sends us to our knees, for we cannot do this work without the help that comes alone through prayer. It requires reliance on the divine promises and a life of communion with God.

It is because many are unwilling to make the sacrifice which the Sunday-school demands that they do not grow spiritually. Our souls are stunted, dwarfed, afflicted with divers spiritual diseases, suffering from the dry rot of selfishness and the leprosy of sin. Prayer is formal and we have no taste for God's Holy Word. What is the trouble? We are doing nothing to make us grow. We take no exercise and so suffer from spiritual indigestion. We are sponges, receiving but giving nothing. We violate in the spiritual realm every law of health we obey in the natural world. God does not feed us that we may hibernate like bears for one-half the year and live on our accumulated spiritual fat. We are fed to serve. Serve where? In the Sunday-school. Faith without works is dead. When we are faithful no other occupation rewards us as the Sunday-school does. The philatelist collects stamps, but the Sunday-school teacher stamps the divine image upon deathless souls. The bibliomaniac gathers first editions, but the Sunday-school teacher presides at the making of first editions of men. The art amateur searches out the earliest impressions of great etchings, but the Sunday-school teacher himself makes the first impressions on imperishable works of art. The camera enthusiast transfers to a plate the rarest glimpses of nature, but the Sunday-school teacher exposes to the heavens the lens of a human soul and forms a picture that will endure after all photographs have faded away. When the laurel wreaths are awarded at the judgment day, none will be greener than the Sunday-school teacher's, or more beautiful in the eyes of the angels.

And now just a word in regard to parents. What effects can Scriptural truth taught during a half hour on Sunday have except the impression of that truth be maintained and strengthened by parental instruction and example during the week? Is it any wonder that a tender plant droops and dies when it is seldom watered? It is as little wonderful that the children should continue unbelieving and impenitent when

they but once a week come under the influence of religious instruction. There is a fable which says that it was a source of much woriment to some fish to see lobsters swimming backward instead of forward. They therefore called a meeting and decided to open a school for their instruction. This was done and a number of young lobsters came. The fish argued that if they began with the young, as they grew older they would not only learn to swim aright but would continue to do so. At first they did very well, but afterward, when they returned home, and saw their fathers and mothers swimming in the old way, they soon forgot their lessons. So may children, well taught in the Sunday-school, be forced backward by a bad home example.

Remember that when the blacksmith shapes a horseshoe he does it while it is hot, for every moment's delay makes the iron less malleable. The sculptor molding a beautiful figure in wax or clay works while the material is plastic, for it will shortly harden. And if we are to stamp the image of Christ upon a child's soul it must be done in the early, plastic and susceptible years, that it may grow in wisdom and knowledge and in favor with God and man.

Misusing the Scriptures

The Rev. Peter Robinson, writing in a recent number of *The Methodist Recorder*, says:

"In my slack hours I am wont to struggle with the problems presented by those excellent stone puzzles that used to come from Richter's, which provide you with blocks of varying shape which are capable of being fitted together to form scores of symmetrical figures. I was reminded of them a few days ago by a book which was handed to me as the explanation of the numerous questions about prophecy which have lately appeared in our box. It had been passing from hand to hand, arousing questions as it passed.

"It recalled my puzzles because the writer treated the sentences of the Bible as tho they were so many verbal tesserae which could be picked from any place and then arranged in any order he pleased. He paid no more heed to the context of the selected sentence than I pay to the original arrangement of my blocks in their box when I am seeking to build them into one of the shapes sketched in the book of figures. Context, date, author, original meaning—all counted for nothing. As an exercise in ingenuity the book was a *tour de force*, but

that such is the way to study the Holy Scriptures I deny with all my might.

I denounced the book to my class as a bad book; partly because it set the example of a use of the Scriptures which can not possibly lead to sound conclusions. I denounced it further, because, like many books on prophecy, it apparently esteemed the Scriptures as mainly an infallible Old Moore's hieroglyphic, capable of being interpreted by sage persons so as to foretell all coming events. So to esteem the Bible is to be guilty of superstition, and superstition has wrought almost as much harm as sin. Last of all, I denounced the book because I considered its teaching pernicious, in that, by asserting that the future is all foreknown and forecast it suggested that toil to improve the present is useless, and prayer most certainly vain."

Washington and Lincoln

We are fortunate to have had in our short career two such characters as Washington and Lincoln. . . .

Washington had not in the least Lincoln's humor. One of Washington's foibles, by the way, was a disposition to shine as a wit, a disposition which was a source of disturbance to his admirers, some of whom had come overseas to set eyes upon the most illustrious man of his age. But you and I find this and his other foibles pleasant, because they bring him nearer to us.

Washington was himself of a happy disposition. He appreciated the good things of this world. He was a mundane person, and there is something cheerful in that. Thackeray hinted that in his marriage he was not insensible to the fact that the widow Custis had a hundred thousand dollars — a great sum in those days. People here were indignant at the suggestion when it was made. I am indignant myself, and yet the promptitude with which his heart declared itself when he saw the widow, taken in connection with the fact that the other lady for whom he entertained a tender sentiment, Miss Phillipse, was also an heiress, does look as if he had his wits about him. But why object to this? It was in character. Why object to what is in character, and why hesitate to recognize it?

Both Lincoln and Washington were men from the farm and the country; both were physically strong men. Washington was six feet three. Lafayette said of him that his hands were the largest he ever saw. He was skillful horseman. People said that

scarcely any one had such a grip with his knees as he had. He could ride anything; all that he asked of a horse was that he should go forward. He had a passion for horses; of this the following incident is an illustration. Like most men who have accomplished much, he believed there was a right and a wrong way of doing things, and he had a strong feeling that they should be done the right way. A tradition, which I have had from a lady connected with Washington's family and which I have not seen in print, is that he would go into the stable and pass a silk handkerchief over the coats of the horses; if he found dust on the handkerchief, the groom would catch it!

There is one difference between Washington and Lincoln which is characteristic and important. Washington was an aristocrat; an upright, downright English gentleman, much resembling the Englishmen of the revolution of 1688, which was a Protestant gentlemen's revolution. He was an aristocrat, but with a difference. A fine gentleman of that day would probably have thought him a countryman. I saw lately that Josiah Quincy, who had known him, said that he gave the impression of a man who had not been much in society. I should think that that was true. One has an impression that he was, in a noble way, a rustic. He was an English country gentleman, with a little of Sir Roger de Coverley about him. But he was much more than that. On this basis there was superposed something of Leather-stockings and something of Cincinnatus.

But he was essentially an aristocrat. Read his letters, and you will see that the tone of them is unmistakably aristocratic. He belonged to a world of classes, a world in which the existence of classes was the natural and inevitable order of things. But a new society was about to grow up, and it was right that this society should have its great man. In the older society the feeling of the upper class was one of marked separation from the common people. The feeling of that class was, consciously or unconsciously, that it was the business of the poor to be unhappy. A great man of the old time could not altogether escape this feeling. There had been plenty of good and kind rulers in the past, but their feeling in regard to the common people could not be the same as if they had themselves been of

that class. Lincoln, on the other hand, was of that class. In him we have a great man unlike the good rulers of the past, not a Haroun-al-Raschid mixing with his people, or an Alfred burning the cakes, but the real thing. The fact that he was from that class, that he belonged to it not only by birth and experience, but by nature (for birth would not have been sufficient if it had not been that in his heart and his profound sympathies he was a democrat to the core), was an important element of his fame.

Of course it is Lincoln's power of sympathy that attracts men. But that would not of itself have been enough. What endears Lincoln especially to men is the union of sympathy with faith and great strength. It is very unusual to find these qualities united. . . .

The peculiar character of Lincoln's genius also was in part the cause of his power of winning our affection. No great public man has had such strong human intuitions. Certainly no man in our history is his equal in that respect.

It appears from the recent life of Hay that it took Lincoln's secretaries a year or more to find out that their chief was a great man, and that they found it out before other people did. In talking with people who knew Lincoln before the war, most of whom are now gone, it has always been easy for me to see that they thought the modern notion of him extravagant. They may have had some jealousy of him, or may have felt something of pique and vexation that they had not been clever enough to find out all this themselves, but that was what they thought. Of course they were too prudent to say that, but you could see it in their faces. The devotion of the people of this country to Lincoln is, however, not merely a matter of opinion. He has got hold of their hearts as no other American ever did, not even Washington, and he has held them for fifty years, and there is no indication that this sentiment is on the wane.—E. S. NADAL in *The Outlook*.

Lincoln's Character

The predominating elements of Mr. Lincoln's peculiar character, were: firstly, his great capacity and powers of reason; secondly, his excellent understanding; thirdly, an exalted idea of the sense of right and

equity; and fourthly, his intense veneration of what was true and good. His reason ruled all other faculties of his mind.

"His pursuit of truth was indefatigable, terrible. He reasoned from his well-chosen principles with such clearness, force, and compactness that the tallest intellects in the land bowed to him in this respect.

"He came down from his throne of logic with irresistible and crushing force. His printed speeches prove this, but his speeches before the supreme courts of the State and nation would demonstrate it.

"Mr. Lincoln was an odd and original man; he lived by himself and out of himself. He was a very sensitive man, unobtrusive and gentlemanly, and often hid himself in the common mass of men in order to prevent the discovery of his individuality. He had no insulting egotism and no pompous pride; no haughtiness. He was not an upstart and had no insolence. He was a meek, quiet, unobtrusive gentleman.

"Not only were Mr. Lincoln's perceptions good; not only was nature suggestive to him; not only was he original and strong; not only had he great reason and understanding; not only did he love the true and good; not only was he tender and kind—but, in due proportion, he had a glorious combination of them all.

"He had no avarice in his nature or other like vice. He did not care who succeeded to the presidency of this or that Christian Association or Railroad Convention; who made the most money; who was going to Philadelphia, when and for what, and what were the costs of such a trip. He could not understand why men struggled for such things as these."—FRANCIS GRIERSON, *Abraham Lincoln the Practical Mystic*.

The Humaneness of Lincoln

I think one may safely say that no man who was responsible for the conduct of a great war, since the world began, was ever so humane by nature as Lincoln. The clemency of Julius Cæsar to his enemies when they fell into his power became proverbial, but Julius Cæsar's clemency was not comparable with Lincoln's. His official position devolved upon the President the duty of countersigning the orders for the shooting of deserters from the army, and various other delinquents, under martial law.

Lincoln always endeavored to find some excuse for letting the offenders off. The stories told of this trait in his character are absolutely legion. On one occasion a Congressman, who had failed to move the Secretary of War to grant a pardon, went to the White House late at night after the President had retired, and forcing his way into his bedroom, earnestly pleaded for his interference, exclaiming tragically, "This man must not be shot, Mr. Lincoln." "Well," said the President coolly, "I do not believe shooting will do him any good,"

and the pardon was granted. This reminds us by contrast of the story of a very dour Scotch judge to whom a man who had been condemned for murder appealed piteously at the conclusion of the trial, protesting in vein that he was absolutely innocent of the crime of which he had been found guilty. "Weel, weel," said the Scottish dignitary, waving aside the whole question of guilt or innocence, "ye'll be nane the waur for a wee bit hanging."—*A Short Life of Abraham Lincoln*—(Illustrated American Edition) RALPH SHIRLEY.

THE CHILDREN'S SERVICE

I WOULD BE UNSELFISH¹

I THINK if there is one pitiable sight in this world it is the sight of a selfish person. That is a person who lives entirely for himself, and disregards entirely the welfare of other people. The other day I was in a beautiful garden, and the owner of it took me around to see his roses and tomatoes and lettuce, and so on. As we walked down to the far end of the garden, we passed some squash, and how do you think they were growing? The little lettuce plants were growing, each in its own place, and every leaf seemed to be so unselfish. They were not crowding each other but they were fairly close together, and each one seemed to be saying: "Let-us all be friends, and respect the rights of each other." "Let-us" is the language of "lettuce."

But what about the squash? It was spreading itself over the whole ground as if the entire garden belonged to it. It seemed to think that nothing else had any right to a place in the garden but itself. The language of the squash is "Let-me." Now a selfish person is like a squash, and worth just about as much. He thinks only of himself and disregards entirely the rights of others.

God never spends much time on a squash. Have you ever heard the story about the man who took his son to college, and when the college president came in, the boy's father said to him: "How long will it take to educate this boy?" The president told him the number of years, and the father thought it ridiculous to spend all that time

getting an education. There was a sense of humour in the college president, and he quietly said to the excited man: "It takes God many years to make an oak, but only a few months to grow a squash; it all depends on what you want your boy to be." We can easily see what the president meant by that. If the man wanted his son to be like a squash, the college could turn him out in a very short time, but if he was to be an oak in the world of knowledge, it would take a much longer time to grow.

What is a "squash" boy or a "squash" girl? One who wants to get as much as possible for as little as possible. One who wants to push everybody into a corner, and take all the room he can get for himself, just like the squash in the garden. The language of the "squash" person is "let me."

One time in France there was a great famine, and a very rich man in Paris decided to do something for the poor children. He decided to give to each of twenty boys and girls a loaf of bread every morning. He selected these children from the poor section of the city, and told them to come every morning at a certain time, and they would get a loaf of bread. When they arrived at his home the first morning there was a big basket of loaves in the hall, and every loaf was warm, and every boy and girl smiled. The good man of the house said to them: "Now, children, take one apiece, and no one must take more than one." There was a little scramble at first,

¹From *If I Were You*, by S. D. CHAMBERS, Fleming H. Revell Company.

each one trying to get a big loaf, but one little girl stood back and waited till the others had got their share, then she took the last one of the twenty. It was a very small one. The other boys and girls forgot all rules of courtesy and generosity and took the biggest they could get. This little girl smiled and thanked the man for his kindness and took the loaf home to her mother. The next morning the same thing occurred, and this same girl got the smallest loaf. Then the third morning it happened again, but when she took it home it was found to contain something hard. Her mother tried to cut a few slices off, and in doing so the knife came against something that felt like a stone, but when she stopt to find out what it was, she discovered a silver coin right in the center of the loaf. The mother, feeling that it was a mistake, at once sent the little girl back to the good

man who gave it, and when this little girl entered he knew what she had come about. He said: "Good-morning," and she very shyly said: "Good-morning," and then she told him why she had come back. She held out the coin and said: "It must have been a mistake." "It was not a mistake at all, my dear little girl," said the man. "I had it put there especially for you, because I saw how patient you were in waiting for your loaf, and then you always thanked me very nicely for it." She took the silver coin back to her mother, and it more than paid her for her unselfishness in taking the smallest loaf. It pays in the end to be unselfish.

If I were a boy again I would be unselfish. Let us all keep this word in our minds, and every day we live possess the virtue in our hearts—the virtue of unselfishness.

OUTLINES

The Gospel of Work

In all labor there is profit.—Prov. 14:23.

Labor takes many forms, so that each may find his sphere—mechanical, intellectual, artistic, professional, philanthropic. Work is honorable in all, and profitable to all.

I. Labor is conducive to health of both mind and body. Good health is the result of right conditions—one of these being appropriate employment of mind and body. Labor contributes to a sound mind in a sound body—compels the blood along nature's canals, opens the million pores, expedites digestion, develops muscle, gives healthy sleep. Disease threatens the idle mind. "Absence of occupation is not rest."

II. Work is a safety valve for surplus energy. In every one exists much unused force—as with an idle horse in a stable. Work would cure many exaggerated ills. See the result of unemployed energy in the privileged classes. Wealth means leisure, leisure means dissipation, dissipation means demoralization, demoralization means ruin. The wild energy runs to leafage instead of fruitage.

III. Work is a grand means of education. In the school of labor are windows which look out on things not seen from any other

point of view. People often pay a high price for a window. Who appreciates flowers and fruits? Those who toil for months in their behalf. By writing his copies the schoolboy develops the intelligence of his fingers. The love of God is better understood when we go after the lost.

IV. Work is a revealer of character—to others, if not to ourselves. You know a workman by his chips—you can see how much material he has wasted, and how much time he has saved. A true workman will manifest the artist's joy in accomplishing a perfect thing. If he be a Christian he will feel that the honor of Christ is in his hand. Remembering that Christ was a carpenter, he will know that there is no primal curse on labor. It has been sanctified by the Master's touch.

Solidarity

None of us liveth to himself, and none dieth to himself.—Rom. 14:7.

Solidarity is a term which describes the condition of many things inherently and indissolubly attached to each other. It means more than unity. In a wheat-sheaf is unity; but cut the band, and it falls to pieces. Solidarity is seen in composite flowers—an aggregate of florets, grown to-

gether at the base, each a little flower, but having no separate existence. Solidarity covers the whole of human relationships. There is no such thing as independent life or independent action. We act and react upon each other; all we are, think, say, or do in a degree affects the whole body to which we belong.

I. Let us glance at some illustrations of solidarity in common things. 1. We find it in the human body, knit and compacted together, mutually dependent, mutually helpful. 2. Then look at domestic solidarity. Linked together by a thousand interests, bits of history, ties of blood. 3. Racial solidarity. The Chinaman goes home to die. The Englishman weeps when he keeps Christmas at the antipodes. 4. Professional solidarity. They differ, write stinging letters, but close ranks when their "craft" is in danger. 5. Political solidarity—thousands never think, but hold on to party; do not reason but just "vote solid." 6. Mechanical solidarity—In a needle factory a score of sectional workers make one needle.

II. Glance at the evident solidarity in the realm of spiritual things. 1. All true Christians are grafted into one stock by the same Spirit, redeemed from sin by the same Savior. 2. All acknowledge the controlling headship of Christ, and their own subordinate position in the body. 3. All derive from the same source the vital sustaining force of spiritual life. 4. All are animated by the same motives, the good of the Church, the conversion of the world, the glory of God. 5. All are mutually interdependent; are subject to the same limitations; require the same prayers; fight, in some form, the same foe. 6. All aspire to the same goal when this life shall be concluded.

III. Glance at the advantages and obligations of this so-evident spiritual solidarity. 1. A sense of it preserves one from self-centered thought—the sin of the race. 2. It restrains one from the disparagement of those less gifted than ourselves. 3. We see how happily it works in behalf of those less robust than others. 4. We see also how happily it works in quickening the sympathies of the robust. 5. A sense of it saves from schism, a spirit which finds no fellowship good enough for itself. 6. See what a demonstration it presents to the world of the power and reality of the gospel

of Christ when the disciples are solidly united.

Abigail tells the fugitive David that tho pursued, "his soul shall be bound up in the bundle of life with the Lord God." Ezekiel sees all Israel reunited as anatomically the bones of a skeleton can be put together in a surgeon's museum. Self-possession in any absolute sense is out of the question, as also it is with property. "Ye are not your own, but Christ's," and through him you belong to your family, your nation, your age, especially, you belong to the Church, if so be ye have been quickened into life everlasting.

Better Than They Think

Thou art not far from the kingdom of God.
—Mark 12:34.

When our Lord discovered an honest and true heart he hastened to express his satisfaction in words of gracious encouragement. Doubtless many such honest hearts are to be found, to them we would hold out the hand of fellowship.

I. Suggest some indications that a person is not far from the kingdom. 1. The possession of a conviction that divine things are the supreme subjects of inquiry. 2. By an ingenuous openness to instruction we get further indication of one's spiritual whereabouts. 3. Moments of reflection when one endeavors to understand his actual standing. 4. Broken-hearted renewal of endeavor even after repeated failure to attain. 5. A willingness to concede much in order to establish right relationships. 6. The matter of sympathies, which are the door by which all grace enters the soul.

II. Suggest some reasons which retard so many from the decisive step. 1. From natural timidity some are hindered from appropriating what really belongs to them. 2. Mistaken conceptions of the nature of the qualifications for the blessings of the kingdom. 3. Many fail to realize that the most important part of religion is involuntary. 4. The mysteries of the kingdom present a difficulty to matter-of-fact minds. 5. Doctrinal disagreement from current ideas deters many a soul. 6. Family solidarity embarrasses a multitude of devout hearts.

III. Suggest some items of encouragement to any thus situated. 1. Christ gives special encouragement to people of this

class. 2. All the ministries of God are directed to inclusion, and never to exclusion. 3. Many such already enjoy a good deal—Lavender fragrance blows over the hedge. 4. They have already conceded much and found good, why not more? 5. Think of the important aid their pronounced attitude would lend to the good. 6. Probably many have been unconsciously drawn within the borders of the kingdom. Accustomed to discount themselves, they stand better than they think.

As we find no line of demarcation as we cross the equator, so the soul in passing from death unto life. The keys of Peter will never turn in the lock to exclude a perplexed soul. They will turn readily enough that humble hearts may be admitted. One need not become an expert in theology before inheriting the blessings of redemption. As any fragment of the wreck sufficed to save one of Paul's fellow voyagers, so one truth firmly grasped will oft bring a soul through to firm ground.

The Comfort Element in Religion

The comfort wherewith we ourselves are comforted of God.—2 Cor. 1: 4.

One of the overlooked features of Scripture is its recognition of affliction. It is treated not as imagination, but as a present reality, to be borne not alone but with the "comfort wherewith we ourselves are comforted of God."

I. Assurance of fatherly sympathy. When sickness comes, the heathen fears wrath of unseen spirits, but the Christian remembers the sympathy of the "Father of mercies." Personal concern of the Almighty makes the "golden lining" to the clouds of sorrow.

II. Comfort of superior wisdom. Affliction not the result of divine caprice, it is a consequence of earthly limitation—"work for us" (Paul). "Trouble only a deeper gaze" (Geo. Eliot).

"O joy that seekest me thro pain, I can not close my eyes to thee,
I trace the sunshine thro the rain, and
the promise is not in vain
That morn shall tearless be."

—Matheson.

III. For fraternal discipline. "Afflicted for your comfort" (verse 6). Adversity binds closer than prosperity. Flowers in

the house of mourning represent deeper ties than those in the house of feasting. "Sorrow is only a shadow from the flame of love." Let us never allow the shadow to drive us from the light.

Man's Highest Responsibility

Son of man, I have set thee a watchman unto the house of Israel.—Ezek. 33: 7.

In life's upward trend it is a recognized fact that responsibility is an index of dignity and worth. Hence, when the prophet is lifted to the "watchtower" and shown the congregation of Israel, he awakens to new dignity. Cain, at dawn of civilization, asks: "Am I my brother's keeper?" but Ezekiel's soul throbs with wider vision.

I. Responsibility for the whole life, not part. Every man feels physical responsibility for fellows, the civil law sanctions this; but most of us overlook the spiritual needs. Ezekiel had ministered to the intellectual. They likened him to a "lovely song," but their deeper nature was not touched. Where the Church and her ministry sometimes fail.

II. We must awaken to this higher responsibility, else life is a failure. The library lamp may be beautiful and modern in appearance; but if it fails to transmit the current, it fails in its real purpose. The real issue, according to Lyman Beecher, is "souls, souls."

III. The means at hand are much more efficient than Ezekiel's. The Church needs no new machinery; only personal use of that at hand. Realizing this noblest responsibility, it will thrill with new life. This will be manifest in the music, in the teaching of Sunday-school, and in the preaching.

The Blessing of Home Religion

The ark of Jehovah remained in the house of Obed-edom . . . ; and Jehovah blessed Obed-edom, and all his house.—2 Sam. 6: 11.

We are aware that this ark was not regarded as the heathen regards his fetish or charm. It was a symbol of the nearness of God, and prompted religious atmosphere; which brings blessing in the home as in the sanctuary.

I. Its preventive functions. It keeps out depressing elements like gossip and envy. Like disinfectants, it sweetens and purifies —conversations, amusements, literature.

II. It illuminates, for the other relations—in office, store, drawing-room. It follows life down the ages.

"I've pored o'er many a yellow page of ancient wisdom
And have won perchance a scholar's name;
but sage
Or bard has never taught thy son lessons so dear,

So fraught with holy truth, as those a mother's faith
Shed on his youth.

III. It prepares for fuller life in father's house. A Christian woman heard read a verse of Scripture and said: "I can feel my mother's hand on my head." Congenial heavenly thought in past and present home life are fore-tokens of another meeting.

ILLUSTRATIONS

All Things in Christ

"All things?" An eminent journalist, writing about his friendship with Alice Freeman Palmer, the first lady president of Wellesley College, tells of a memorable conversation he once had with her. "She had told me a little of the means she took in getting and keeping in mind the names of her many hundred girls, and I said, 'That is something I never can do.' 'Oh, yes, you can,' she replied, 'if you had to; it is simply that you have never had to do it. Whatever we have to do we can always do.'" I think this word may be taken as offering a part interpretation of the great claim of the Apostle Paul. All things which he had to do he was able to do in Christ. Every hill could be climbed if it came in the way of duty. There would be a key for every lock if doors were closed on the appointed road. God does not command things which can not be done. Every commandment is the reverse of a promise. Turn over a duty and you will find the grace. On one side you have a staggering obligation, on the other side you have an all-sufficient dynamic. What I have to do I can do. The divine task involves the divine resource. It is in this way that God's statutes become our songs. "I can do all things in Christ who strengthened me."—Philippians iv. 13.—

J. H. JOWETT.

Devotion That Changed the Life

At the outbreak of the war he (Russell H. Conwell) enlisted. The men of his Berkshire neighborhood, likewise enlisting, insisted that he be their captain; and Governor Andrew, appealed to, consented to commission the nineteen-year-old youth who was so evidently a natural leader; and the men gave freely of their scant money to get for him a sword, all gay and splendid with

gilt, and upon the sword was the declaration in stately Latin that, "True friendship is eternal." And with that sword is associated the most vivid, the most momentous experience of Russell Conwell's life. That sword hangs at the head of Conwell's bed in his home in Philadelphia. "That sword has meant much to me," says Conwell, as he tells the tale: "A boy up there in the Berkshires, a neighbor's son, was John Ring. He was under-sized and under-developed—so much so that he could not enlist. For some reason he was devoted to me, and he not only wanted to enlist, but he also wanted to be in the artillery company of which I was captain; and I could only take him along as my servant. I didn't want a servant, but it was the only way to take poor little Johnnie Ring. Johnnie was deeply religious, and would read the Bible every evening before turning in. In those days I was an atheist, or at least thought I was, and I used to laugh at Ring, and after a while he took to reading the Bible outside the tent on account of my laughing at him! But he did not stop reading it, and his faithfulness to me remained unchanged. The scabbard of the sword was too glittering for the regulations, and I could not wear it, and could only wear a plain one for service and keep this hanging in my tent on the tent-pole. John Ring used to handle it adoringly, and kept it polished to brilliancy. To Ring it represented not only his captain, but the very glory and pomp of war. One day the Confederates suddenly stormed our position near New Berne and swept through the camp, driving our entire force before them; and all, including my company, retreated hurriedly across the river, setting fire to a wooden bridge as we went over. It soon blazed up furiously, making a barrier that the Confederates could not pass. But un-

known to everybody, and unnoticed, John Ring had dashed back to my tent. I think he was able to make his way back because he just looked like a mere boy; but however that was, he got past the Confederates into my tent and took down, from where it was hanging on the tent-pole, my bright, gold-scabbarded sword. John Ring seized the sword that had long been so precious to him. He dodged here and there, and actually managed to gain the bridge just as it was beginning to blaze. He started across. The flames were every moment getting fiercer, the smoke denser, and now and then, as he crawled and staggered on, he leaned, for a few seconds, far over the edge of the bridge in an effort to get air. His clothes were ablaze, and he toppled over and fell into shallow water; and in a few moments he was dragged out, unconscious, and hurried to a hospital. He lingered for a day or so, still unconscious, and then came to himself and smiled a little as he found that the sword for which he had given his life had been laid beside him. He took it in his arms. He hugged it to his breast. He gave a few words of final message to me. And that was all. When I stood beside the body of John Ring and realized that he had died for love of me, I made a vow that has formed my life. I vowed that from that moment I would live not only my own life, but that I would also live the life of John Ring. And from that moment I have worked sixteen hours every day—eight for John Ring's work and eight hours for my own. Every morning when I rise I look at this sword, or, if I am away from home, I think of the sword, and vow anew that another day shall see sixteen hours of work from me. It was through John Ring and his giving his life through devotion to me that I became a Christian. This did not come about immediately, but it came before the war was over, and it came through faithful Johnnie Ring."—*Methodist Review*.

Sacrificial Love

In a little spot near the wall of Mukden, the old capital of China in Manchuria, is a grave, and nearby a tablet placed on the wall of the new medical school and hospital. Four years ago I stood in front of that tablet to the memory of young Arthur Jackson, who led his school at Liverpool, and who was one of the best-known athletes and scholars of his day in Cambridge University

and who had gone out in the fall of 1910 as a medical missionary to Manchuria. A month later the pneumonic plague began to come down from the north. The Chinese hunters had been sending down their marmot skins, and the deadly germs had been carried in them. Before the Chinese Government had taken adequate precaution, the pestilence had worked its way down from Harbin to Mukden. The death rate was one hundred per cent. Not one man, woman, or child attacked recovered. When China learned what an awful terror was moving down upon her four hundred millions, she stood dumb and aghast. Arthur Jackson laid down all his other work, went down to the railroad station at Mukden to erect a barrier between that oncoming pestilence and the helpless masses of Chinese behind him. Day after day, clothed in oilskin boots and a long white robe, with a bag over his head, breathing through a sponge, he went about his work segregating the diseased and visiting every railway car that came in and separating every suspected Chinese, until at last he had stemmed the fatal tide. Then when his work was done he discovered one day in his own sputum the blood traces that told him of the inevitable end, and in a few hours the great Christ-like life had come to its close. They carried him around the walls by night and buried him outside the gates. Two days afterward, in the British Consulate, they held their little memorial service. The old Chinese Viceroy made a speech. He never had known of anything like this. He had never seen a man lay down his life in sacrificial love. All this was the revelation of a new principle of life and character.—R. E. SPEER, in *The Gospel and the New World*.

The "X" of the H. C. L.

Ten men sat around a table. Each gave his opinion as to the cause of the High Cost of Living as follows:

Number One said: "Disorder and lost motion attendant upon war."

Number Two said: "Extravagance and lack of production."

Number Three: "Inflation and expansion of credits."

Number Four: "Debt and taxation passed on to the consumer."

Number Five: "Heavy exportations of supplies needed at home."

Number Six: "Restraint of trade."

Number Seven: "Commercial and industrial wastes."

Number Eight: "Excessive profits in raw materials."

Number Nine: "Speculation."

Number Ten: "The 'X' of H. C. L."

All turned to the tenth man and asked him to explain.

"It's algebra," he said. "Each of you has given a cause, but altogether you have not stated the whole problem. What is missing is 'X'."

"What is 'X'?" they asked in chorus.

"I would state the problem in this way," answered Number Ten.

Then he turned to a blackboard and wrote this down:

The reasons assigned by Numbers 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + X = H. C. L. Find "X."

"What is 'X'?" they again asked.

"It is the one thing which must not be left out of the problem, and the easiest thing left out. It is selfishness, the selfishness that feeds vanity, avarice, luxury, and intemperance, and starves the spirit."

"But it is not part of the economic problem," protested one.

"It is, on the contrary," said Number Ten, "a part of every economic problem. You may control production and consumption; regulate exports, adjust the discount rate, stop waste, prohibit speculation, but if the world doesn't take its selfishness in hand, it will not solve its problem. In half the world to-day government has become the science of repressing revolution. But only those nations are safe from disorder which teach men that they must keep the Ten Commandments in their habits as well as their heads. This is the lesson of the spirit, the lesson that in the treasures of the soul, kindness, duty, service to God and mankind, and self-sacrifice, you retain only that which you have bestowed, you save only that which you have spent, you receive only that which you have given."

"But do men feel these things in an economic sense?" asked another.

"I'm sure they do," said Number Ten. "Every doughboy from France who offered his life for his country felt it."

"Still," said another, "you can't keep books on affairs of the spirit."

"But books are kept on the affairs of the

spirit for nations as well as men," said Number Ten, "because a nation, no more than a man, can live by bread alone. The man who dissipates with his worldly senses, and starves his soul will find his meat and bread dear at any price, tho he be a millionaire. And his books will be balanced, make no mistake about that. Payday always comes, not always on Saturday night, but it always comes. And every man must pay."

Number Ten turned to the blackboard, cleaned it off, and wrote this:

DEBIT	CREDIT
+Vanity	—Kindliness
+Avarice	—Duty
+Intemperance	—Service
+Luxury	—Sacrifice

A Fat Stomach = A Lean Soul.

"That is one of the causes of the High Cost of Living," concluded Number Ten. "It is the 'X' of H. C. L. And we are not going to be out of danger of bankruptcy until each of us changes the accounts and our balance shows a profit for the soul."—VICTOR MURDOCK, *Association Men*.

Training the Child in Obedience

That a child should be trained to the habit of complying with the will of parents or responsible elders must not blind us to the two great risks involved in exacting obedience. The first of these may well be stated in the terms of a Freudian expression which Holt effectively uses: The parent, by exacting conformity to his will, is likely to make himself a "barrier" between the child and the real things which surround him, and so to keep the child from knowing and playing his part in the world he lives in. If, for instance, the little boy is inexorably prevented by his mother from ever handling a knife, then instead of learning that a knife is a sharp thing he learns that a mother is a powerful person who disapproves of knives. The object of this situation is two-fold. Mothers are not always at hand to protect little boys from knives, and boys who do not know how to use knives are very helpless creatures. Evidently, the child who has never learned, by his own experience, that knives may hurt is at a hopeless disadvantage in a world which abounds in them. Child or man, every one of us must make his own fight, must exert his own

authority over his own uprushing instincts. And to learn this control is obviously impossible if the expression of the instincts is forcibly thwarted. To recur to our illustration, the child naturally reacts to the knife both with the instinct of approach and, once he has been pricked or cut by it, with the opposite instinct of withdrawal. But precisely the relation which ought to be established between boy and knife is a combination of these two instinctive tendencies, a prudent approach. Left to himself the child is sure to learn this right use of a knife, tho, to be sure, he runs a risk of seriously injuring himself with it. On the other hand, prohibited by the barrier of his mother's command from learning what a knife really is, he will never learn to use a knife at all. For part of his instinctive reaction to it will be forcibly repressed. Clearly his mother's duty in this dilemma is, not to exert unreasoned obedience to the command "Never to touch a knife," but rather to permit the child to handle the knife and to be hurt by the knife—seeing to it (it goes without saying) that the knife is dull and the hurt a slight one. To help a child in the organization of his own moral life is the aim and only justification of training him in obedience; and such training is a tragic failure if it check at their source the outgush of instinctive tendencies which form the stream of moral experience, the current which the good will must direct into its own channels. The second great risk which one runs in exacting obedience from children is the risk of making oneself a barrier, not merely between the child and the world about him, but between the child and "the good," or ultimate object of moral endeavor. For a parent to arrogate supremacy to himself, because he has his child in his power, is sheer tyranny; and it is blasphemy to set up his own will as the chief good. In truth, the parent who exacts conformity trains the child in virtuous obedience only by leading him to see that compliance with the will of mother or father is a necessary means to his own free obedience to the supreme good. On the other hand, the parent who demands obedience to his own will as absolute is either inciting the child to rebellion or habituating him to servility.

The Good Man and the Good.—MARY W. CALKINS.

The Indwelling Word

"Let the word of Christ dwell in you richly." Let it make its home in you. Let it settle down there as an integral, vital, constant, busy member in the household in your soul. "Let the word of Christ dwell in you richly." You ask me which room in the house you shall give to the word. You say there are so many rooms in your being, which shall you reserve for the word? Let me hear what you have got. "Well, I have a nice little room just inside the door of my life where I keep my opinions; what about that?" What other rooms have you? "There is the chamber of affection where I keep my loves and my hatreds." Any other? "There is the chamber of hope where I house my aspirations, my ambitions, and my dreams." Any other? "There is the chamber of merriment where I keep my jests, and my jokes, and my laughter, and where I exercise the powers of wit and humor." Yes, any other? "There is a very solemn room, somewhat dark and awe-inspiring, into which I do not often go. It is a sort of oratory, like a private chapel in the house. It is the realm of conscience." Yes, any other? "There is a room where I keep my appetites." Yes, where is that? "Well, it is not exactly a public room, it is down in the basement." Any other? "I think that is the lot." Well, what is that very busy room on the first floor? "Oh, that is the room of enterprise. I am so much in that room that I had almost forgotten it. That is where I do all my planning. It is the constructive department in my life. It is the room in which my schemes are conceived and born." You seem to have a pretty big-roomed house. "Yes, indeed it is, and I want to know where in all the house I shall offer a room to the word of Christ to dwell. What room shall I set apart for it?" Every room! "Every room!" Every room! That is the meaning of Christianity. That is the very genius of Christian piety. That is the very secret of Christian devotion. A Christian life has no other significance. We are to take the word of Christ into every room in our lives, and it is to dwell there, not as an inferior lodger, or as a privileged visitor, but as a presence which has more right to be there than anything else. It is to rule and settle everything.—DR. J. H. JOWETT.

Washington and Charity

While Washington was camped at Valley Forge one day a Tory, who was well known in the neighborhood, was captured and brought into camp. His name was Michael Wittman, and he was accused of having carried aid and information to the British in Philadelphia. He was taken to West Chester and there tried by court martial. It was proved that he was a very dangerous man and that he had more than once attempted to do great harm to the American army. He was pronounced guilty of being a spy and sentenced to be hanged.

On the evening of the day before that set for the execution, a strange old man appeared at Valley Forge. He was a small man, with long, snow-white hair falling over his shoulders. His face, altho full of kindness, was sad-looking and thoughtful; his eyes, which were bright and sharp, were upon the ground and lifted only when he was speaking. . . .

His name was announced.

"Peter Miller?" said Washington. "Certainly. Show him in at once."

"General Washington, I have come to ask a great favor of you," he said, in his usual kindly tones.

"I shall be glad to grant you almost anything," said Washington, "for we surely are indebted to you for many favors. Tell me what it is."

"I hear," said Peter, "that Michael Wittman has been found guilty of treason and

that he is to be hanged at Turk's Head tomorrow. I have come to ask you to pardon him."

Washington started back, and a cloud came over his face.

"That is impossible," he said. "Wittman is a bad man. He has done all in his power to betray us. He has even offered to join the British and aid in destroying us. In these times we dare not be lenient with traitors; and for that reason I can not pardon your friend."

"Friend!" cried Peter. "Why, he is no friend of mine. He is my bitterest enemy. He has persecuted me for years. He has even beaten me and spit in my face, knowing full well that I would not strike back. Michael Wittman is no friend of mine."

Washington was puzzled. "And still you wish me to pardon him?" he asked.

"I do," answered Peter. "I ask it of you as a great personal favor."

"Tell me," said Washington, with hesitating voice, "why is it that you thus ask the pardon of your worst enemy?"

"I ask it because Jesus did as much for me," was the old man's brief answer.

Washington turned away and went into another room. Soon he returned with a paper on which was written the pardon of Michael Wittman.

"My dear friend," he said, as he placed it in the old man's hands, "I thank you for this example of Christian charity."—JAMES BALDWIN.

THEMES AND TEXTS

From the Rev. J. H. OLMLSTEAD, Homer, N. Y.

The Quickening We Need. "Quicken me according to thy word"—Ps. 119:154; "Quicken me according to thine ordinances"—Ps. 119:155; "Quicken me, O Jehovah, according to thy loving kindness"—Ps. 119:159.

Whence Inspirations Come. "Verily I say unto you, I have not found so great faith, no, not in Israel."—Matt. 8:10.

The Snows of Lebanon. "Shall the snow of Lebanon fail from the rock of the field?"—Jer. 18:14.

The Thing that Lifts Life. "For I am down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38.

Daniel Strengthened. "Then there touched me again one like the appearance of a man, and he strengthened me.

And he said, O man greatly beloved, fear not: peace be unto thee, be strong. And when he spoke unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me."—Dan. 10:18-19.

He Bindeth Up and Maketh Whole. "For he maketh sore, and bindeth up: he woundeth and his hands make whole."—Job 5:18.

Investment and Influence. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."—Luke 6:38.

Witnesses, Weights, and Winners. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

Unconfounded, Unyielding, and Unashamed. "For the Lord Jehovah will help me: therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame."—Isa. 50:7.

Notes on Recent Books

THE AWAKENING OF ASIA¹

In writing upon any subject, be it countries or as in this case continents—Europe and Asia—one is seldom free from environmental influence. Sometimes the hallmarks of the particular organization or denomination protrude meagerly or lengthily, much depending on the size of the writer's soul. The author of this volume has "been a student of and writer upon Indian and Eastern affairs for the past forty-five years" and is well known as a Socialist. Just how much the extreme views of that party enter into his estimates of conditions in Eastern countries and his strictures relating to Christian missions it would be difficult to say. The author's extended knowledge of affairs in the East gives the book unquestioned value, and then it makes its appearance when Asia is very much to the forefront.

The joint population of China, India and Japan is something like 700,000,000 and these countries as we know made themselves heard at the recent Peace Conference. There is every evidence that they are going to press their claims more and more for that principle of self-determination which the countries of Europe are promised.

The volume begins with a historical resume of the East and West bringing to the fore the contributions of the East to the whole human family.

"Every one of the great religions of the world, to say nothing of its philosophy, was vouchsafed to humanity from the east of the Mediterranean Sea. Our own Asiatic religion, Christianity, is overlaid with so much of Greek metaphysic and Pagan ceremonial that the unlearned are apt to think of it as a purely European creed. Our most ardent and self-sacrificing missionaries of Christianity are often so little versed in the history of their own faith that they altogether fail to accommodate its tenets to the conceptions of the Asiatic peoples whom they strive to convert. The great efforts made from Europe to persuade Asiatics to embrace the creed accepted and adopted by the West have generally proved abortive, because the methods used to propagate this religion are entirely unsuited to the social

conditions of the people among whom it has been preached."

The studies concerning China, Japan, and India, while differing from those of some other writers on these subjects, reveal intimate knowledge of conditions, but more than that they disclose in unvarnished language what is rather unpalatable reading, that the white man's influence is not what most people think it is. In the chapter on "Christianity in the Far East" he says:

"Catholic and Protestant missionaries have carried on their propaganda unceasingly, in the face of great difficulties and dangers. But the results of their efforts have been very trifling. They have indeed so far only helped to bring about those organized and unorganized risings against foreigners which are tending to combine all China in a demand for the final exclusion of these religious zealots."

Few will disagree with his severe indictment of Great Britain in her inhuman policy of forcing the opium traffic on the Chinese people.

"Whenever Englishmen of character and position have presumed to place England on a higher level of conduct and morality than China, her action in forcing opium upon the Chinese for pecuniary gain has been brought up as conclusive evidence against them."

Why is it, he asks, has it come about "that these peaceful, high-minded moral folk have shown such a furious hatred of foreigners, not once or twice but repeatedly, during the past fifty years—a hatred culminating in the Boxer upheaval, which was supported, if not actually started, by the reactionary Empress Dowager and her officials?" The truth is that the adoption of foreign ideas, nay, the very presence of foreigners, forcing their opinions and methods upon the Chinese, signifies the break-up of the ancient civilization, if any considerable success is attained by such means. No half-measures of resistance are of any avail."

For more than three hundred years Christianity has been taught in China but according to Mr. Hyndman "to very little purpose."

¹By H. M. Hyndman. Boni and Liveright, New York, 1919. 8 x 5½ in., 280 pp.

"However fine a creed Christianity may be in itself, it is unsuited to China under existing conditions and is liable, by the zeal of its apostles, to rouse exactly those misunderstandings and stir up those animosities which it is most desirable to avoid . . . The only success achieved by Christianity in China has been gained by throwing overboard some of the most cherished tenets of the faith which is now dominant in Europe, and by recognizing ancestor worship, the supremacy of the family, and unshakable duty to the community as the essentials of civilized existence."

The conflicting views among public men and the press in America concerning Japan's ambitions in the East are not ironed out by what this distinguished English publicist has to say on this subject. For example, he regards the loyalty and pacific intentions of Japan as "entirely misplaced." Among the reasons for this distrust are the amazing demands made by Japan upon China after the capture of Tsing-tao and the occupation of Kiaochow.

A chapter is devoted to Asiatic Emigration, and here as elsewhere in the volume the subject is ably presented. This is one of the acute problems of our time. It is axiomatic to say that English-speaking countries can not go on indefinitely excluding Mongolians while demanding the right of entry and settlement in Asiatic countries. A solution must be found, but it will not be by asserting our superiority over Asiatics.

The exploitation of India by Britain as presented here is enough to give one who has the interests of humanity at heart a chill. In unequivocal language he asserts that the well-being of the whole producing class is steadily on the decline.

"In the year 1900 an analysis of all sources of income gives less than three-farthings per head per day . . .

"Mr. William Digby's calculation of 12s. 6d. per year per head for agriculturists, as the average income of Indian ryots, has never yet been refuted."

What is the situation to-day in that benighted land.

"From one end of India to another the cry for self-government is being raised by the most moderate of the Indians."

Mr. Hyndman has no misgivings as to the people of India being able to control their own destinies.

"If the 160 years of British rule had based the well-being of the Indusstan; if the 240,000,000

under our direct governance had been educated; if Indian arts and Indian culture had been encouraged and developed—even then it would be monstrous to assert, at a time when we are declaring for the right of self-determination for the peoples and freedom for all nations, that the 45,000,000 persons in small islands, thousands of miles distant, have justice on their side when they maintain despotic authority over one-fifth of the entire human race. But, as we have done none of these things, the contentions of the obstructionists become utterly monstrous."

In concluding this review we desire to make a few observations. First of all everybody ought to be appreciative of any one who can help us to see things as they really are in Asia or Europe or both, for until we know that we are groping in the dark. We do not think Mr. Hyndman is an alarmist. On the contrary he is a student of Eastern affairs, has been nearer the heart of the problem than most men and is desirous of having the public at large know the facts.

"The sooner the true situation is understood and its difficulties faced, the better for civilization."

What Mr. Hyndman in his keen analysis of the whole situation has failed to take into account is that the things that were done under the old diplomacy and statecraft years ago would not be permissible to-day.

Then again if the Asiatics have superior qualities and a much longer and more honorable history than Europeans, have they not failed in their obligations to the rest of the world? From our standpoint a closed nation is an anachronism.

Mr. Hyndman might easily have put his facile pen to a still greater service by pointing out the tremendous opportunity the statesmen of Europe and America have through the League of Nations to usher in a new and better era by helping to give to every downtrodden people the right to self-government. We think the book would have gained additional value if he had been more appreciative of what has been attempted and achieved by Great Britain in India.

Roman Emperor Worship. By LOUIS MATTHEWS SWEET, S.T.D., Ph.D. Richard G. Badger, Boston. 8 x 5½ in., 153 pp.

Two or three facts render this book of more than usual historical interest. (1) The Greek *Kurios*, "Lord," one of the titles of Jesus, has in the papyri been found

to have been applied quite regularly to the deified emperors. That has been fallaciously employed as a new argument for the deity of Christ. (2) Among the tests applied in the persecutions of the first centuries to those suspected of being Christians was that of sacrificing to the Emperor. Numbers of documents called *libelli* are extant, testifying that the individual named had cleared himself of suspicion of disloyalty by performing this ritual act. The first that was found about twenty years ago created quite a sensation in the historical world. (3) But the most important fact here is that the cult of the emperors is now seen to have served the purpose of a unifying bond, tying together Rome and the provinces in a worship which became the sign of loyalty. Its contact and contest with Christianity, therefore, in this light attain a significance which they had not before held.

Dr. Sweet's study is excellent both in matter and form. He has not plunged in *medias res*, but has presented the immediate tho not the remote and primitive backgrounds of this cult. He begins with a chapter on early historical apotheosis of rulers in Babylonia, Persia, Egypt, and the Far East. He then comes down to the practice in the Greek world—Alexander, the Ptolemies, hero-worship in Greece, and Greek-Asiatic dynasties. The Roman antecedents of Emperor-worship he finds in the ancestor cult and the deification of the Roman Genius, and in a blending of the mythical and the historical. He then shows that divine honors were paid to Caesar even in his lifetime. Under Augustus the cult bloomed and became a political factor, uniting Rome and the provinces. The exposition carries us through the empire, discusses The Ruler-Cult and Polytheism, and concludes with a chapter on The Ruler-Cult and the Judaeo-Christian movement. A bibliography follows, but is inadequate.

One can but commend the labor and pains shown in this study. The classics have been combed for light on the subject, and probably everything Latin and Greek which bears (except the papyri) is cited. The modern discussions have been consulted, but with independent judgment based on intimate knowledge of the sources. It illuminates some obscure chapters in early Christian history.

A Grammar of New Testament Greek.
By JAMES HOPE MOULTON. Vol. II, Accidence and Word-Formation. T. & T. Clark, London, 1919. 8 $\frac{3}{4}$ x 5 $\frac{1}{2}$ in., 114 pp.

A Grammar of the Greek New Testament in the Light of Historical Research. By Professor A. T. ROBERTSON. George H. Doran Company, New York. Third Edition, 1919. 9 $\frac{3}{4}$ x 6 $\frac{1}{4}$ in., 1454 pp.

When in 1914 Dr. Robertson, so well-known to our readers, issued his monumental *Grammar*, its completeness astounded all who were qualified to judge of the complexity introduced into the many problems by the huge quantity of papyri found and studied. Dr. Robertson's work at once won for itself the entire field of advanced study in English, superseding all others, including Winer, the old standby. The confidence reposed in his scholarship has been justified by half a decade of use. A second edition was called for the next year, and now the third has come. This uses material turned up and turned out during this half decade—not however by reconstructing the work (the text of which is reprinted) but by gathering the new data into an appendix, extending greatly the indexes, and introducing tables which show at a glance the results of comparison of various grammatical usages among New Testament writers. The consequence is the addition of ninety-four pages to the volume. This addition contains a largely expanded Index of Greek Words—a most valuable feature—; Addenda to the Second and Third Editions, with references to the pages of the text affected by notes which bring the contents to date; and indexes to these Addenda. It is thus the last word so far on this subject, indispensable to the student and the scholarly pastor.

In 1906 Professor Moulton issued his Volume I, dealing with "Prolegomena," but when he died no more had appeared, tho it was known that he was preparing an elaborate treatise. Unfortunately for the progress of this particular work, Dr. Moulton was an authority in Zoroastrianism, and was engaged to deliver the Hibbert Lectures for 1912, and another series in India on that subject. The loss of wife and son (the latter in the war) reduced his capacity for labor, and then came his death through the submarine campaign of 1917. Fortunately his plans and material for Volume II were

largely in hand, and he had able coworkers and friendly collaborators who knew his plans and were familiar with the material. The second volume is therefore to be published shortly in three parts, of which the first is before us. The Introduction to this covers the general subject of New Testament grammar in the light of modern study. Reading of this will almost completely orient one who does not realize the change that has come over the treatment of this subject. Especial stress is laid on the topic of Semitisms and the contact of New Testament Greek with the other literary monuments of the period. The rest of this part deals with Sounds and Writing—a minute investigation of the alphabet and its use to express sound. This includes punctuation, accent, word-division, and the like.

Earnest students of the New Testament will not want to be deprived of either of these works. Fortunately the price of both is comparatively reasonable.

Roosevelt. His Life, Meaning, and Messages. Current Literature Company, New York, 1919. 4 vols., $7\frac{1}{4} \times 5$ in., vii-1093, x-367 pp.

One would hesitate to call the late ex-president "a typical American." It would be nearer the facts if one were to speak of him as "a model American," so high a standard did he set in both speech and action, and so he commended that standard by the results of his own life.

The first three of this set of volumes contain selections from Theodore Roosevelt's letters, messages to the state or national legislatures, and articles. The first two are largely devoted to the Roosevelt policy concerning corporate wealth and related subjects in economics as matters of public concern. The third contains his pronouncements on topics concerned with the war and after. These are edited by William Griffith from material furnished by Mr. Roosevelt or by the holders of the copyright. It hardly needs a reminder here that Mr. Roosevelt was eminently quotable. His expressions were vigorous and stimulating. And for many a day seed thoughts will be drawn from his writings, his enunciation of truths will be cited, and his formularies will often lead to the more vivid appreciation of reality.

Vol. IV contains the life by Eugene
selects (one must "select"

when he is dealing with a life so full as the ex-president's) with judgment the incidents and actions which reveal the personality of this model American. From the first chapter, on A Twice-born Boy, to the last, on The Meaning of Roosevelt, there is not a sleepy page. Yet there is no "gush," only the sincere tribute of a warm admirer. In one of his chapters he quotes the Chicago *Daily News*, attributing to his subject

"the culture of the East, the breeziness and independence of the great West, and the chivalry and warmth of the South."

It is hardly a fault that the emphasis is now laid on the excellences; with omission to record some of the serious mistakes which even Mr. Roosevelt could make. While the estimate is not panegyrical, it is not critical. To be sure, at this time, when the ex-president's voice might be so potent, we are all disposed to stress the maxim *nil nisi bonum*. The time will come when the historian will calmly weigh act against obligation. As yet we are too near the engaging personality, we are too convinced, in the present industrial turmoil, of the need of "a voice that is still," to listen with patience to criticism of him who became almost an idol. We like to follow him as schoolboy, legislator, police commissioner, president, explorer and sportsman, homemaker, naturalist, author, guide in morals, democrat. Here we can do this, and can afford to wait in patience for the verdict of the historian after our hurt heals and time makes us more tolerant of the critical attitude.

Mind and Conduct. By HENRY RUTGERS MARSHALL. Charles Scribner's Sons, New York, 1919. 236 pp.

The Morse Lectures which the author gave at Union Theological Seminary in 1919 form the basis of this book. Part I deals with the Correlation of Mind and Conduct. Here the thesis is that "the behavior of this complex brain system in any movement is not a mere aggregation of mental activities; it is a single pulse of activity within the whole system." Any state of consciousness then is but an emphasis of activity within an all-active system. Subconsciousness is then "subattentive consciousness," a much better term. Examining Instinct and Reason, he concludes that there is no fundamental difference between instinct and adaptation nor between instinct-feeling and intelligence.

The self he finds is constantly changing but controls and defines the consciousness. Part II discusses implications of the theory of Part I. Part III discusses Guides to Conduct—pleasure and pain; happiness; and intuition and reason. He incidentally argues that education must not appeal only to pleasure—really, satisfaction—but must use compulsion, as effort is essential, overlooking the fact that effort if training is good, may give the highest satisfaction! The book contains ideas well worth considering but it lacks that French quality of perspicacity.

French Educational Ideals of To-day.
Edited by FERDINAND BUISSON and FREDERICK ERNEST FARRINGTON. World Book Company, New York, 1919. 326 pp.

The aim of this book is to help the public "to understand better the French educational point of view." It is well qualified to do this. Here are extracts from the writings of such leaders as Jules Ferry, Madame Kergomard, Ernest Lavisse, Jean Jaurès, Georges Clemenceau, Emile Durckheim, Gabriel Compagné, Paul Painlevé, and others of the same rank. The mere list of such outstanding leaders interested in the public school is itself a great lesson! But one finds that there is something deeper in the hearts of all these educators than instruction. The whole book glows with moral idealism. Since 1870 France has set herself to inspire her children with moral idealism. The school "gives first place among required subjects to moral and civic teaching." It expresses the determination of the people to found "a national education on the ideas of duty and right." The result of such teaching was revealed in the glorious France of the German war. The whole book is full of a noble idealism. Teachers will hold their heads higher after reading even Jules Ferry (pp. 5ff.), and their work must needs be less mechanical.

A History of the Sikhs from the Origin of the Nation to the Battles of the Sutlej. By JOSEPH DAVY CUNNINGHAM. Oxford University Press, New York, 1918. 7½ x 5 in., 429 pp.

What Bury's edition of Gibbon is to the original publication, this reissue of Cunningham's famous work is to the editions of 1849 and 1853. It is the enrichment of a

book worthy in itself with notes that supply matter acquired during seventy years of investigation.

The Sikhs are noteworthy as a nation formed from a large number of tribes through the influence of a religion based upon protest against idolatry and priesthood—whether Hindu or Mohammedan. Their direct founder was Nanak (1469-1539), tho they trace part of their origins to the poet Kabir (about 1450). The followers developed an independence and martial vigor that distinguished them as a people. They won their independence from the Indian mogul empire; were first allies, then enemies, of the British, fought two wars against them, and after submission have been among the most loyal British subjects and the best native soldiery. Among other things for which the Sikhs are renowned is the creation of a new language. The *Adi Granth* is their sacred book, the product in various dialects of the first ten of their great *gurus* (teachers or leaders). Out of this congeries has arisen a new language of decided charm—the Punjabi or tongue of the Punjab.

Cunningham's history of this people ranks among the many good books produced by British officials. It is impartial and just in its presentation of the Sikhs' cause in the wars with the British and others. On this account its author was removed from administrative duty and sent back to his regiment. It is of standard worth, the production of insight and sympathy, and is f the external history of the Sikhs what Macauliffe's great work is for their religion.

The Dream That Came True. J. N. MILNE. The Epworth Press, London. 192 pp.

This is a book of the life beyond the horizon. The war has stimulated interest in the destiny of the soul. Here, in a reverent way, with true scriptural fervor, comfort is given to the bereaved with the assurance that the great hope is reasonable. Spiritualism gets little shrift; it is held that the Biblical testimony is sufficient for men's doubts and fears. We know so little of that other life; here the various fond guesses of seers and thinkers, of the adventurous souls in all ages, are reviewed for the strengthening of men's faith; their dream is yet to come true!

Intervention in Mexico. By SAMUEL GUY INMAN. Association Press, New York, 1919. $7\frac{1}{2} \times 5$ in., 248 pp.

Every one admits that the Mexican problem is a complicated one—made so, the author says,

"by our lack of knowledge of the history and geography of Mexico and of her internal political currents, by the difference between Anglo-Saxon and Latin psychology, by the difficulty of separating the question from our own political and economic life, and by the false reports which we get through the press."

The present trouble, he says, is not simply a matter of personal ambitions of military leaders, but a real social revolution in which the more progressive young men are taking a leading and active part in the shaping and rebuilding of the country along modern lines.

Education that centers in the moral life, that fits one for citizenship and brotherhood is above everything else most essential. It is in this direction that we should seek to help our neighbors—the Mexicans.

God's Faith in Man and Other Sermons. By FREDERICK F. SHANNON. Fleming H. Revell Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 186 pp.

Mr. Shannon's style and method are so familiar to our readers that they need no further exposition. This latest of his collections contains eleven sermons in his well-known vein on the following subjects: God's Faith in Man, Commanding Christ, The Law of Revelation, A Soldier's Faith, God's Unspeakable Gift, Two Pictures of God, The World's Greatest Literature, The Minister's Dictionary, The Most Wonderful Garden in The World, The Blessed Hungry, Life's Rehearsal.

What the War Has Taught Us. By CHARLES E. JEFFERSON. Fleming H. Revell Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 258 pp.

The pastor of the Broadway Tabernacle, New York City, considered in a series of sermons during the first four months of 1919 "the spiritual interpretation of the war." The sermons, collected in this volume, are topical, without texts, and are timeless in the sense that their fitness for application and their truth depend on no occasion or event.

If I Were You. By the Rev. S. D. CHAMBERS, M.A. Fleming H. Revell Company, New York. $7\frac{1}{4} \times 5$ in., 155 pp.

These "story sermons" for children are both ingenious and interesting. The keywords of the sermons follow the alphabet, thus "I Would Be Amiable," "I Would Not Be a Backbiter," "I Would Be a Christian," and the like. The theme in each case is worked out with illustrations and anecdotes usually happily chosen, and with just enough preaching to clinch the lesson intended. One of these sermons appears in this issue.

The Person of Christ and His Presence in the Lord's Supper. By JEREMIAH ZIMMERMAN, D.D., LL.D. Richard G. Badger, Boston, 1919. $7\frac{1}{2} \times 5$ in., 314 pp.

Dr. Zimmerman sets forth the Lutheran doctrine of the Lord's Supper. His final statement is the following:

"In the sacramental Bread and Wine of the Holy Sacrament of the Lord's Supper there is likewise the real presence of Christ the God-man, the Savior of the world who communes with us and we with him who nourishes our soul unto eternal life."

Books Received

Quiet Talks on the Deeper Meaning of the War and Its Relation to Our Lord's Return. By S. D. GORDON. Fleming H. Revell Company, New York, 1919. $7\frac{1}{4} \times 4\frac{1}{2}$ in., 286 pp.

God's Present Kingdom. By PHILIP MAURO. Fleming H. Revell Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 270 pp.

Greatest Thoughts About Jesus Christ. Compiled from Many Sources by J. GILCHRIST LAWSON. George H. Doran Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 322 pp.

The Silver on the Iron Cross. By JAMES I. VANCE, D.D. Fleming H. Revell, New York, 1919. $7\frac{1}{2} \times 5$ in., 122 pp.

Does God Care? An Answer to Certain Questions Touching Providence and Prayer. By EDWIN D. MOUZON. Fleming H. Revell, New York, 1919. $7\frac{1}{4} \times 5$ in., 88 pp.

The Book of Common Prayer. Second Report of the Joint Commission on The Book of Common Prayer, Appointed by the General Convention of 1913. The Macmillan Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 301 pp.

Morning Faces. By the Rev. GEORGE MCPHERSON HUNTER. George H. Doran Co., New York, 1919. $7\frac{1}{4} \times 5$ in., 219 pp.

MATTHEW ARNOLD

WAS the eldest son of Thomas Arnold of Rugby; born at Laleham, England, December 24, 1822; died in Liverpool, April 15, 1888; he studied at Winchester and Rugby schools and Balliol College, Oxford, and was fellow of Oriel, 1845; in 1847 he became private secretary to the Marquis of Lansdowne, then acting Minister of Public Instruction; from 1851 to 1886 he was inspector of schools, and professor of poetry at Oxford, 1857-67. He gained fame both as poet and as literary critic. He possessed a subtle mind, a keen critical spirit, and a passionate love of truth. He is especially remembered for three noted phrases: "Conduct is three-fourths life"; "Religion is morality touched with emotion"; and his expression for God as "The enduring power, not ourselves, which makes for righteousness." He was a disbeliever also in the occurrence of miracles. His most noted works bearing on religious topics are: *Culture and Anarchy* (1869); *St. Paul and Protestantism: with an Introduction on Puritanism and the Church of England* (1870); *Literature and Dogma, an Essay toward a better Appreciation of the Bible* (1873); *God and the Bible, a Review of Objections to "Literature and Dogma"* (1875); *Last Essays on Church and Religion* (1877); *A Bible-Reading for Schools, the Great Prophecy of Israel's Restoration, Isaiah xl-lxvi* (1872); *Isaiah of Jerusalem, Isaiah i-xxxix* (1883).

His letters, collected and arranged by J. W. E. Russell, appeared in two volumes, London, 1895.

MATTHEW ARNOLD
(See page 177)

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"He Came to Himself"

Was there ever such a short story character-sketch as this one of the prodigal son! No realism of details, no elaboration of his sins, and yet the immortal picture is burned forever into our imagination. The *débâcle* of his life as clear and vivid as words can portray the ruin. Yet the phrase which arrests us most as we read the compact narrative of his undoing is not the one which tells about "riotous living," or the reckless squandering of his patrimony, or his hunger for swine husks, or his unshod feet and the loss of his tunic; it is rather the one which says that when he was at the bottom of his fortune "he came to himself."

He had not been himself then before. He was not finding himself in the life of riotous indulgence. That did not turn out after all to be the life for which he was meant. He missed himself more than he missed his lost shoes and tunic. That raises a nice question which is worth an answer: When is a person his real self? When can he properly say, "at last I have found myself; I am what I want to be"? Robert Louis Stevenson has given us in Dr. Jekyll and Mr. Hyde a fine parable of the actual double self in us all, a higher and a lower self under our one hat. But, I ask, which is the real me? Is it Jekyll or is it Hyde? Is it the best that we can be or is it this worser thing which we just now are?

Most answers to the question would be, I think, that the real self is that ideal self of which in moments of rare visibility we sometimes catch glimpses.

"All I could never be, .

All men ignored in me,

This I was worth to God, whose wheel the pitcher shaped."

"Dig deep enough into any man," St. Augustine said, "and you will find something divine." We supposed he believed in total depravity, and he does in theory believe in it; but when it is a matter of actual experience, he announces this deep fact which fits perfectly with his other great utterance: "Thou, O God, hast made us for thyself, and we are restless [dissatisfied] until we find ourselves in thee."

Too long we have assumed that Adam, the failure, is the type of our lives, that he is the normal man, that to err is human, and that one touch, that is blight, of nature makes all men kin. What Christ has revealed to us is the fact that we always have higher and diviner possibilities in us. He, the overcomer, and not Adam, is the true type, the normal person, giving us at last the pattern of a life which is life indeed.

Which is the real self then? Surely this higher possible self, this

one which we discover in our best moments. The Greeks always held that sin was "missing the mark"—that is what the Greek word for sin means—failure to arrive at, to reach, the real end toward which life aims. Sin is defeat. It is loss of the trail. It is undoing. The sinner has not found himself, he has not come to himself. He has missed the real me. He can not say, "I am."

If that is a fact, and if the life of spiritual health and attainment is the normal life, we surely ought to do more than is done to help young people to realize it and to assist them to find themselves. We are much more concerned to manufacture things than we are to make persons. We do one very well and we do the other very badly. Kipling's "Ship that Found Itself" is a fine account of the care bestowed upon every rivet and screw, every valve and piston. He pictures the ship in the stress and strain of a great storm and each part from keel to funnel describes what it has to bear and to do in the emergency and how it has been prepared in advance for just this crisis. Nansen was asked how he felt when he found that "The Fram" was caught in the awful jam of the Arctic ice-floe. "I felt perfectly calm," he said. "I knew she could stand it. I had watched every stick of timber and every piece of steel that went into her hull. The result was that I could go to sleep and let the ice do its worst." With even more care we build the airplane. There must be no chance for capricious action. The propeller blades must be made of perfect wood. There must be no defect in any piece of the structure. The gasoline must be tested by all the methods of refinement. The oil must be absolutely pure, free of every suspicion of grit.

But when we turn from ships and airplanes to the provisions for training young persons we are in a different world. The element of chance now bulks very large. We let the youth have pretty free opportunity to begin his malformation before we begin seriously to construct him on right lines. We fail to note what an enormous fact "disposition" is, and we take little pains to form it early and to form it in the best way. We are far too apt to assume that all the fundamentals come by the road of heredity. We overwork this theory as much as earlier theologians overworked their dogma of original sin from poor old Adam.

The fact is that temperament and disposition and the traits of character which most definitely settle destiny are at least as much formed in those early critical years of infancy as they are acquired by the strains of heredity. Education, which is more essential to the greatness of any country than even its manufactures, is one of the most neglected branches of life. We take it as we find it—and lay its failures to Providence as we do deaths from typhoid. It must not always be so. We must be as greatly concerned to form virile character in our boys and girls and to develop in them the capacity for moral and spiritual leadership in this crisis as we are concerned over our coal supply or our industries. There are ways of assisting the higher self to control and dominate the life, ways by which the ideal person can become the real person. Why not consider seriously how to do that!

He that overcomes, the prophet of Patmos says, receives a white stone with a new name written on it, which no man knoweth save he that hath it. It is a symbolism which may mean many things. It seems at least to mean that he who subdues his lower self, holds out

in the strain of life and lives by the highest that he knows, will as a consequence receive a distinct individuality, a clearly defined self, instead of being blurred in with the great level mass—a self with a name of his own. And that self will not be the old familiar self that everybody knows by traits of past achievement and by the old tendencies of habit. It will be the self which only God and the person himself in his deepest and most intimate moments knew was possible—and here at last it is found to be the real self. The man can say, "I am." He has come to himself.

We ask, at the end, whether it may not be that the world will soon come to itself and discover the way back to some of its missed ideals.

Here on a large scale we have the story of desperate hunger, squandered wealth, lost shoes, lost tunics, and even more precious things gone—a world that has missed its way and is floundering about without sufficient vision or adequate leadership. If it could only come to itself, discover what its true mission is and where its real sources of power and its line of progress lie, it would still find that God and man together can rebuild what man by his blunders has destroyed.

HAVERFORD COLLEGE, Haverford, Pa.

MATTHEW ARNOLD TO THE PREACHER

The Rev. GEORGE LAWRENCE PARKER, East Falmouth, Mass.

WHAT, if any, is the message that a preacher may find in Arnold's poetry in the particular situation of the second decade of the twentieth century? Arnold in his poetry has something significant for "just us"; he struck notes that are significant beyond our own day; something of the eternal is in his lines for all messengers of righteousness.

The first thing that I feel after coming up from a full plunge into this stormy and in spots roughly-flowing stream of poetry is this, it is the expression of a man who realized his inheritance of a particular intellectual and religious tradition. There is in him the struggle that every speaker of truth undergoes as he feels the tug between a narrow but yet worthy past and a greater but little understood future. Every preacher feels to-day the ground shifting beneath his feet as he tries honestly to comport his message now with that which he thought was his message before August, 1914. We are all com-

panions of that spirit described in "Stanzas from the Grand Chartreuse"—

"As, on some far northern strand,
Thinking of his own gods, a Greek
In pity and mournful awe might stand
Before some fallen Runic stone—
For both were faiths, and both are gone."

"Wandering between two worlds, one head,
The other powerless to be born,
With nowhere yet to rest my head,
Like these, on earth I wait forlorn.
Their faith, my tears, the world deride—
I come to shed them at their side."

In all the surging tides of to-day it is necessary, almost threateningly necessary, that God's spokesmen should remember the religious past of our race. The battles that may seem unreal to us, pictures that seem even to us like distortions and caricatures of the truth, were real to the men who fought them. One reads Arnold with one conclusion pressing always forward upon him, if the theological battles of the past were fought in honesty some final victory was won for those who came afterward, irrespective of which side triumphed. The social or

socialistic trend of preaching in the last twenty-five years is a magnificent "turn to the right." Yet undoubtedly it has led to a certain impatience in the pulpit that is harmful. It has reduced the judgment bar of truth, and made many a preacher feel that if he could "clean up his town" or run a "successful forum" he has therefore set forth a complete and successful gospel. In his deep yearnings over the past, in his slow breasting of the waves of tradition Arnold at least dignifies and makes worthy for us the patient march toward truth; he sees the past as not lightly to be thrown away. And if our present world is to be truly remade we need to heed his lesson.

"Not that your age excel in wisdom
The ages of your sires,
But that ye think clear, feel deep, bear fruit
well
The friend of man desires."

The aching hearts of to-day need more than social reconstruction. They need spiritual certainty and comfort; a past justified, in order that they may win a future from it, as Phillips Brooks said.

Perhaps the biggest thing in Arnold's poetry is the attempt to harmonize the intellectual and emotional aspects of faith. I do not think he entirely succeeds. But the attempt is the same that every preacher must make. It is the hardest battle of all. The note of evangelism, emotion, mysticism, must to-day be loudly sounded; it is inseparable from the gospel and from the cry of men's hearts. At the same time the world will never again believe, if it ever did believe, that the Teacher of Galilee intended man's mind to close itself to the "murmurs and scents of the infinite sea" on which even the simplest hearts look out in their deepest moments. I enter not here into argument on the matter; I merely state that Arnold faces this battle-ground honestly and bravely, and has encour-

agement to offer to the preacher who feels it but often timidly refuses to acknowledge it, or knows not how to express it. His sonnet "East London" is worth quoting in full for its word of tribute to every brave fighter in the fog—

"Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal
Green,
And the pale weaver, through his windows
seen
In Spitalfields, look'd thrice dispirited.
I met a preacher there I knew, and said;
'Ill and o'erwork'd, how fare you in this
scene?'
'Bravely!' said he; 'for I of late have been
Much cheered with thoughts of Christ, the
living bread.'

"O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou
roam—
Not with lost toil thou laborest through the
night!
Thou mak'st the heaven thou hop'st indeed
thy home."

The pulpit, more than any other agency of the future, has the responsibility of keeping alight not only the spiritual light of mankind but also that mental light which alone can build an abiding temple of humanity and true civilization.

Seriousness is Arnold's key-note in his verse. When he attempts anything else the result is painful, as in his poem on the death of his dog, "Kaiser Dead." In the touch and go of modern life, and particularly in the overwhelming sense of humor that we Americans possess, there is need of a new note of seriousness. Not a need for the long-black-coated and sorrowful-faced type of preaching; that has gone forever. But the fact is everywhere plain that we need now as never before a restatement of the eternal seriousness of the game of being alive! This game can not be played continually to the tune of "jazz." It can not be played forever in the lurid light of the "movie" play. Its tune can not be sung enduringly to

the mere music of the passing moment. Many serious minds are asking anew of the Church and the preacher that food be fed to them from the everlasting wheatfield of the soul; and they are turning away and will still turn away from Church and preaching where these wheatfields are left unharvested and where bread is made from some easily gathered manna that perishes by midday. It is interesting to note that Secretary of State Lansing has recently said that the one solution of the world's problems lies in the positive remaking of individual men and women! And Mr. Roger Babson, the leading business statistician of America, has said that there is nothing for it but for the world to be morally recreated individually according to the teachings of the Nazarene! The preacher might do well to reread Matthew Arnold to-day to rebathe himself in the still waters that run deep in the human soul. Man is incurably serious, however we may hide or disguise the fact. And at last men will turn to hear the man and the men, in large or small pulpit, who not lacking indeed in real humor yet insist on "seeing life steadily and seeing it whole."

This may be the place to say that Arnold's verse has much to say about the struggles of youth. Youth is serious; it is the time of warfare. Beyond all poets that I know Arnold enters into and portrays this fundamental contest, the trench warfare of early development. And it would seem, to me at least, that if any man wishes to speak to the soul of youth he can find no better guide along a large part of his pathway than this poet. The son of Arnold of Rugby could indeed do nothing else but have some mighty word to say concerning the matter to which his father gave his whole life. Some of the noble lines of Rugby Chapel might appear to have been written for the preacher of to-

day as he sees the new generation waiting for its word, "Forward, march."

"But thou wouldest not alone
Be saved, my father! alone
Conquer and come to thy goal,
Leaving the rest in the wild.
Still thou turnedst, and still
Gavest the weary thy hand."

"If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful and helpful and firm!
Therefore to thee it was given
Many to save with thyself;
And at the end of thy day,
O, faithful shepherd! to come,
Bringing thy sheep in thy hand."

It is youth who most sharply feels the experiences of such poems as "Self Dependence," "Progress," "The Buried Life," "The Future," and "Morality." They are clarion calls from the heights which we hear when we are on the height of early days looking down into the valley into which we also must soon descend and there

"In a brazen prison live
And our lives to some unmeaning task-work give."

His appeal in "The Youth of Man" is one of the finest things in "moral poetry," and we might well wish it inscribed on college walls along with Holman Hunt's "Light of the World" at Cambridge and Sir Frederick Watts' "Sir Galahad" at Eaton:

"While the locks are yet brown on thy head,
While the soul still looks through thine
eyes,
While the heart still pours
The mantling blood to thy cheek,
Sink, O Youth, in thy soul!
Yearn to the greatness of nature;
Rally the good in the depths of thyself!"

Every preacher might well keep the lines in his heart as he faces the inspired but hesitant soul of youth. It will serve the world better than telling our young men and women how to lead successful lives. It will finally inspire them more than a smaller message that deals only with keeping up

religion for the sake of our social safety!

If I could I would go on from here to quote lines to show how Arnold sees this struggle of youth continued in mature life. And I find nothing more encouragingly splendid in him than this. We too easily say that all of the fine battles and victories are restricted to the period of youth. Arnold's voice might almost be linked with one totally unlike him in their insistence on the glory of the fight lasting to the end. He states it one way and Robert Louis Stevenson states it in another, but both catch the golden gleam of the sun at midday and eventide as well as at morning. It is not despair but hope that Arnold voices when he says

"That only one thing hath been lent
To youth and age in common—discontent."

But from this I must turn aside. I must omit to quote such verses as "The Better Part," "The Shepherd with the Kid," and "Monica's Last Prayer" with its closing lines—

"Creeds pass, rites change, no altar standeth whole.
Yet we her memory, as she prayed, will keep,
Keep by this, 'Life in God and union there.'"

These and many others the preacher will find full of indestructible Christian faith and victory, clothed in untheological terms but vibrant with a hard-won triumph over doubt.

It would be well also to pause a moment to remind ourselves of the many single lines in Arnold's Poems that stand out like stars on a dark night. They are frequently found embedded in verse not all of which is

quotable, not always his best. But they are exceedingly numerous and show us a faith that seems to have been only made stronger by its struggles and even its defeats. The preacher could no better than store some of them away in his personal and homiletic quiver.

Arnold has lines that could scarcely have been written by any other than himself; and they have the summoning tones of Hebrew prophecy and the appeal of modern desire. "Toil unsevered from tranquillity," "Who saw life steadily and saw it whole," "The something that infects the world,"

"I knew not yet the gauge of time,
Nor wore the manacles of space;
I felt it in some other clime,
I saw it in some other place.
'Twas when the heavenly house I trod,
And lay upon the breast of God."

"The rustle of the eternal rain of love,"
"Resolve to be thyself; and know that he
Who finds himself loses his misery."

These and their like are sufficient to show, as mere individual instances, how much Matthew Arnold has to give to the serious messengers of truth. His deep religious nature, his intellectual struggles, his honesty, his reach out of tradition to the future yet valuing greatly the past, his call to youth, his modern outlook, and his fundamental certainty of life's significance are open to every reader, potent helpers for us who stand on the edge of a new and uncertain hour. Let his word to us be his ringing challenge—

"Ah! from the old world let some one answer give:
'Scorn ye this world, their tears, their inward cares!
I say unto you, see that your souls live
A deeper life than theirs.'"

JOHN KELMAN

Professor A. S. HOYT, D.D., Auburn Theological Seminary, Auburn, N. Y.

A GENERATION ago Henry Drummond was the apostle to young manhood, interpreting Christianity with a sincerity and sympathy and realism that made it a living word to countless college men. The football field and the honor lists showed its power. No man can analyze a great life or imitate it or do its work. But Dr. John Kelman has been a true successor of Henry Drummond. He has a similar love of nature and literature and friendship. He has the same grasp of the essential truth of Christianity, the same keen and sympathetic understanding of the intellectual and social difficulties of our age. He can speak with equal effectiveness to a group of workingmen or to a crowd of college students. For several years he carried on the special meetings for the men of Edinburgh University begun and so wonderfully conducted by Drummond. He believes in young men, understands their problems, appeals to their idealism, and gives them a straight gospel. I heard him speak to Scotch mechanics in the Wesleyan Central Mission, Edinburgh, on "The Fact of Christ," never dodging critical or practical difficulties, appealing to reason and conscience, without a trace of sentimental religion. He spoke on a high level and rightly believed that his audience could follow him. He knew his men, for half of that audience of five or six hundred were following with pad and pencil.

Dr. Kelman is a graduate of Edinburgh University and New College, and most of his life as preacher has been passed in this Scotch capital, first as junior pastor to Dr. Balfour of the United Free North, and later as associate pastor with Dr. Alexander Whyte, the famous leader of the United Free St. George's.

Dr. Kelman is not a stranger to this country, having made several visits before the war, and during the war, in which he served with the British forces, he came on a mission to interpret the ideals and sacrifices of Great Britain to the American mind, making addresses that awakened deep and wide-spread response; and last spring he gave the Lyman Beecher lectures on preaching at Yale on *The War and Preaching*,¹ in which the great experiences of war as they touch religion, and especially preaching, had the sanest and most vital expression.

Dr. Kelman is a many-sided man, and each side has been enriched by culture and wide experience. He unites humanism and idealism through his faith; all the truth and beauty, grace and service and achievements of the world finding their spirit and their glory in the Christ. He is as much a humanist preacher as John Watson, with perhaps an aim and purpose more single and intense. Like Charles Kingsley, he never deflects from the work of preacher, his literary work is only the overflow of his full life.

For a busy pastor he has made a notable contribution to the literature of religion and the higher life. In *The Faith of Robert Louis Stevenson* he interprets the soul of beauty and venture held by the eternal law of religion:

"A deal of Ariel, just a streak of Puck,
Much Antony, of Hamlet most of all,
And something of the shorter Catechist."

Among Famous Books traces panicism vs. idealism through successive writers, from Marius the epicurean to Francis Thompson. There is no more suggestive and beautiful com-

¹ Noticed in the REVIEW for November, 1919, pp. 874ff.

mentary on Bunyan's *Pilgrim's Progress* than Dr. Kelman's *The Road of Life*. Every page is rich in reference to illuminating literature or shrewdly wise comment on the facts of the Christian life. One hardly knows whether to wonder more at the wealth of instances or the depth of spiritual wisdom. Sermon suggestion grows like a harvest on every page. Could anything be more beautiful than the quotation closing the comment on "Talkative?"

"You must often have thought of two silences—the silence of the stars above you, and the silence of the graves around you. And here we are, chattering, speaking, brawling between these stillnesses. Our true speech is to work well, to love much, to do great good. Be true to your home and family, loyal to your God and Savior, friendly to all men around you. And somehow this speech blends wonderfully with the silences."

His book on the Holy Land has both scholarly accuracy and literary charm.

Thoughts on Things Eternal, short chapters for the weeks of the year, are made from sermons, still keeping the essential thoughts and style of such address. Dr. Kelman has the way of making successive sermons from the same text, perhaps when spoken one sermon; as "The Illusiveness of Desire"¹ and "The Phantasmagoria of Life," from Isa. 35:7; "The Mirage Shall Become a Pool"; or "The Unknown Christ," the "Unknown Neighbor," the "Unknown Self," from John 1:26, "There standeth one among you whom you know not"; and still more striking, "Three Views of Man's Destiny: Pessimism, Gospel of Healthy-mindedness, Love and Sacrifice," from Rev. 5:4-6.

The writer heard the sermon on "The Mirage Shall Become a Pool" in the United Free North Church, Edinburgh. It was one of the most vivid experiences of a year's listening to scores of preachers in Great Britain.

In this sermon is seen one of Dr. Kelman's marked characteristics, his use of the symbolism of the Bible. He knows that the Bible is full of the language of Oriental imagery, that the greatest truths can be expressed only through the imagination and not in the plain prose of our Western world; and he uses the symbolism to train the vision and awaken desire. There is nothing forced and artificial in his interpretation, but the truth flashes on us in genuine spiritual light. Such texts as the "Mirage a Pool," "Two Mules' Burden of Earth," "The Lion of Juda Opens the Book," "The Lamb Slain," connect great truth with unforgettable setting. Not since the early sermons of Phillips Brooks have we had more imaginative yet rational and spiritual teaching.

Closely related to his use of symbols is his treatment of nature. Dr. Kelman is a modern man and frankly accepts the conclusions of science. Truth is truth whether from the fields or the Bible. He uses his knowledge of the Holy Land and his historic imagination to make Bible scenes and persons live before the eye. It is a true artist that sets Naaman before us in the sermon on "Duty and Pleasure." It is the scientist's habit of mind, elevated by the poet's vision, that gives us "The Open Air Treatment of Souls."

But most of all Dr. Kelman is a modern man in his social attitude. He knows how the other half lives, that the individual is conditioned by his environment, and that superfluous wealth and injurious poverty greatly hinder the progress of the gospel. The social spirit is felt in frequent hint and illustration, showing the very atmosphere of his interpretation. Of the upper room he says:

"The incident in the upper room seemed slight, but it was full of social significance. That day they thought he was only washing

¹ See page 280.

the feet of a few disciples. Time has shown that he was freeing slaves, building hospitals, founding charities, inaugurating social science, educating the social conscience of mankind."

Bacon's "full man" is always speaking in these sermons. The wealth of his studies and interests flows bright and pure in the current of his speech like the contributions of a thousand springs. It is true that they appeal most to cultivated minds, but they are not lacking in refreshment for the common man.

Dr. Kelman has the personal message of a scholarly, spiritual interpreter. He is evangelistic, not in the narrow, professional sense, but in always presenting noble reasons for

noble emotions. There is no stress on words and forms; the style gives no dim, religious light but the glory of the day.

Gifted, trained, richly experienced, broad-visioned, he has the singleness of a true messenger. He will do his own work and win an increasing number of people who are anxious to know the truth and willing to become whatever the truth is fitted to make them.

The American church welcomes Dr. Kelman as a noble influence for a more thoughtful, self-unconscious pulpit that shall give glory and attractiveness to the gospel of redemption.

CURRENT EVENTS LITERATURE AIDS MINISTERS

The Rev. CLYDE F. ARMITAGE, New York City

"WELL, our pastor gave us a good talk this morning about Abraham and portrayed the qualities of his character right well. It makes me want to emulate Abraham, as he urged; but sermons would help people more if preachers would tell us how to apply those qualities in our relation to the occurrences of the world to-day." This was overheard at the close of a recent sermon.

THE MASTER'S PREACHING: The minister whose conversation and sermons apply the divine truth to current events will not be forsaking the gospel, as some say, but will be following the example of the Master. The Master never delivered a dissertation on wisdom, such as we find in the ancient Scriptures, or on love or on faith, such as we find in Paul's epistles. He chose rather to embody them in his teaching, showing the people how actually to apply these virtues to the events of the times and the problems they were facing. The question of taxation, the occurrence of disastrous accidents, the crops, the market, the weather, all are visible in

the background of his teaching, and his message was always practical and applicable to the occasion.

The training received by most ministers in the seminaries could be more closely related to current events. These men need all the training they can get in philosophy and theology, all the instruction they are given in theories and books; but this is fruitful only in proportion as it is connected with life to-day. The preacher who knows how to bring this valuable training to bear on the events of the day is the preacher whose pews are full and from whose church people are turned away, because people want to know how the gospel applies to life, want the help that religion gives them for their daily work.

HOW IT AIDS: The literature of the day dealing with current events can be very helpful to pastors. Take for instance *The Literary Digest*, the last number of the old year. In this issue there is a page concerning the causes of crime. This subject is as close to the minister's work as any topic can be. Crime is a secular word

equivalent to the theological term more commonly used in the pulpit, sin. The causes of sin in the community and in the nation are presented in this article as revealed in the daily paper of various cities that have experienced a recent crime wave. Among the causes *The Los Angeles Times* quotes police officials as giving high place to the use of drugs. A Seattle paper says that one of the causes of crime in Chicago in recent days has been the dimming of the street lights on account of the coal shortage. Another paper says that the soberness of criminals since prohibition has been in effect has made them more clever. Another speaks of our laxness in dealing with professional criminals. The New York *Evening Post* says that part of it is the back-wash of military tides. It also mentions the saloon as a prolific breeder of crime. The New York *Morning Telegraph* denies that whisky and the saloon are a cause of murders. This paper says "Jealousy, a desire to rob, and a sudden anger are the causes of homicide."

The minister will readily find here a theme for his discourse. This may be used for the lead or the central thought of his discussion on the cause of crime. It leads him to think at once of the Biblical lists of crime and the Biblical statements of their causes. Whence comes evil? "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

Two parts are necessary in a sermon of this kind. First, the causes; and second, the prevention of crime. To determine the methods of prevention is the reason we investigate the causes. It is evident that if crime comes out of the heart, the heart should be cleansed and regenerated. The minister will think of such a passage as Ezek. 36:26, 27. "A new heart also will I give you and a new spirit

will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my spirit within you and cause you to walk in my statutes, and you shall keep my judgments and do them." Other related teachings will come to mind, such as: "If any man is in Christ Jesus, he is a new creature" (2 Cor. 5:17).

A NEW YEAR SERMON: This line of thought gave one preacher a New Year sermon, preached the last Sunday morning of 1919. He emphasized the teaching of Paul in the epistle to the Romans, "We should walk in newness of life.—We should serve in newness of spirit" (Rom. 6:4;7:6). Paul had tried the new-year resolution plan of changing his habits but found that it did not succeed (see Rom. 7:18, 19). That represented Paul's endeavor before he sought the new heart through Christian regeneration.

The prevention of crime through regeneration is an individual matter and also a community matter. It is the duty of the Church to do all in its power for the transformation both of individual lives and of community and national life. The Church should put all of its power behind the prevention of crime and work through all possible channels. The study of crime in a given locality will determine the methods of preventing crime in that locality. The causes may be those mentioned above, or may be different. The methods of prevention will similarly vary. If in a given place the greatest contributing factor is the lack of moral sentiment behind the mayor or commissioners, the Church can do more than any other organization to change conditions. The influence of the Church will be felt not only through its own public meetings, but through the conversation of its members, through the club life, and through every available agency.

A PRACTICAL TUTOR: If we have dwelt on this one example it is because of its actual helpfulness in this specific case. The same number of the same magazine contains practical material on other topics that have no doubt been equally helpful to other ministers. Its discussion of industrial affairs, of prohibition, its book reviews, its current poetry, all can be used to good advantage by the minister. The use of current poetry and illustrations would revivify the preaching that has been illustrated previously with familiar classical extracts from books long since compiled for that purpose.

One danger when the minister treats current events in his discourses is that he may have a one-sided view of matters concerning which his training and experience have not given his

thinking an adequate background. This difficulty can be largely obviated or corrected by the use of magazines that give varying views on the matter they treat. These views are usually quoted from the editorial columns of the papers where the greatest care is exercised in their writing and the contributions come from the ablest minds employed by our newspapers.

This help will not take the place of the minister's usual sermon, literature, the Bible, commentaries, etc. It will not take the place of his usual homiletic methods of putting his sermons together—text, exposition, outline, etc. But it will help him in his thinking and in all his work about the parish, whether in his conversation, his social life, his boys' club work, or his sermons.

I. THE RESURRECTION OF THE BODY

The Rev. A. D. BELDEN, Westcliff-on-Sea, England

A HUNDRED years ago you and I were not here. A hundred years hence and these places will not know us. Will the drift of life carry us utterly apart from one another as the sea carries from each other "ships that pass in the night"? Will broken family circles ever be reformed; old friendships, long severed, be knitted up? Is it true, as Mrs. Hemans so beautifully puts it, "Into the sheaf of kindred hearts thou shalt be bound again"? What such questions as these mean, especially in these days of so many partings, let bereaved hearts tell. A great yearning is making itself felt in the hearts of men and women everywhere, for some clear, definite, comprehensive doctrine of the future life and what we may expect therein. And it is with the confession that the Church is far too vague and unsatisfactory in her customary presentation of the great hope that I make the attempt to present

a clear doctrine of the resurrection of the body.

The place of the body in Christian doctrine is much larger than is commonly realized. You can not read the New Testament without feeling that. Think of the attention Jesus gave the body in his healing miracles, in his parables, in his loving pursuit of those who sinned in bodily ways. Above all, the fact of the incarnation is the supreme emphasis upon the body. It means that God could not reach us with final redemptive power save at that point in our experience where we fail most lamentably, and where our need of him is greatest, namely, in our contact with the material world in the life of the flesh. The moral struggle for every one of us is the control of physical desire, as the story of Eden rightly suggests. The body is the focus of our first soul-struggle, it is the arena prepared beforehand in which we win the spurs

of our moral and spiritual knighthood. The "deeds done in the body" are the making or the marring of the soul, and both Jesus and Paul warn us that it is upon such very practical things that the judgment of God will fall.

Now, unhappily, the typical attitudes of the Church toward the body have been, like those of mankind in general, of two extreme kinds. Either it has thought of the body too much, or not enough.

There seems to be in man a chronic shyness of his body; a kind of persistent Mother Grundyism, as tho he were afraid of his flesh. To that nervousness he succumbs in two ways. Either he gives way to the body, and becomes carnal, lustful, degraded into the beast, or else he represses, and stultifies, and ill-treats his body as a hateful thing, bans it from thought and attention as corrupt, and holds it in an unhealthy contempt.

We may put it this way. Either the body runs away with the soul, or the soul runs away from the body.

The latter policy accounts in history for the monastic and ascetic movement in the Church. Yet we, too, have our own type of just this policy in that false spiritualism which shirks physical and political problems and refuses to cleanse the cess-pools of social life, and leaves them to breed pestilence unchallenged—a spirituality aloof from real life, vacuous, stagnant, impotent, illusory, utterly ineffective for world redemption.

One result of this type of thought has been a tendency to resort to the Greek conception of immortality, and to despise all ideas of bodily resurrection, with the result that the pulpit presentation of immortality has been far too "ghostly," too abstract and immaterial, to be of real comfort to the bereaved heart. In spite of the fact that for many souls the doctrine

of the resurrection of the body seems impossible of belief, nevertheless they are not really satisfied with the shadow-like coldness and emptiness of the pure-spirit view. You try to think only of the spirit of your departed lover or friend, and you are sensible of a distinct repulsion and rebuff to your feeling. It seems so much less than this life, as vague and "insubstantial as a dream." The whole point being, as one writer has cleverly expressit, that "we have offered mankind a conception which to the intellect is a puzzle, and to the imagination a blank." That is it. The theory of purely spiritual survival gives no grip or handle to the imagination; it puts our loved one too far away, and makes him seem less living instead of more alive. All unconsciously modern thought has been slipping back into the very kind of thing that both our Lord and St. Paul combated in their teaching. It will be instructive to see how these teachings coincide.

1. JESUS: The crucial passage is in Luke 20:35-36. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, etc." Jesus is disputing with the Sadducees who were defenders of the older Jewish view of Sheol, the place of departed spirits. They believed that after death the shadowy soul of the departed went to a shadowy realm to live a shadowy existence, a mere pale reflection of the warm life of earth, a depreciated life. To realize this you have only to recall certain passages from Psalms, Job, Ecclesiastes, such as "A land of darkness, as darkness itself, and of the shadow of death, without any order, and where light is as darkness." "There is no work, no device, no knowledge, nor wisdom in the grave, whither thou goest."

The Sadducees held this view of

merely spiritual survival in recoil from the exaggerations of the Pharisees concerning a material hereafter. Under the stress of the ideas of a material kingdom of the Messiah there had grown up coarse and fanciful notions of physical life in the future state very similar to the "hour" paradise of the Mohammedans. In fact, it is curious to note the parallelism between these two forms of thought and Buddhism on the one hand and Mohammedanism on the other.

You see, then, the point of the Sadducees' question to Jesus. They were ridiculing the idea of a physical element in the next life. Notice how Jesus in his reply exalts the whole matter and lets in a flood of light. (1) He emphasizes the moral issue in death. "Those that are worthy to obtain that world." Death is judgment. (2) He uses the phrase "resurrection from the dead" not "resurrection of the body," which is not a Scriptural phrase at all. Evidently, however, by the use of the word "resurrection" he recognizes some connection between the dead organism and the new life. (3) Equally evident is it that Jesus rejects the Pharisaic view of a complete identity between our earthly and heavenly bodies. They are connected, they bear a certain likeness to each other, but are not identical. "They are as the angels in heaven."

2. PAUL: The fifteenth chapter of first Corinthians gives us a clear statement of St. Paul's views. The important passage reads thus: "With what body do they come"? "Thou sowest not that body which shall be." "God giveth it a body as it hath pleased him, and to every seed its own body." The situation Paul is dealing with, however, is rather different from that which confronted Jesus.

The Greek world, to which Paul

was writing, threw its emphasis upon pure thought, intellect, as distinguished from the feelings. Apathy was, to the Greek mind, a characteristic of the gods. We know how the stoic nature with all emotion repressed appealed to them. The highest life was the life of contemplation. Corresponding to this was the tendency to regard the body as evil, or at least a serious hindrance. This view, even in Christian circles, had serious effects. Some Christians actually argued, with that sophistry beloved of the Greek mind, that since the body was evil it was useless to try to make it better, it simply didn't count in the moral struggle, its sins were no sins at all, but natural and inevitable. We know how immorality intruded itself into the Corinthian church.

Paul's problem, then, was to reveal the sacredness of the body, and his writings do so in a very solemn way. The body is involved in judgment, it vitally affects the resurrection, it should be the temple of the Holy Ghost, its misuse and destruction bring terrible penalties.

Thus, according to both Jesus and Paul, the body is an important element in our salvation. Paul is also equally emphatic about the natural and spiritual bodies not being the same while yet they are vitally connected. Obviously for both our Lord and St. Paul there is some clear significance in the idea of the resurrection of the body.

In what sense, then, are we to understand it?

(1) Not in the sense of the rising out of the grave of the old body—the cast-off clothes of the soul. The idea that at a given time the chaos of scattered human remains will come together, reformed into the bodies known and used here, is sufficiently repulsive and grotesque in itself to render it impossible for most Christian minds. We have only to contem-

plate the condition of a modern battlefield to feel how essentially foolish a conception this is. Does God, who gave us our first body with such exquisite and natural development, need to gather together ghastly remains and relics and dust from the four winds for any such purpose? Paul is not using language any too strong when he says, "Foolish man! Thou sowest not that body which shall be."

(2) Yet the new body has connection with the old. It is related to it by what Paul calls the grain, or seed.

Now Paul can mean by this grain or seed nothing less than the soul, the fundamental life that is formative of the body. "To every seed," he says later on, "its own body." "Its own" in what sense? In the sense of its being just the body which is appropriate and possible for that fundamental principle of life, the seed or soul, to produce. It is an interesting fact that the Greek word for life and for soul are the same, and it is easy to see how appropriate the symbol of the seed is as a picture of the soul's journey from body to body.

Everything in our knowledge of the relation of body and soul points to the primary importance and dominance of the soul. Thought controls action, the soul rules the body, well or ill, for life or for death. The soul spins the body as the spider its web, and the life or soul in us changes every atom of the body every seven years. Already the soul has risen from body to body in its progress, or, to put it more truly, already body has risen from body by means of the great vital connection of the living grain, or the soul.

It is not, then, the rising of the new body out of the grave that the phrase "resurrection of the body" should refer to at all, but its rising from the previous body, whether that be in or

of the grave, dead or living, at the

present moment. The new body is determined in its quality, in the order of its life, by our life in the body here on earth.

Certain illustrations may help us. An artist paints his first picture. He pours into it all the ardor of his artistic soul. By that first picture his artist-soul finds development and is poured forth again in a second picture. Looking at the two pictures, you can almost measure the soul-growth that has occurred. You can sometimes specify the actual changes. Strictly speaking, the second picture is a resurrection from the first; it has, as we commonly say, arisen from it. So by successive expressions in successive bodies or pictures, the artist-soul climbs to its full development. It is judged by all mankind by "the deeds done in the body."

Similarly, a man writes a book, or preaches a sermon, and the reaction from that first effort at expression yields him a soul demanding nobler expression, and a second book or sermon "rises" from the first.

This is indeed the principle upon which the trees perpetuate their life. Their soul, or life, pours itself forth in leaves. These leaves are themselves breathing apparatus which yield a rich reaction to the trees, which are enabled thus to produce entirely new bodies, or leaves, year by year.

So the human soul by its governance of the body of this life grows the power to produce a spiritual body, or, to put it another way, grows the fitness that enables God to give it "its own body," the body for which it has qualified in the life to come. We can actually see this process in operation. Look at the man of evil thought and ignoble life, mark how coarse, repulsive, and evil-looking his body becomes. See the man of noble thoughts and pure life, and the autumn of his life is like the autumn of nature, resplendent with unearthly glory.

The body-building power of the soul is largely conditioned by its use of the body here and now. Body rises from body by way of the soul. This is the resurrection of the body.

In the building of a cathedral or temple the skeleton body, the probationary body, what we call the scaffolding, precedes the final structure. Even so, the spiritual temple of man's eternal habitation rises by means of the scaffolding of the mortal flesh. Let the full beauty and value of this truth quietly possess our minds. What emphasis it gives to the sacredness of the bodily life! The New Testament knows nothing of a spirituality which has no effects in the life of the body and upon civilization. It does not teach a fruitless but a fruitful spirituality. "Fruit" is one of its great words. The soul's wrestle with material environment is essential to the soul's growth. "In your patience," said Jesus, "ye shall win your souls." Was there ever greater need than in our day to realize the sacredness of bodily life, when unnamable sins are destroying the "temples of the Holy Ghost" by thousands. One of the supreme horrors of the late war was the awful indignity done to the human body—these marvelous productions of a divine Creator, blown to pieces, hacked to tatters, treated with every manner of violence!

And how dear to us is the "body" of him we love. We can not picture his spirit without the form. The dear hands, the sweet frank eyes, the noble brow, the manly form, are these gone forever? Nay, they have but crumbled to be reformed in nobler mold, and you do right to picture him as you have known him.

It means also the persistence of individuality. Somehow it is difficult

for us to think of pure spirit individualized without form. The conception is too ghostly for our minds to grasp. The promise of the new body stamps the future life with distinctness and individuality. The look we knew so well, the trick of feature, the play of humor, the uniqueness of the one we mourn, will not be lost. There is no merging and losing in that future life. Individuality will be more strong, not less, because expression in the new body will be ampler and richer.

Then, finally, it means the certainty of recognition. "To every 'soul' its own body." We need not fear that our "dead" will be changed beyond our knowing. There is continuity as well as development. It will be he and not another.

*"Eternal form will still divide
Eternal soul from all beside,
And I shall know him when we meet."*

So, and here is the great gain of this truth, we may picture our loved ones with assurance in that better land. We do no violence to the truth when we clothe them, not in mere ghostly form, but in warm, glorious health of bodily life, in a body of greater powers, of superior, not inferior life.

There is a flesh of fish, and of beast, and of man, as there is a glory of star, and of moon, and of sun; but there is also a "flesh" of the "spirit," a "spiritual body," and "as we have borne the image of the earthly, so we shall also bear the image of the heavenly."

*"Laddie, beloved laddie! how soon should
we cease to weep?
Could we glance through the golden gate-
way whose keys the angels keep.
Yet love, our love that is deathless can
follow you where you roam,
Over the hills of God, laddie, the beauti-
ful hills of home."*

II. THE RESURRECTION OF THE BODY

The Rev. H. ADYE PRICHARD, Mt. Kisco, N. Y.

THE apostles were not philosophers. They were not even truth seekers. They were spiritual empiricists, glowing with the warmth of a definite and glorious experience which their reason was utterly unable to trace to its source. They had occasionally made brief excursions in the direction of the explanation of things—as when they found their imagination exercised by the problem of times and seasons in the coming dispensation, and asked when these things should be; or by questions of precedence in the kingdom of heaven—and made a bid for portfolios in the cabinet. But the truth was too hard for them, as the truth has been too hard for every generation of men when there was no necessity to find the truth; the sun shone and the crops grew by the grace of heaven, and the reapers were too busy to wonder why or how. Plato was forced to inquire of the oracle of reason when the world he loved had gone to rack and ruin around him. All truth seeking is guided by the rigor of force. Because the apostles had no need to do more than live in the sunshine of a personality which supplied all that the spirit knew how to crave, they forgot that even goodness had an explanation and were content with the satisfaction of a feeling which knew no cause. Jesus was training not explorers but settlers in the kingdom of God.

So many questions upon which the doubting minds of the faithful have stumbled were never answered by the Man of wisdom—questions of heredity, of parentage, of birth; questions of relationship and cooperation with other forces of good; questions of divine power and divine control; questions of death and immortality and judgment. We can not blame the apostles. If Jesus Christ himself were to conduct a course in dogmatics

at a modern seminary, it is probable that the fevered questions would be charmed from our lips by the grace of his presence. But in the study or the chapel they all come back again.

If Peter and John and Nathaniel had really been gifted with the philosophic genius, they would have found much to arrest them. Not only were they vitally associated with the reaction of a life on other lives, but they were chosen to be witnesses of a much more mysterious and intimate relationship—the reaction of a death on other lives. We assume that the dead live; and, in a rather sentimental and evanescent way, we admit their influence for a passing span. But there are very few of us who could point to even one human life that was fundamentally altered by another's death. Nature takes care of these things. Forgetfulness and the rush of other interests blot out the faint impression. It would be otherwise, perhaps, if we and the dead continued in a living communion. But as we can not construe their existence in the terms of any life we know, we draw apart. They have their world. It is not to be deduced from ours.

With the apostles it was otherwise. They, of all men since human history began, held converse with the living dead; and converse that could be construed in terms of a life they knew. There was no need even of imagination to correlate the differences. For then the gulf was spanned; and they were admitted into the fellowship of a life which is not here nor hereafter, but eternal. The morning of the resurrection found them ghost-worshippers, chasing a shadow to which their wishes had given semblance: the evening of the resurrection left them fully enfranchised citizens of a new and definite kingdom. They had graduated from death to life; and, for

a moment of eternity, the secret of all existence had been unfolded in their sight.

They were still empiricists. They still took the relationship at its momentary value, and, reveling in the sensation, put off the search for truth. All except Thomas. He, with philosophic doubt, measured the distance between all that he knew and the most that he could expect, and refused to be convinced. It was no mere obstinacy on his part. Doubters are among the greatest promoters in the world of thought, because they demand proof. And proof is the ultimate weapon of conversion. Faith is no more than a refuge from unrest until it is seen that faith is justified. And then it becomes dynamic and effective. An obstinate man will listen to no more than proof of his own conviction; a consistent doubter has in him, by virtue of his capacity to doubt, the seed of an earnest proselyte.

Thomas was convinced by the appearance of our Lord's resurrected body. He could no longer doubt after the measure of proof that was given to him, and still maintain his reputation for sanity. His senses were his servants. By sight and touch he was guided to a deep realization. And, if he still wondered why or how, he kept his questionings to himself. There are some facts in the universe which, by their very immensity, stagger the power of reason itself.

Reading the account of his conversion nineteen hundred years after its occurrence, and linking it with the natural human longing to make the case of Christ's resurrected body throw light upon the future of our own, we are aware that we stand very much in his position. The words we use—the resurrection of the body—do they mean very much in the logic of reason? Body, to so many of the untutored and unskilled, is a thing of atoms and molecules, a combination

of chemical substances thrown together by some divine alchemy in an earthly test-tube and wondrously fitted to do their appointed ask. We make a distinction between body and soul, body and spirit, body and life; and, in all these connections, body is the gross, material partner, which acts as receptacle and guardian for the more refined and delicate. We can analyze the body into its component elements—so many percentages of hydrogen and carbon and sulfur. Science can understand and account for their relationship and their reactions. But such elements are known to be perishable—or at least diffusible—and, in the event of what we call the death of the body, they perish or are diffused. There are a million proofs of that. The body of a martyr is exhumed, and his mortality has dwindled to a handful of brittle bones; a man is struck by the force of an explosion, and his body is scattered to the winds of heaven. There is nothing permanent, at least in the relationship of those elements that compose the body. And, for that reason and in that sense, the risen body is beyond the reach of understanding.

It may be only the unenlightened who hold this materialistic view, and are consequently tortured with this materialistic doubt. But the unenlightened form the larger part of the society we call Christendom. Therefore to the unenlightened some word of comfort must be said. If it is inconceivable that the elements of the earthly body reunite again to form the resurrected body, the resurrected body must be something of a different order. But that is a conception scarcely less difficult than the other. A body can not both be and not be what we think it is, any more than a line can be, in our estimation, both straight and crooked.

Let us review our terminology.

What is the function of a body? It is to express the life that underlies it. In itself it is inert and unproductive; glowing with the radiance of a spirit, it is active and effectual. It may be a clumsy instrument, but it is a pre-ordered instrument. The spirit needs it for its manifestation, for the spirit must have expression in order that it may have life. When anything ceases to express itself, that thing is dead; and life can never die. Therefore life must always have something through which it may make itself felt and known. And that something we call the body. When one is first trained in the science and development of thought one is taught to recognize the fact that the human brain can not entertain an idea unless that idea is expressed in words or deeds, or through the medium of a mental picture. We can never, for instance, think the idea "table." We have to think something about a table, or conjure up a vision or resemblance of a table. An idea without expression is unimaginable. So, it would seem, is life. And that conclusion, to which we are led by the genius of analogy, is borne out for us with all its implications by the test of experience.

The spirit of man, as conditioned by the needs and limitations of this world, has, then, been given expression in the form of the body which we know. It is entirely adequate. It is formed so that it may give the best possible service to the spirit that underlies. With hand and arm it rears the cathedrals that point to heaven, and paints the pictures that live forever. It construes the meaning of love and devotion and sacrifice. It is material because it has to work with material clay. It is unfitted for anything else. But it is not permanent and everlasting. The spirit uses it for awhile, chafing perhaps at the conditions of time and place, and then casts aside for another body—the body

of the resurrection—the body which expresses the spirit in a world where earthly restrictions are unknown and unneeded.

We believe that, in that world, one personality reacts upon another. We believe that there are means for recognition and communication, something very different from the gross and awkward means we know at present, but equally effectual for our growth and our development. What would be gained by an expressionless life, suppose such a thing were possible! The body will have become more nearly akin to the spirit—more purified and more refined. There will be no further need of chemical substance and compound, for the world in which the spirit moves is no material world. But, in proportion as the physical manifestations of life have ceased, the spiritual manifestations take on a new meaning, and the body, adapted for every spiritual need, shares, we would say, in the glory of the spirit life.

Why, then, is it so hard for some to say that they believe in the resurrection of the body? Is it because the very term "body" suggests the material, the gross, the chemical, and earthy? Can we not point out to them that, as all flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds, so all bodies are not the same body, but there is one kind of body for the spirit in this world, and another for the spirit in the next world; and, just as different concepts require different expressions, so the bodies of the resurrected will be distinguishably different, but universally recognizable. Here our bodies disguise the substance of the spirit that lies within; beauty and love and sacrifice in the character do not necessarily find a body to correspond: but there the glory of the soul will be self-evident,

the body being the product of the spirit, as the sentence is the product of the thought. To say that we believe in the resurrection of the body is to say no more than that we believe in the manifestation of the future life as an individual entity, as a separate personality. It is a bulwark against the horror of absorption, the suggestion of annihilation; for modern experience has taught us that there is nothing so precious as the individual soul. And the possibility of losing that individuality is the most torturing possibility our minds can conceive.

We have spoken of recognition. We know that a host of friends await us on the other side, who will come to greet us as soon as we have crossed the threshold. Friends of all ages they are—childhood's friends, and boyhood's friends, and the friends of old age. If our body were really in the resurrection—this jumble of flesh and bones that we wear on our death-bed—would those we have loved long since and lost awhile know how transformingly the finger of time had acted upon it? That all of them—the friends of youth as well as the friends of age—may know us immediately for the companion of long ago, there must be something in that body which links us with all the periods and ages of our life. Our body does not. Our body changes and alters, and the man of threescore and ten is not in bodily shape the man of onesscore and five. But in the spirit we are always potentially or actually the same. And to eyes which can see with the insight of the spirit the measure of character and motive the one age is hardly more recognizable than the other. At the moment of death we are the product of all our past states of consciousness. Upon our personality the fears and joys and doubts and aspirations have had their cumulative effect, and we are the expression of all that we have

ever been. Therefore, our friends will find enough in us, at the moment of our passing, that is familiar to them to claim us as their own. We shall not be just the same as the man they knew; but we shall be unmistakably the same man.

To bodily eyes the change is confusing. Mary Magdalene, when she came in the dawn to the sepulcher and saw the stone moved away and turned herself back, "saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Who seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." She supposed him to be the gardener. Was it the earthy morning light, and the unexpected nature of the meeting? Not entirely. It was because the spirit, unchecked now by appearance of flesh and blood, was seen in its wholeness—the product of all that it had ever been since the beginning of time, with the imprint of all these new and marvelous experiences. It was not impossible of recognition—but it was different. And that, we must remember, was to the eye of flesh, not to the intuition of spirit.

The apostles, we said, were not philosophers. And perhaps it is just as well. It would have been an awesome thing to have stumbled inadvertently upon so vast and wonderful a secret as this—the secret which all science and all philosophy has been perfecting for so many hundred years—the secret of the ultimate expression of life, the secret which science and philosophy will continue to perfect for generations to come. Tho it may be philosophically intelligible that an idea must have expression; tho it may be scientifically necessary

that life must have manifestation; yet the further step—that life has the power of expressing itself to spirit without the aid of matter—is beyond reach of our human powers as yet. But its necessity we own every time we admit our belief in the resurrection

of the body; and we leave it in the hands of God to substantiate our faith by the power of his revelation, as he has done so many times before, tho it be when we have joined the great company of those who see with the vision of the spirit.

The Army as a University

A communication from the War Department at Washington sets forth the new ideals, introduced by the war and already embodied in appropriate action, of the relation of the government to the enlisted men in the army. According to this information, the army

"is no longer merely concerned with the making of a recruit into an efficient fighting man . . . In the soldier's life education and recreation now have equal places with military training . . . the main object being the development of the soldier's mind to make him a responsible thinking, human being . . . a self-supporting and self-respecting member of the community to which he will return on discharge. The idea of the army as a vast university in khaki . . . has been accomplished under our eyes. . . . Under the system of education now in force it is possible for men to receive instruction so as to fit them to be

carpenters, blacksmiths, pharmacists, dental assistants, engine workers, mechanics, draftsmen, stenographers, truck gardeners, motor drivers, repair men, telegraphers, radio and telephone operators, etc. Such educational subjects as English, geography, mathematics, United States history, and modern languages are also taught."

The result expected is that it will make "the army in time of peace a more valuable factor in the life of the nation by producing men of best possible type, having a good general education, possessing a useful trade, but above all, thoroughly trained in moral character and the duties and responsibilities of good citizenship."

Here, certainly, is one large gain from the war—what was formerly a mere fighting machine is to be transformed potentially into a vast industrial and educational force. The seriousness of the effort is indicated by the fact that it is under the direction of a major general (William G. Haan).

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

The Bustling Bishop and the Dismal Dean

MR. E. T. RAYMOND (who, by the way, has been identified with the editor of the London *Outlook*) has once more shocked hero-worshipers by publishing a sequel to his piquant volume *Uncensored Celebrities*. In his most recent portrait-gallery, *All and Sundry*, he finds room for the bishop of London with his hail-fellow-well-met breeziness, his slap-on-the-back brotherliness, and his incurable bustling; also for his antithesis, the dismal Dean Inge with his almost inhuman aloofness and his constitutional inability to understand democratic ideals. Mr. Raymond, frank as usual, wonders if

the salvation of a bishop really lies in bustling.

"Has Dr. Ingram really found his highest usefulness in rushing from one activity to another, trying to be shepherd and watchdog and the man who cuts up turnips and all the rest of the establishment in one?"

A question, surely for every present-day clergyman or minister to ponder! Concerning the dean, who, vigorous enough in thought and speech, as witness his *Outspoken Essays*, shares the gloomy outlook of timid spirits, he has some caustic things to say.

"The dean," he observes, "has lived nearly all his life in rooms at Eton and Oxford, and at the Deanery, where he has never come into touch with the average of

mankind. It is true, I believe, that he was for a short time a parish clergyman somewhere in Kensington, and that he even held a weekly class for chambermaids at the Hyde Park Hotel. What he made of the chambermaids, and what the chambermaids made of him, only he and the chambermaids may say."

There is a wide application to the ministry of the gospel in these two portraits. Some ministers are like one of two kinds of bad doctors—those who know their patients but not their medicines and those who know the theory of their professions, but don't recognize a patient when they see him. Dean Inge is a laboratory physician; the bishop of London, if one may say it, a kind-hearted amateur healer.

The Jews and the Bible

We are more or less accustomed to think of the Jews as the people of the Book, and it is only on closer reflection that we realize how negligible the Jewish contribution to Biblical scholarship has been. Mr. Claude G. Montefiore, writing in the London *Jewish Guardian*, laments this state of affairs.

"If anybody to-day," he says bluntly, "wants information about, or commentaries upon, any portion of the Hebrew Bible, it is not from Jews he will get it. There is not a single first-rate commentary by any living Jewish scholar on the Prophets, or the Psalms, and even the Pentateuch is neglected."

Mr. Montefiore pays high tribute to Christian Biblical scholarship and wishes that such a series as the Cambridge Bible or the Century Bible should find a place in every Jewish household. But while he wants his co-religionists to take full advantage of the fruits of Christian scholarship, he insists that modern Jewish commentaries are the great desideratum. Speaking from the advanced or liberal Jewish point of view, he pleads for commentaries based upon the principle of progressive revelation, and distinguishing between the obsolete and the permanent in Old Testament

morality and religion. But while in this respect such commentaries must follow the lead of Christian critical scholarship, they will be sharply differentiated from Christian commentaries by refusing to limit the "fulfilment" of the Old Testament to Christ. They will find fulfilments—all more or less partial—in Hillel, Akiba, Maimonides, and the Jewish consciousness of to-day, as much as in Jesus or Paul. This is, of course, a foregone conclusion; the point to note is that liberal Jews are clamoring for a modern Jewish scholarship, and this is deeply significant, and prophetic of a new religious consciousness.

Indian Autonomy and Missions

The prospect of self-government in India is striking terror into the hearts of not a few missionaries. Leading articles have appeared in religious journals lamenting that if the Montague scheme comes into force, the educational work of missionary societies will be killed, and that the missionary will be left to the tender mercies of a capricious and biased native authority. Amid this chorus of lamentation, a few missionary voices sound a more heroic and Christian note. Prominent among these is Mr. J. S. Hoyland, until lately head of the Friends' High School, Hoshangabad. In his just published *Letters from India*, Mr. Hoyland confesses that he is "mortally weary of being a paymaster, a boss, and a 'principal"'; for he "can not conceive of Christ, if he were in India to-day, occupying my present position, always giving orders and correcting mistakes, from a situation of superior dignity and power." In his estimation, the prime evil of the missionary situation is the ruling Westerner's inability to see anything going wrong without rushing himself immediately and offi-

ciously to put it right. But this means that the prospect of an autonomous India holds no terrors, but, on the contrary, every encouragement, for missionaries of Mr. Hoyland's mettle. It will enable them to go to the Indian, not as the representatives of the dominant power, but purely and simply as servants of Jesus Christ. Doing their work, not as their unquestionable "right," but by permission of the local government, they will, for the first time, depend entirely upon their spiritual qualities and influence. Who can doubt that this will mean a new era of reality for Indian missions? So long as one-half of the deference paid to the missionary is due to political reasons, just so long will the gospel be depleted of its most potent dynamic, and robbed of its most genuine triumphs.

Wanted—Leaders

Thoughtful men in all the English churches have recognized for a good while past that the great need of the hour is leadership. What we are only beginning to recognize is the simple truism that the demand for leadership does not necessarily call it forth. Most men shrink from leadership; we all want to be followers and cry out for some one to lead us. This point is rather strikingly emphasized by the Rev. George A. Parkinson, who, writing in the *Methodist Times*, reminds us that our love of safe mediocrity and our dread of anything big and daring effectually kills leadership in embryo. Just as the conventions of English public school life crush every original aspiration out of a boy with the reiterated objection, "my dear fellow, *it simply isn't done*," so our ecclesiastical conventions label every man who dares to strike out a path of his own as a seeker after notoriety. The mock-modesty which shrinks from necessary

work because it entails publicity and courts criticism and the mean and thoughtless judgment which attributes the success of a leader to his "playing to the gallery" must be recognized as essentially mean-spirited and un-Christian, if the Church is to be strong and perform exploits. "We must put the field-marshal's baton in our knapsack if we are to fight as we ought." We are all far too ready to blame the unpropitious times for our failure either to lead or to follow. Mr. Parkinson aptly quotes the old border chieftain who climbed the hill, looked across to England, and muttered "The nicht's the nicht, gin the men were the men!"

A Scottish Student's Manifesto

A Committee appointed by the students of New College, Edinburgh, has issued a diagnosis of the present religious situation and a list of suggestions for religious reconstruction which deserves to be pondered outside the Scottish churches to which it is addrest. The committee, which consists of ex-soldiers, is convinced that salvation can come to us only when our international relations are purged of self-interest and ambition, our politics from class-strife and power, our economics from selfish motives, and our religion from a false individualism. They believe that the Church can be saved only if she will set herself to preach the kingdom of God in its social as well as its personal implications, to emphasize the robust, heroic, joyous elements of our faith, to be frank about the present state of Biblical criticism, and to revise her doctrinal standards. They advocate also a thorough revision of our hymnology and the consecration of art as a means of worship. Other suggestions include the better utilization of the Church's machinery for social and recreational ends, the setting free of

ministers from hampering detail-work, and the use of trained women-assistants in every congregation. Two items are noteworthy in the light of present-day problems. One is the committee's desire to abolish ministerial uniform, the other its pronouncement on clerical poverty. The latter is worth quoting.

"If necessity arises, we are prepared to enter the ministry without stipulating for salaries on the same level as the professions. At the same time, we are not prepared to do so, if the Church requires us to begin life in the ministry heavily in debt, to furnish a manse, and to conform to a standard of living and hospitality to which the salary is not adequate." *Sapienti sat.*

The Church and the Movies

And yet she moves. The Church has always been slow to seize opportunities, and perhaps the Church of England may claim the palm for lagging. Yet, like Galileo's world, she moves none the less, and in the vexed question of the utilization of movies she has led the way for other churches to follow. The Church Pictorial Movement is yet in its infancy, having been naturalized in only two small dioceses, but it has every possibility of growth. Films and apparatus are taken through country districts by motor-lorry, and shows are given in the villages—shows which, without being in the least "goody-goody," are immune from unhealthy sensationalism, vulgarity, and silliness. If properly organized, the movement should prove a great success, for throughout the country the Church has, ready to her hand, parish-halls and school-rooms which can be adapted to the requirements of cinema buildings. Since such halls would not have the

heavy standing expenses of a movie theater, and could easily be filled two or three times in one evening, considerable sums of money could be made, and the pressing financial problems of local churches greatly eased. What is needed is capital, enterprise, and business acumen. Already a secular movie undertaking has taken a hint from the Church and is organizing itinerant entertainments,—needless to say with no other object in view than to make money. If the Church has the courage to accept the challenge and launch her pure entertainment enterprise on a national scale, she will set the pace for other religious bodies, on both sides of the Atlantic. The movies are here for good or evil, and have taken grip; is it not time for the churches to utilize them instead of merely attempting an unauthorized censorship?

Church Hospitality

Christian churches are being used in Manchuria to house Korean immigrants to the "new land," as the pilgrims call Manchuria, according to reports which recently have reached Interchurch foreign survey headquarters.

The churches are stored with food collected at harvest time by resident Christians for the benefit of the travelers. Since most of the immigration takes place in cold weather and hotels are few, there would be great suffering if it were not for the novel hospitality offered by the churches.

Those who have visited the "church hotels" say it is not uncommon to find more than 100 persons asleep in a church every night. The throwing open of the churches in this way is said to have had a Christianizing effect on non-Christian Koreans.—*Interchurch Newsletter.*

Editorial Comment

TIME was when "the whole earth was of one language and of one speech" (Gen. 11:1). By and by this split into a Babel of many, and these again into different dialects. The same experience recurred in the Christian world of the Roman Empire, speaking one language in its commercial creeds, until the rise of Protestantism and its progeny of sects, each proclaiming its peculiar belief the right one,—i.e., the orthodox.

A century and more ago evangelical churches in New England began to call themselves the Orthodox, as standing for "the faith once delivered to the saints," and holding to its "form of sound words" as a fixt deposit. Disputing this claim a new orthodoxy was entered; that theology can no longer maintain her claim to be queen of the sciences unless as progressive as they. Orthodoxy, once a fixt star, thus becomes an ever-moving planet. How then can any Christian be, and know that he is, thoroughly orthodox, and will be as long as he lives?

Orthodoxy is of many kinds, e.g., in political economy, in astronomy, in finance and banking. It consists in conformity to a generally accepted standard of right principles and practise. What then is Christian orthodoxy? A babel of discordant voices responds, each insisting on its own creed. What recourse has the honest truth-seeker but to the judgment seat of Christ? In his light we shall see light. Before him our orthodoxies, old and new, fade out like stars before the sun. "Believe in God, and believe in me" was the only orthodoxy he required. The only form of sound words he bequeathed to us was his pattern prayer.

At the present moment there is probably not a single large denomination which is not strenuously and desperately engaged in the business of raising huge funds for some more or less legitimate cause. The Money terms in which the promoters are thinking are millions and for the hundreds of millions (in one case over a billion!), and the King's Treasury methods employed are those approved by the financial experts of great banking houses and governmental fiscal agencies. All the refinements of the census bureau, the tax-man, the professional beggar, and the organized eleemosynary bodies are combined to reach the set goal. So the wisdom of the children of this world is borrowed to confound its champions. G. B. Shaw gave some aid and consolation to all sorely prest poor people in his *Major Barbara*, in the following diagnosis:

"The crying need of the nation is not for better morals, cheaper bread, temperance, liberty, culture, redemption of fallen sisters and erring brothers, nor the grace, love, and fellowship of the Trinity, but simply for enough money. And the evil to be attacked is not sin, suffering, greed, priesthood, kingcraft, demagogery, monopoly, ignorance, drink, war, pestilence, nor any other of the scapegoats which reformers sacrifice, but simply poverty."

And truth to tell, many of us have accepted the hint and in our poverty we are now going after the money!

But "drives" have of late lost considerable of their compulsion: witness

the slump in certain cities where the expectations and the actual returns have been painfully wide apart. The explanation given is an alleged lack of interest. One real cause is that many are tired of being "driven." These "drives"—for thus the methods of providing the acute deficiency are called, perhaps not overly delicately—are a measure of the churches' poverty. For the Church feels disgracefully poor; not as poor as the disciples at the gate called Beautiful, for silver and gold are more common now, but poor enough to be ashamed of its poverty. And some people are a bit nervous about this emphasis on money matters. Money values have lost something of their attractiveness, in spite of the appalling craze for luxuries and the things money will buy.

An outsider might infer from the campaigns that it was the Church's main business just now to endow and to secure for all time its multitudinous societies and movements. He will have to be pardoned. The Church needs money, lots of it, but it should avoid even the appearance of evil, and never give the least cause for the suspicion that it is "working for its own pocket all the time." That church will most readily escape the charge of being venal and commercialized and worldly which is brave enough to be poor rather than anxious to secure a solid financial foundation. All funds that express merely a desire for self-perpetuation are vicious in a body whose reason for being is service, even to the point of self-sacrifice. What shall it profit a church if it gain mountains of money and in the process slip away from exalted ideals of the Master?

The many committees in charge of these financial operations can not be too scrupulous in their use of language, methods of appeal, and administrative devices if they want the people to escape demoralization.



WHY do ministers of the religion which places among its cardinal doctrines the immortality of the soul withhold an interest from the greatly expanding subject of psychic research? This question has **The Standing** just been put by an editor of more than ordinary shrewdness. **of Psychical** Every man speaks according to his knowledge. No doubt **Research** this plaintive question grows out of certain local conditions which have got on the nerves or the conscience of one who feels that psychic research has won its spurs by this time, though it is still treated as the step-child of psychology, if not as the changeling of superstition.

There are two factors to be considered in an attempt to parry this thrust:

1. Those who do, through neglect, withhold an interest in this subject must not be bunched together as equally culpable. Many people are, of course, ignorant, and content to remain ignorant, of the results of such research. In fact, to flout psychical research is, in the opinion of not a few serious investigators, an invariable sign of ignorance. The man who knows hesitates to flout anything, no matter how trivial it may be. Then there are those who are satisfied. To them the subject is closed. The Bible has spoken the final and sufficient word, and they feel that no further light is to be expected or needed on this subject. Or the Bible as the court of last resort is displaced by the authority of the Church. And a third party must plead guilty to the impeachment simply on the score of fear. They are not at ease when the matter is broached. For the peace of their souls they will not encroach upon a field which God has wisely covered with a dense cloud of mystery. These people rarely reflect that there is no danger, and that there never has been

any danger, of man's finding out what God does not want man to find out.

2. Over against this body of neglect we must place the large body of students. For it is not fair to leave the impression that the ministers of the Christian religion withhold such an interest. The indictment is too general. It may even be asserted that there is no body of men more keenly interested in psychic research than ministers. One could cite names by the thousand and books by the hundred which would prove that here as elsewhere the ministry is a pioneer profession, as hospitable to a new revelation as anybody. The different students may differ violently as to the value of the alleged or authentic revelations; but it would be preposterous to claim that those whose verdict is negative are therefore not interested. If it were worth while to make counter claims one could have little difficulty in making out a better case against the professional scientists, the psychologists included.



WHEN William E. Johnson (alias "Pussy-foot") was addressing a public meeting in London he was seized by a number of roistering students who carried him through the streets of the city, exposing him to the taunts and sallies of the crowd. They took this un-sportsmanlike method of manifesting their dislike to his mission because he was an advocate of prohibition. To all the discomfort, ridicule, and ragging to which he was subjected he maintained poise, patience, and a good-natured attitude. When the game was over he was minus the sight of an eye, but had won the plaudits of friend and foe and was hailed by the public generally as "a good sport."

This expression, "a good sport," is popular, comprehensive, and descriptive of the attitude and conduct of good men everywhere. Here we are concerned only with its ethical and spiritual significance. The cause which Johnson espoused gained tremendously by his fine manly spirit at a time when there was everything to provoke and annoy. He took his medicine.

The application of this caption "Be a Good Sport" might be illustrated thus:

A voter has become aggrieved and discontented because the candidate whom he helped to elect felt constrained to denounce in the legislature a particular interest in which the voter was concerned. This man may be very efficient in business but he is not a good sport.

A parishioner has taken exception to some timely, courageous, and necessary utterance of the preacher and has followed it up by withdrawing his financial support from the church; he may be influential in church circles but he is not a good sport.

A subscriber to a magazine discontinues his subscription because the editor takes exception to some of the prevailing, traditional views of theology; this man may be very devout but he is not a good sport.

To be a good sport is to recognize allegiance to the team and abide by the rules of the game—fair play for all participants.

It is obvious that with human nature as it is, no public servant, no preacher, no editor, can in every particular meet all the needs of those they aim to serve. Their work must, we think, be estimated and judged in the main by their loyalty to the larger interests and problems of humanity; by their general helpfulness to those whom they serve, and particularly by their tendencies and direction. Only by so doing can one be a good sport. A good sport recognizes spiritual principles.

JAMES MORRIS WHITON

LITTLE did we know of what the future had in store for us when we referred in a recent article (December, page 468) to the vigor and mentality of our esteemed and beloved friend and associate, Dr. James M. Whiton. Just about the time we were looking forward to one of our monthly editorial conferences with him a note from his daughter brought the tidings of a brief illness which terminated his long earthly journey. At these conferences matters of current interest, of religious and theological import to the Church and the kingdom, were freely discussed; and as the different aspects of mooted editorials were presented his ripe, penetrating, philosophical, scholarly, and profoundly spiritual mind was at its best.

Through long practise he had acquired a fine, discriminating—and we might add a very necessary—gift for editorial writing, that of expressing his thought in forcible and condensed form. For about fourteen years he was a contributing editor on the REVIEW. The last editorial he wrote is entitled "Concerning Orthodoxy" and is given in this department of the magazine.

The writer of this note well remembers the patience and courage with which he bore the lingering illness of his beloved wife. When she passed from earth's suffering his words were, "Give me work and plenty of it." His daughter, in the letter notifying us of her father's death, says: "We are so thankful that he did not rust out." So with the passing of our venerable associate, who, if spared, would have reached the mature age of eighty-seven in April next, his friends everywhere can unite with the family in gratitude to God that he remained in the harness until the call came. His last ounce of strength was given for the uplift and regeneration of humanity. This epitomizes the man, for this was where his heart and purpose lay.

Dr. Whiton was born in Boston in 1833. The range of his interests and activities may be gleaned from the following brief sketch. Graduated from Yale University in 1853 he was ordained to the Congregational ministry in 1865; pastor at Lynn, Mass., 1865-75; Newark, N. J., 1879-85; and in New York, 1886-91. As an educator he filled the following positions: rector of Hopkins Grammar School, New Haven, Conn., 1854-64; principal, Williston Seminary, Easthampton, Mass., 1876-78; and professor of Ethics, Meadville Theological School, Meadville, Pa., 1893-94; on staff of the *Outlook* (New York) since 1896; chairman of the Executive Committee of the New York State Conference of Religion.

Professor John W. Buckham, in his recent book on *Progressive Religious Thought in America*, refers to some of his well-known books thus:

"Dr. Whiton, ever since the publication of his arresting volume *The Gospel of the Resurrection* (1881), has been one of the recognized leaders of freer religious thinking. He has directed his thought in later years more particularly to the cosmical and biological aspects of theology, and in the chapters contributed by him to the volume of theological essays which he edited, entitled *Getting Together* (1913), he has made suggestive studies in the interpretation of the divine immanence. In his little volume *The Life of God in the Life of His World* (1918) he has supplemented his earlier elucidating discussion of the doctrine of the Trinity, *Gloria Patri*, with a vitalizing interpretation of the same doctrine in the light of biology."

The Preacher

The Coveted Gift—A Reverie

I CRAVED with yearning heart the gift withheld, the endowment that had been denied.

I saw the gift possessed by others, many of whom did not prize it as I would have done, and some who even profaned and abused it.

It seemed to me the gift of gifts, the fount of joy, the spring of power, the passport to intense delights and mystic fellowships, the bond of kin with all the wonder and glory of the world, the uniting instinct with the soul of things.

I dwelt upon the gift and tried to make it mine, to claim, conquer, and possess it, in fate's despite. But it could not be. All endeavor seemed but to enhance the gift in admiring conception and accentuate my lack.

Thus my life had a burdening note of limitation and incompleteness, a sense of exclusion from the highest function of the feast.

In the midst of these yearnings a dream was given me, or the broodings of my spirit took the form of a dream; and in my dream the Ineffable One bade the angel of the gifts confer upon me the gift I craved but take from me the gift I had.

Almost delirious gladness seized me at the thought of possessing the wondrous gift. "Now," said I, "I shall be fully entered in life and know it in its every dimension, shall be companioned with the flowers and the stars, the seasons and the seas, shall translate all the voices of the world and thrill with all the tides of life, shall know the mysteries of joy and sorrow, the surge of passion, the sublimity of heroism, the subjugations of patience, and all the motive and movement of historic forces."

But swift reaction came. To gain the gift desired I must lose the gift possessed. "Ah," thought I, "I can not bear that, can not part with my one little gift. It is what has given my life meaning and effect. What were any other gift in lieu of that? Nay, what were life itself without it!"

Deprecatingly I besought the angel of the gifts that I might retain my one little gift whatever else I might be denied.

So my life settled again to its old movement, its old sense of lack and limitation, but with more of content in a new appreciation of the gift I had and less of pining for the gift I did not possess.

But, in a dream, or what seemed such, the angel of the gifts spake to me again: "How is it that thou so lovest the gift if thou hast no possession of it? Canst thou so love what thou knowest not? As thou spakest thy simple heartfelt words to the people at the hospital they thought thou hadst the gift, and many a broken-winged and voiceless soul was grateful for a new sense of the solutions, soothings, and upliftings of the gift through thy words, and in nights of loneliness and hours of weariness and pain felt the grateful charm. Knowest thou not of the blind who view a rarer beauty than the seeing? Knowest thou not of muted souls, bound in a world of silence, and

knowing not the tones and terms of human converse, who yet have poured forth strains of deepest meaning and sweetest power?"

And I started with trembling joy to know that in some uncomprehended way the coveted gift was mine.

The Gardener

DOCTORING SERMONIC CASUALTIES

The Rev. CHARLES MELANCTHON JONES, University Library, Berkeley, Cal.

No set of Bible students welcomed the Revised Version more heartily than the makers of sermons. And in very many ways it has brought them rich gains and substantial satisfaction. But as with all benefits the Revision has brought occasional disagreeable surprises. Some preachers have suffered many things from what they are tempted to consider the "pernicious activity" of the Revisers in changing a word here and there. An entertaining book could be produced from experiences of luckless sermonizers whose choice outlines have been scrapped in the process of improvement of the English text. Very likely these sorry victims might shrink from exposing their wounds, or fret helplessly over their homiletic losses; and so the writer is willing to draw them out by an account of some of his sermonic casualties, and encourage them by detailing how he secured honey from the carcasses of his mangled outlines—in a word, how he made reprisals from the Revision.

And by the way, this may be no new experience, and a still more interesting book might be made from the older versions, for the variations are striking and often startling. A good many graphic and vivid expressions were dropped by the way, and they must have been missed. For instance this: "The ghost is eager but the meat is feeble!" might have

suggested the theme: "The Ghostly Urge and the Sickly Meat." And what a handy characterization of pestilent punsters was this: "Heathen men walk in the vanity of their wit." Instead of the later "prosperous man," Wyclif had it, "Joseph was a lucky fellow"; and in the Beatitudes he had it, "Blessed are the mild, they shall wield the world"; making it possible in a double text to have the theme: "Love's Paradoxical Luck." How dangerous now in some homilist's hands might not be this suggestive challenge: "Else when thou shalt bless with the Spirit, how shall he that filleth the place of an idiot say Amen?" "Fiendish Joy—Lure of Worldly Imperialism" might be suggested from the text: "And the fiend took him to a full high hill, and showed him all the realms of the world, and the joy of them." Altho the rendering of the rebuke to the forgiven and unforgiving slave, "thou ungracious servant," was more interpretation than translation, one yet regrets the loss of the possible theme: "Divine Scorn of Ungraciousness."

For one hundred and fifty years what was substantially Wyclifs' version from the Vulgate held its own. Almost another hundred years saw Tyndale's Version from the Greek and Hebrew originals, as completed by Coverdale, magnified into the

"Great Bible," first formally authorized in the "Bishop's Bible," until merged into the freshly translated and royally provided version of King James. For nearly three-fifths of the half millennium of our English Bible this truly King's Bible held its place practically unchallenged. In that three hundred years England shook off the yoke of Romish domination spiritually, outdistanced Holland and Spain and France materially, and gloriously placed Anglo-Saxondom on the literary map intellectually. When the version of King James was young, Bunyan found in its pages the spiritual stuff for his *Pilgrim* and Milton for his *Paradise*, Wesley and Whitefield voiced its ringing exhortations in evangelism, and numberless saddle-bags carried it through the wilderness in making a new world this side the sea, and it was the book that being translated into multiform tongues was taken by the angel of modern foreign missions flying in the midst of the spiritual heavens, for every tribe and people under heaven. It was the munitions factory, singularly for both sides, in the moral contests which ended with the destruction of slavery and the downfall of John Barleycorn, in America. Is it any wonder that preachers came to build their sermons on the "good old King James' Version" as on the immovable rock, and that pious old church officers felt almost as resentful of the Revised Version of our day as did the Romish priest of the times of the Reformation and the Renaissance, who maintained that the devil had invented two languages, the Hebrew and the Greek, in order to vex the "Holy Father"? And is it any wonder that even preachers have been found who were over-conservative in holding on to the "good old" version whose set, and often so happily fit, phrase had been the homiletic nursery where so many helpful discourses had

found the light, and had given light? And so after this somewhat verbal camouflage, we come to personal experiences and expedients with the Revision.

There is a passage in the first prophecy of Zechariah which used to say, "The Lord showed me four carpenters." The context spoke of trouble and confusion, of wreck and ruin. Calling to mind many churches whose dainty china-shops had been smashed by bull-headed disturbers of their peace and dignity, I gladly found in my text an inspired vision of the reconstructive forces from the four quarters of everywhere,—builders instead of bull-heads! Thus there was evolved: I. The Consoling Inspiration—"the Lord showed me"; II. The Constructive Impulse—"carpenters"; III. The Conceted Interest—"four"! But one fell day the Revision came under my eye, and my puffed-up homily went down like a mismanaged omelet. For those hyper-critics who couldn't let well-enough alone now had it: "The Lord showed me four smiths"! And it was all my own fault, for had I looked more closely at even King James' text I could have seen that the supposable "carpenters" were not driving nails into houses, but were knocking horns from besetting enemies. But in my blinded vexation I was tempted to say, that it is a rare church that cannot show its pastor at least four persons with the almost anonymous name of Smith, or for that matter Jones! At least there was nothing left to me but to change my theme to "Divine Visions of Dehorners of Baleful Bulls."

But those revising smiths, or smiters, sitting in Jerusalem Chamber, Westminster, so ably seconded by the Committee on this side of the water, smote me again in a still soror place, not on the head but in the heart. There was a pet passage in Proverbs which the Revisers denatured to my

dismay and sincere regret. For it used to say in the "good old" version: "A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." Working on the home missionary firing line in the Rocky Mountain country, I had found this conditioning of friendship on friendly initiative very serviceable. Almost all were strangers to one another, with a sense of homesickness for friends far away, and hunger for welcome from those near at hand; yet unwilling to turn proximity into Mrs. Partington's "proximity." Fate and fortune had mixed them all up, but each one was loth to take the initiative; only the word and the grace of God could make them good mixers. And those far-away translators with the detached mind had eliminated the only place in the Word where this condition of making friends was explicitly indicated. Why, even the stoic and heathen Seneca had suggested, "If you want to gain affection, bestow it!" Also the Roman poet Ovid had insisted, "The way to be beloved is to be lovely!" While our own Emerson, crowning the claims of cynic and singer, asserted, "The only way to have a friend, is to be one!" And Emerson might unconsciously have been basing his epigram on the very proverb with which I was working in the wild and woolly West of the home-seekers and of the home-sick. And of course it still is possible to speak of the "Golden Rule of Friendship," deducing the indispensable condition of love's initiative as one among many applications of the incomparable Rule, quoting Seneca and Ovid and Emerson, etc.; but my golden epigram from the Book itself was gone. Those smiting smiths had managed to metamorphose my warrant for human fellowship into something almost the direct opposite, as far as the first clause is concerned: "He that maketh many

friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother." In their margin they said that the too-be-friended person was "a man of friends," in the first clause, while in the second clause the "friend" was really "lover"; there was a hint of the truth here, but it was not obvious to the general reader. I found that Moses Stuart long ago declared that the verbal statement "must show himself friendly" of the older version, could not be made from the root of the verb used, but that the true meaning was, to break up, to destroy, just as our revisers have made it. Looking up the words for "friends" in the first clause, and "friend" in the second, it appears that they are totally different words; the former being usually translated "companion" and "neighbor," and the latter meaning lover or darling, and applied to Jacob's love for Joseph and Jonathan's for David. Retaining the good old word "friend," and adopting the word "companion" for the first clause, we find a contrast of interests and issues in this way: "a man of companions breaks himself up, but there is a friend that sticketh closer than a brother." And for the new theme we find this: "Friendship and its Counterfeit; I. The Safeguards of Companionship, II. The Satisfactions of Friendship." Perhaps "counterfeit" is too strong a word here, for companionship is inevitable, and often ripens into truest friendship. But companionship in politics frequently leads into the "dirty pool" of corruption, where good principles often go to pieces. Companionship in pleasure, as the preferable relation, means that "a companion of harlots wasteth his substance," and "a companion of fools shall sweat for it." It spells divorces, and worse than that the social evil, rightly so-named. The prohibition amendment would scarce-

ly have been needed if drinkers of intoxicants had been compelled in the interest of personal purity to drink in solitude, as the voter, in the interest of political purity, to vote in his solitary booth. The morbid craving for the boon companion in the pleasures of an hour arises from the selfish and fickle temper which disregards life's earnest joys and duties. Joseph in a prison was "a man of friends," but solely in the way of forgetting himself and trying to be useful and helpful, which brought him to the highest and best in the end. Rehoboam in a court was also a "man of friends," taking pointers from debauchees, his companions who brought him to ruinous dishonor. Moses forsook a court full of companions for a cattle ranch, and ultimate leadership and honor. Judas, treating his Master and the disciples as mere companions, traded on friendship's choicest caress and became treachery's high-water mark for all the centuries. Cecil Rhodes planned to conserve the elect spirits of Anglo-Saxondom by his concentration at Oxford of companions in study who could hardly fail to become friends in most cases, not on the basis of mere propinquity, but on the well-known excellence in good-fellowship, superb physical workmanship, and superior scholarship. The Wesleys' Band at Oxford, Zinzendorff's "Order of the Grain of Mustard Seed," and other combinations of mystics and missionaries, were more than companions. A poor young student in St. Paul's Churchyard, afterward knighted as Sir Geo. Williams, began the Y. M. C. A. because he wished to make his companions carefully selected friends, not gained haphazardly, but for high and

useful cause. The satisfactions of true friendship, the inspirations of sympathetic intimacy, are valuable beyond all expression. Emerson put this most graphically when he claimed:

"Our chief want is somebody who shall make us do what we can. This is the service of a friend. How he flings wide open the doors of existence, what questions we ask of him, and what an understanding we gain! It is the only real society."

In his early manhood, deprived of academic privileges, the writer made bold to appeal to one of our foremost men of letters, Bayard Taylor, and received the gift, not of literary companionship, but of a life-long friendship. He wrote:

"I cannot coldly instruct; I can only be of service to one to whom I am united by some bond of friendship. I could not long exist without my friendships, they are deep, all-embracing and steadfast."

The world has had some precious instances of spiritual fellowship, but always Christian thought and feeling have recognized in Jesus Christ the "Friend that sticketh closer than a brother." If ever there was a teacher who "could not coldly instruct" it was surely our Master, who refused to consider his followers as servants but friends. Wyclif's, usually a quaint translation, put it that "Jesus chose out twelve men that they should be homely with him!"—that they should be at home with him. That unique fellowship of Peter, James, and John and others with that Friend who, having loved his own that were in the world, loved them unto the end, led John, "the beloved disciple," to express his memorable desire: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us!"

The Pastor



FILLING THE EMPTY PEWS

RICHARD K. LEGLER, Dayton, Ohio

WHEN the owners of a business enterprise learn that their business is losing money or is on the decline, they will call a meeting, face the existing conditions, analyze them, and then decide on some definite plan of action.

Modern industry has awakened to the fact that the cheapest and best way to boost its product and its business is to advertise consistently. By "consistently" is meant the way best suited and most appropriate for product, service, or whatever it may be.

Records will show that these advertising campaigns have solved the most discouraging problems in the business world. Thousands of institutions have been picked up from the mire of despondency and put on a money-making basis far beyond the dreams of any one connected with the organization.

Apply these methods to the Church, and the results will be the same as with the commercial enterprise. Many church organizations have already discovered this fact and as a result are reaping bountifully.

Of course it will be impossible to begin with an extensive campaign, but such is unnecessary. The writer happens to be in a position where he can see the results of advertising methods which have been used with great success, and altho the advertising in these instances is now on a rather large scale, the initial expense was only a few dollars. An excellent way to begin is for the minister to appoint an advertising committee, trying in such cases to select those who have had some experience along this line.

One minister in particular, who awakened early to the power of publicity as a solution to his problem of filling the empty seats as well as stimulating the offerings, purchased with his own money an inexpensive duplicator. He then laid out a complete plan for the year, figuring the amount that could be spent and the results expected from his expenditure.

The first thing was to select an advertising committee. This he did with great care. He appointed a young man to write numerous "booster" letters which were to be sent at designated times to all members and prospective members. This young man was ambitious to write, and at the time was deeply engrossed in a correspondence course dealing with effective letter writing. He was overjoyed at being selected for this purpose and gladly gave a part of his time for the work. A young lady was selected for her ability as an artist. She was enthusiastic and created some clever illustrations. These were then traced on the stencil paper and used for church bulletins, programs, etc. The four-page folder which was used carried advertisements on the back which more than paid for the printing on the first page, while the inside was left blank and the programs were filled in each week on the duplicator. So that not only was there a saving but an actual profit was made. In a few months' time the booster letters written by the young man had a telling effect. The church was filled to capacity and the collections were more than tripled.

With the rapid growth, a larger appropriation for advertising was

allowed. Space is now being taken in the local newspapers, and large attractive posters are being used.

This minister realized that the one thing essential to a successful church is enthusiasm. He aimed at that from the start. The letters all had the personal character of a cordial handshake and the results were far beyond expectation.

Letters of "punch" and enthusiasm will bring results that will surprise you. A pastoral message will carry your message into the homes and will awaken far greater response than the average preacher realizes.

Rev. Ira W. Stout, pastor of the Richmond Street Christian Church of Jackson, Ohio, was confronted with these same problems. He studied carefully the conditions he believed peculiar to his church, and decided that the time to spend money was when it was needed. Advertising was used as a foundation to build upon. He reports that when an advertising committee was appointed and a certain sum was appropriated for weekly advertising, it was thought by some that they were ruined financially. But in two weeks the offering in the Bible School had increased 100 per cent. and in six weeks it had increased 500 per cent. This was the result from the money or "business" standpoint. And while the attendance did not quite keep up with the offering it came near doing so. He further states that, best of all, the longer they advertise the better it pays.

While there is no doubt that any form of advertising is of great value to the Church, the best part of it is that tabulated records show that the most successful form of church advertising is the circular letter. In this we have an opportunity that is unlimited and, best of all, it is the least expensive; only don't repeat the mistake of sending one or two letters and then waiting

Keep right on, only changing

the appeal from time to time. Each separate appeal will affect certain people, until your message reaches them all and a great purpose is accomplished.

Rev. M. H. Cloud of Franklin Park, Ill., used the circular letter. In addition he brought publicity to his church by original ideas, which were executed on a duplicator. Ask him what advertising will do.

In closing the writer wishes to say that while advertising may not solve every problem in the church, it solves a most important one when it eliminates financial worries and fills the once empty pews.

Put to the test how easily money can be raised, new members added to the congregation, and in a hundred ways the church can be strengthened by the adoption of a few consistent business principles.

The results obtained by a few churches which have employed these simple, up-to-date ideas show that such procedure is likely to solve the major portion of your church's difficulties.

Sketch of the Interchurch World Movement

This movement grew out of a layman's suggestion, made at Garden City, L. I., in 1917, that the association of Americans, Canadians, and British during the war furnished an example of coordination of effort for denominational missionary directorates. The idea was put before the foreign mission boards of the United States and Canada, and resulted in a meeting of missionary representatives in New York, December, 1918. A committee was appointed to effect common action among the foreign missionary societies, and was immediately enlarged so as to take in home mission interests. Subsequent study made it clear that the educational boards and then practically all the agencies of the churches should be brought together. A "general committee" of one hundred formulated the plan which has since been followed, and the Interchurch World

Movement as such took shape. The appointment of an executive committee was followed by the initiation of surveys. Meetings of the general committee were held in Cleveland in the spring and autumn of 1919. And a World Survey Conference took place in Atlantic City, January 7, 1920. The plans now in hand contemplate the raising and utilization by this organization during the next five years of the huge sum of \$1,300,000,000.

"Books at Work"

During the war many humanitarian activities were initiated the continuation of which in peace times in even enlarged measure is fully justified. One of these is the work of the American Library Association (Washington, D. C.), which has recently issued an attractive pamphlet under the title given at the head of this article. The Association during the fighting provided libraries of books and periodicals for the army and navy, including in its reach not only camps and ships, but rest stations, hospitals, recreation stations, Red Cross and other centers. At the suggestion of the Federal authorities it now aims to embrace in its activities all branches of the Federal service. It desires to continue its contributions to army and navy and allied services, and also to offer recreational and educational facilities to men serving in the coast-guard, light-houses, and revenue service—indeed, to the entire civil-service force and the mercantile marine. Its aim, as formulated in its own words, is "that books and journals for recreation and for serious study shall be within reach of every person in Federal service."

This object is worthy of the support of every reader of the REVIEW, many of whom are able to contribute books or periodicals or both to a purpose so deserving.

Pledge of the Invincible Union

We, Labor and Capital, pledge our unswerving allegiance to our country in this present time of stress.

We promise obedience to its laws, fidelity to its ideals, and a cheerful acceptance of the hardships of industrial readjustment in grateful memory of those who cheerfully endured war-time hardships and the many

who gave their lives in defense of those wise laws and fine ideals.

We pledge ourselves to the wide viewpoint that overlooks immediate personal profit for the good of the greater number, by which alone lasting benefit may be obtained; and stedfastly to refuse to imperil the freedom that has cost us so highly in blood and wealth, by following the dictates of any gospel which makes a right of might, whether in the terms of power's oppression or revolt's violence; our common sense rejecting what has bankrupted two great nations and set golden stars in our flags of service.

And finally, we promise each other equal measure of cooperation and comradeship, knowing that, since our interests are mutually dependent, divided we fall and united we form a "Union Invincible for Personal Gain and Public Service."—MARQUIS CARE, in *Leslie's Weekly*.

The Dynamic Life

Despite all hindrances, and at whatever cost, the Christian must keep moving. To become static is as great a danger for the individual as for the Church. "To the Christian," says one of our foremost thinkers, "the *status quo* is always intolerable except as a stepping-stone to something better." Every man, especially at or after middle age, is dangerously liable to take himself for granted as he is; to discount the possibility of fresh change and development. Christ showed his deep knowledge of men in insisting that if we are to be true Christians we must needs become like little children, with the child's glorious sense of wonder, romance, expectancy, with its buoyant feeling that all life is brimful of the most wonderful possibilities only waiting to be discovered and explored.—*The Church in the Furnace*. Edited by F. B. MACNUTT.

The Importance of Atmosphere

The longer I live and the more I attend conventions, conferences and ecclesiastical gatherings, the less of importance I come to attach to what you might call legislation, formal resolutions, etc., and the more importance I come to attach to what I call atmosphere. We want an atmosphere of understanding. If we understand each other we find it possible then to have an atmos-

sphere of unity; to use a phrase of a speaker at the Edinburgh Conference, an atmosphere in which men come not to differ but to determine to understand.

It is one thing to get into an atmosphere in which we hate to differ from one another. It is quite another thing to generate an atmosphere in which we resolve to make up

our minds that we are going to understand people, especially those from whom we differ; that we are going to try to understand their point of view in order that we may be more helpful to them, in order, perchance, that they may be more helpful to us, and in order that we may accomplish the maximum through a genuine unity.—DR. J. R. MOTT.

MID-WEEK PRAYER AND CONFERENCE MEETING

Professor JOHN WRIGHT BUCKHAM, D.D., Pacific School of Religion,
Berkeley, Cal.

THE TRANSFIGURATION OF LIFE

Mar. 7-13—The Transfiguration of Friendship

(Mark 9:2-8)

THE transfiguration of our Lord has far more wealth of meaning than we have yet discovered. Like the rays of the morning sun it touches everything with its transforming glow. In the light of it we see life itself transfigured. New meanings continually emerge from its every circumstance and flow from it to the farthest bound of nature and human life. We are accustomed to think of it as a transfiguration of Christ only. He is its radiant center. Yet, for that very reason, its light irradiates from him to his chosen disciples, thence to his entire discipleship and through them to the whole world.

The three whom he took with him into the mountain, the two shining ones who conversed with him, the very mountain itself, the sky above and the humanity waiting unwitting at the foot of the mountain—all shared in the transfiguring light that bathed him who stood there simple and unadorned, yet so luminous in his spiritual personality that his very garments became white and glistering. It was a radiance from within, rather than from without, a sun-glow in the God-man, going forth to the

of the earth.

Think, for example, of the deepened relations of the three companions to each other, as well as to their Master, which this experience must have effected! Their friendship for one another must have been transfigured in the light of that great experience. Doubtless Jesus saw their need of some such clarifying vision of himself and of one another and of their common life and task. They had been together daily. Perhaps the very familiarity of their intercourse had dulled its true meaning. They needed to draw apart for a little together, not to get away from their task so much as to get where they could see it from above, and especially where they might have a fresh vision of the true glory of their Master. At Jesus' suggestion, therefore, they climbed the mountain together. Every step must have drawn them nearer to one another and to him. For no one can climb a mountain with another, provided they have anything in common, without their being drawn closer to each other. The comradeship of a common enterprise forms a subtle bond. Walking together, even on city pavements, is a kind of sacrament. How much more so ascending a mountain slope, where each step takes one higher. And then the common outlook upon the beauty and splendor of the ever-widening scene—"pleasing

a kindred eye," as its inspiration flashes from soul to soul!

Yet all this was as nothing when the glory shone from their Lord himself and everything else faded from sight and thought, and they knew themselves in the presence of one with whom heaven itself conversed. To make tabernacles and abide—for it was good to be there. That was their dominating thought. A true test of a great experience but a vain wish! For visions are for life and not life for visions. The vision could not last; and yet in essence it could and would—interpreting the Christ, enriching life and deepening friendship.

What makes friends? Common pursuits, common tastes, common joys and sorrows. Yes, but more still a common cause—and more even than that a common Master, who creates the cause and incarnates it. Let a group of persons draw apart with the Master, ascend some mountain of spiritual vision together, and they will see him transfigured before them, and with him life itself, and they themselves will be drawn together in beholding the spiritual radiance of their Lord.



Mar. 14-20—The Transfiguration of Trust

(Matt. 6:25-54)

There were two mountains of transfiguration. The first was the mount of the sermon—not so high as Hermon, not reserved for the few best fitted for it, but for all who chose to gather about the Master. As he sat there in the radiance of his youth, in the strength and grace of his purity and goodness, there was a double transfiguration—a transfiguration of the Teacher, as those words of divine beauty and wisdom flowed from his lips, and a transfiguration of the truth, as it revealed its inner harmony with the sunshine and the blue

Galilean sky and the song of birds and the fragrance of flowers.

A true transfiguration must have been seen in Jesus as he moved

"From point to point, with power and grace
And music in the bounds of law,
To those conclusions when they saw
The God within him light his face."

Many truths were transfigured before the minds of his hearers that day, but none more completely than the wisdom and joy of trust. Into that lesson he wove the whole visible scene. Sky and fields adorned it, the very air was vocal with it.

Trust is apt to seem to us a very humble, if not a humdrum, virtue. It has none of the glory of self-confidence, of assurance, of display. The glittering robes of Solomon do not belong to it. Yet when it is transfigured as Jesus transfigured it, how strong and wise and beautiful it is! How tawdry and mean the assumption of superior knowledge appears beside it!

Trust; that was what men and women needed then. It is what they need to-day. Jesus saw it with perfect clearness. Not self-suppression, not the dull drab of a life of servility that binds one to the yoke with a helpless, hopeless submission; and not carelessness, indifference to what lies ahead, the blind recklessness that cries—"let us eat and drink for to-morrow we die," but trust, rational, thoughtful, confident, patient trust. Not the downward look, but the upward look. Not the mere dogged facing of duty, with a heart of flint, but a deep awareness that God, the heavenly Father, knoweth that we have need of all these things. And with this the consciousness that there is something better than things that come to the soul that waits in stillness and hope and expectancy.

When you see human faces upon which this spirit has set its seal you see them ennobled, transfigured. They are lit with a kind of beauty which

does not dazzle but which lures the eye that is weary of the splendors of Solomon and his kin, and is looking for a truer and more lasting charm. Why is it that upon so many walls where only the truest art finds place, hangs that quiet, subdued, restful portrait of Whistler's mother? It is because his art had the wit to perceive and portray the deep and lasting beauty of trust.

But do not imagine that trust is an acquirement of mature minds only. It lends poise and charm to youth as well—even as it did to the Young Man about whom the people gathered on the Galilean hillside, attracted by a wisdom and grace that are from above.

Trust is no mere state of quiescence. It has not given up doing, but overdoing; it has not given up aspiring, but fretting; it has not given up action, but nervousness; it has not given up thinking, but fearing; it has not given up praying, but beseeching. Trust is the estate of the soul when it is fully itself. We are never quite ourselves until the winds of passion and desire cease blowing and in the calm of a great peace the soul holds sway over itself—having come into the presence of its Author.

We shall not see the worth and wisdom, the divine beauty, of trust until we see it in the light with which Jesus transfigured it that day on the Galilean hillside.

Mar. 21-27—The Transfiguration of Service
(John 13:1-17)

There are two necessary, every-day, year-in-and-year-out human tasks which greatly need to be better understood. When they are understood they will be transfigured, and until they are transfigured life will be dreary and dull. They are: work and

service. Let us treat them for a moment as if they were separate, thinking, first, of work. Jesus understood and transfigured work. When one evening he took the towel and girded himself and began to wash the disciples' feet, from that hour human toil took on a new meaning and worth—may we not say a new glory? Rather, it revealed its inherent values, it appeared in its own true light. This dreaded, disliked, despised thing suddenly became radiant, luminous, sacred. Here was a genuine "transvaluation of values"—a complete reversal of the common notion of work that had degraded human life for millenniums. "Menial" is the word that has express the common idea of hard work. It is an idea that has not only laid its heavy hand upon millions of the world's workers but has made the well-to-do congratulate themselves that they did not have to descend to the degradation of common toil. Jesus threw that notion to the scrap-heap.

All genuine work is of two kinds. It is either creative or cleansing. In order to keep human life going things must be manufactured, grown, produced; and they must also be cleansed, moved about, and kept in order. Creative work is in its very nature beneficent and beautiful. Much of it, whether of brain or hand, is full of delight and fascination. Literature, art, the work of constructive science, all an unfailing source of joy. A large part of creative work, on the other hand, as it is carried on in factories under modern conditions, is mechanical. But unless it is vitiated by depressing conditions and over hours, it is all inherently good and pleasure-giving.

The work of cleansing has always seemed to many persons essentially hard, drudging, and disagreeable—from house-cleaning and street-cleaning to the cleaning up of moral abuses. But it is all useful, all honorable, and

worthy of the best of us. It was this kind of work in particular that Jesus transfigured that evening when he took the towel and basin. To see him engaged in the washing of feet—work so lowly and “menial” as to be commonly assigned to slaves—caused the disciples to start back in astonishment. Yet as he kneels there, removing the dust from tired feet, all the supposed humiliation fades from the act and in its place a halo of pure sacredness rests upon it. All true and useful toil suddenly becomes beautiful under the touch of Jesus.

Beautiful, too, because it was not only work but service—done, that is, for others. For that is the real glory of service. It is work personalized, directed toward the welfare or happiness of persons. All work, when it is seen in its true light, is after all service. It is for others, sometimes for those to whom one is especially attached—when it has a peculiar sacredness—always for the great whole of our common humanity—and so also for God. When this is taken into account,

“Nothing so mean can be
But draws, when acted for thy sake,
Greatness and worth from thee.”

“If done to obey thy laws
Even servile labors shine;
Hallowed all toil if this the cause,
The meanest work divine.”

In describing a poor, worn, and weary old Chinaman at the close of his day's work, as he sat reverently listening to a great man speak, a discerning observer said: “A kind of halo encircled all his tired, weary old bones.” The halo of honest, unselfish toil is not without the beauty of holiness.

Work, service—all of it, from the toil of a Chinese servant to the keen intellectual labor of a trained mind marshalling all its forces to secure some good end—is seen to be honor-

able, sacred, beautiful, since the night when Jesus took a towel and girded himself and washed the disciples' feet.

Mar. 28-Apr. 3—The Transfiguration of Suffering

(Luke 24:13-27)

Another walk, after it is all over, this time with two of his disciples whose names alone are known to us—another transfiguring walk, in the light of which the earlier transfigurations gain new meaning, and the old familiar intercourse is resumed! A walk transfigured by a talk—who has not known its sweetness!—when sorrows are lightened and light falls on dark problems and the horizon widens to infinity. The very act of walking itself, the consciousness of moving toward a goal, helps to relieve the mind when it is under a cloud. It is not without significance that when, in answer to the Stranger's question, the whole weight of their sorrow came over the two disciples, “they stood still, looking sad.” Sorrow brought them to a standstill. But when they started to walk again and he who could disclose the meaning of their sorrow began to speak, gradually the hidden meaning of it all dawned upon them, and before they reached the end of their journey they had caught a revelation of the very mind and heart of the Eternal.

The essence of what they saw on that walk to Emmaus was that suffering is in some way essential to the true glory of life. It is the hardest, latest, profoundest truth we have to learn. And perhaps we never would have learned it—certainly never so clearly and completely—except as it was incarnated in Jesus Christ, “drawn out in living characters.”

It was through his own personal experience, which they had so deeply and intimately shared, that he taught

this truth to them—and teaches it to us—an experience that was no mere detached, accidental thing, but sent its roots down into law and prophecy and its branches upward and outward into divine purpose and human response—an experience which carried him to the cross and culminated in the resurrection. "Behooved it not the Christ to suffer these things and to enter into his glory?"

If there is any human experience that needs transfiguration it is suffering. In itself suffering is benumbing, overwhelming, a great and dark blank. Can anything light it up, and give it a place in the economy of good? Jesus answers that question with his experience; and humanity finds its own experience interpreted, illumined, transfigured by his. If suffering played so large a part in shaping that ideal and victorious personality, it may not be left out of the common human lot without losing something essential. Behooves it not our humanity to suffer and to enter into its glory?

It is significant that Christ would never let the suffering side of his ministry stand by itself, unrelated to what follows. Always when he speaks of his suffering it is to link it up at once with his glory. The Son of Man must be delivered up into the hands of sinful men and be crucified and the third day rise again. It was always thus that he spoke of it. Detached, isolated, alone, suffering is dark, mysterious, awful. It is a flash of pain between two reverberations of thunder. But it does not belong alone; it must not be left alone. To leave it thus is to miss its real meaning. It belongs inherently to something that is to follow and that already casts its light back upon it and transfigures it.

A strong, talented young business

man, already well on his way to large political influence as well as a recognized leader in religious work, was suddenly struck down by a serious illness. For four years he has been slowly, painfully regaining his strength, for the past year or more far from home. Now and then a word has come from him to his friends—a flash of insight into truth and beauty such as he never gave evidence of possessing before. A new faculty in his nature seems to have been awakened. What has done this for him? What has uncovered this hidden spring within him? Suffering. He will come back, it is to be hoped, to his life-work of active outgoing service with a larger wisdom and a closer touch with God and nature and humanity. If suffering in the light of Christ's experience can do this for us it is transfigured indeed.

Behooves it not that we suffer—and through this narrow, lowly door enter into the true glory of the life of the soul?

Prayer

Three doors there are in the temple
Where men go up to pray
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient
prayer
To touch the print of the nails.

There are some that pray by knocking;
They put their strength to the wheel,
For they have not time for thoughts sub-
lime;
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.

—William Watson.

The Book

STUDIES IN THE LIVES OF PETER AND JOHN

Professor ANDREW C. ZENOS, D.D., McCormick Theological Seminary,
Chicago, Ill.

March 7—*John Writes About Christian Love*

(I John 4:7-21)

At first blush it looks as if the writer were making of love a matter of obedience to a command. A close reading, however, reveals the fact that he is fully aware of the spontaneous nature of this all-powerful and essential factor in the Christian character. It is only as one complies with the conditions prerequisite that he can heed an exhortation of this sort. Love grows freely, and apparently irresistibly; but it grows upon a given kind of soil and out of a definite preexisting vital germ. The brethren are exhorted to love because they are brethren and children of the one Father. The exhortation then is outwardly only one to love; inwardly it is an exhortation to realize the heavenly and divine parentage. To be conscious of being born of God is to be full of love. And vice versa, to be full of love is to know God. And not to love is not to know God.

This profound principle was so thoroughly interwoven with the warp and woof of John's experience that he made it the dominant note of his writing and preaching. A tradition that may very well be accepted as conveying a real historic fact presents John as in his old age limiting his preaching to the simple message, "Little children, love one another," and when asked whether he had nothing else to say, he would answer, "If that were heeded, it were enough."

John's view of love begins with its origin and source. All love is rooted

in God. God's nature is an infinite, unfathomable ocean issuing forth in endless as well as resistless waves of movement in the creature. Human love only reproduces the essentially divine nature and will. "God is love," is said in no mystic pantheistic sense, as if the metaphysical substance of Deity were to be identified with a mere emotion. It means rather that the regnant attribute of the person of God is love. This is made clear in the declaration that God has been moved by his love to send his only begotten Son to be the Savior of the world (verses 9, 14).

Thus John proceeds to discourse of the essential nature of love. Love goes forth out of self to seek its objects. It seeks its own perfection in the good it aims to accomplish for others. As Paul said, "love seeketh not its own." The revelation of the love of God is made in the great work of the salvation of men from sin through the propitiatory offering of the life of his Son on the cross. But so thoroughly is love an expression of the nature of God that even the gift of the Holy Spirit is a sign of its working (verse 13).

But if the source of love is the divine nature and its essence and power are redemptive, its logic makes it contagious and compulsory. John recognizes a difference between the love of God and the love of the Christian disciple. The first is initiatory; the second is responsive only. "Not that we loved God, but that he loved us" (verse 10); and again, "We love him, because he first loved us" (verse

19). So far as man's love of God is concerned it can only be reciprocal or responsive love. Men spoke of love before they knew of Christ's work and the love of God shown forth in it, but what they meant was a debased article, unworthy of that name. Love as self-devotion to the welfare of other moral beings was utterly lacking in their thoughts until they apprehended God's love.

But the logic of love goes further. Though it begins with God it does not end by man's responding to God with love. That is an inevitable part of its course. But learning to love God out of gratitude the believer also learns to love the brethren. The love that has started as a fire out of the warmth of God's heart spreads so as to include the creatures whom God loves. The apostle makes this emphatic. He tests the reality and genuineness of love by its expansion and direction toward the brethren. Unless this test is met, there is self-deception. It is vain to protest that we love God if our love does not show itself in love to those around us. And the test is all the surer because God is invisible and the brethren are visible.

The logic of love carries another lesson, that of the expulsion of fear from the heart. There is no fear in love. Love and fear are motives controlling the actions of man. But in their purity they are mutually exclusive motives. The presence of the one makes the other impossible. Of course there is a chaste fear that is associated with perfect love; and there is an unperfected love that admits of a certain feeling of dread. It is not of these that we are to think when we contrast love and fear. True love knows that the punishment through which fear works is a vanished impossibility.

The summary of John's teaching is that love needs only to be known

as in God in order to work itself into the heart of the disciple. It is known in its highest form in the work of Jesus Christ. It works by kindling responsive love, driving out fear and expanding so as to cover the brethren.

March 14—John on the Isle of Patmos

(Rev. chap. 1)

It has been noticed by the best expositors of the Apocalypse that its title should have been not the Revelation of John, but the Revelation of Jesus. It is true the revelation is made through John, and primarily unto John, but it is made by Jesus. In view of the fact that usage has fixed on the current form this may appear a fruitless observation. It possesses, however, a certain suggestiveness that should not be neglected. Jesus appears from the beginning the active agent in the unfolding of the inner life of the world, whose knowledge is brought to the seer.

The whole of the first chapter of the book is a grand description of the Master who had commanded the allegiance of the author. The description, it is true, is in terms incongruous to the earthly human life. It is a highly symbolical description, every one of whose details has been chosen with a view to presenting some heavenly trait of power, dignity, or majesty. Yet through it all the personality of the man who stood at the heart of the gospel story is transparently visible. The first chapter is a revelation of Jesus in another sense than as one made by Jesus. It is a revelation of the personality of Jesus. It is a self-revelation of the glorified Jesus.

Before proceeding to describe this central theme of the chapter, however, the author gives a preliminary account of the general scope and object of his book, of the circumstances and conditions under which he had

received the message to be conveyed by it, of its destination and of the importance of heeding the message. It was at a time of distress. Believers in Jesus Christ were enduring persecutions. The author himself was detained on Patmos, a small island, ten miles long, five miles wide, lying in the Ægean Sea, southwest of Ephesus. Its population was small, and it could scarcely have been upon an evangelistic errand that John came to it. Tradition reports the reason of his being there as banishment on the ground of being a Christian.

The time was the Lord's day. The Christians of the primitive generation seem to have fixt upon the day of resurrection as the fittest time for religious meditation and private worship. John was "in the Spirit on the Lord's day." Thus was his mind prepared for the light that was to come upon him and be transmitted through him to the world.

The revelation of Jesus began with a voice. The seer must have his mind directed in plain, unsymbolic form to the divine origin and meaning of what was to be presented to the eye. The mere statement that the vision was divine would not, of course, suffice to lead him to believe it such. But with his mind directed he could recognize without delay the authoritative source of it all.

Turning in the direction of the voice, the seer then saw the majestic Speaker. The symbolism surrounding him was derived from the Old Testament. In the temple service the presence of the divine Spirit of life was signified by the golden candlestick with the seven branches. Zechariah had used the symbol in one of his visions. John substitutes seven separate lampstands because he has to deal with seven separate churches. The long robe extending to the feet and the golden girdle are the signs of the royal and high priestly rank and

dignity of him who wears them. The snow-white hair is in the apocalyptic books made the sign of the Godhead. The flashing eyes, the fearful voice, and the feet of bronze readily explain themselves, tho there are precedents for using them as emblems in Dan. 10:5f.

The explanation of part of the imagery is given in the vision itself. The seven stars in the right hand of the august figure are the guardian angels of the seven churches. The sharp, double-edged sword projecting from his mouth is the Word of God by whose power he conquers the world. The shining face calls to mind the light on the countenance of Moses coming from his interview with Jehovah on Mt. Sinai.

The whole figure is impressive, and the effect upon the seer was to paralyze his powers of thought and movement. But from this condition he is roused back to life by the assurance that he has to do with the familiar, compassionate Jesus—the same yesterday, to-day and forever—the Alpha and the Omega—he who was dead and is alive.

March 21—John's Picture of Worship in Heaven

(Rev. 7:9-17)

It is a truism perhaps that worship in heaven and worship upon earth can not be essentially different. Worship is the expression of the attitude of the soul toward its Maker. In its forms worship has been and must be infinitely variable. For form will naturally depend on the changing moods and experiences of the soul, and these will be affected by the conditions and influences of our outward character. The worship of the joyful spirit will be different from that of the sad heart; the worship of the impenitent, pleading for pardon, will be different from that of the forgiven

soul. Thus, after all, there must be a particular aspect and flavor to the worship of heaven as there is to worship upon earth.

The apocalyptic's attention is directed to the matter immediately after the assurance that a definite number of the membership of Old Israel would be found among the saved, *i.e.*, 144,000 (not to be taken literally, but as symbolizing a great multitude). By contrast to this limited number of select Israelites he sees the worship of heaven including an innumerable multitude drawn from among all the peoples of the earth. The first feature of the worship of heaven is thus shown to be its associating together all the tribes and peoples and tongues of men. Differences of race, country, and nation can not be carried above the earthly level. This is in perfect accord with the Christian idea that was coming to be accepted more and more as inevitable, that all men are brethren, or, as Paul had put in his speech on Mars Hill, "God has made of one blood all the nations of the earth."

But not only is the worship of heaven offered by men of all races and tribes together, it is shared in by mysterious heavenly hosts at the same time. The song of the redeemed is only one part of the anthem of praise lifted up. Its counterpart, rising like an antiphonal response, is that of the angelic throngs. Each of these strains has its own distinctive content. The redeemed think of salvation as the ground of their doxology and lift their hearts to God as the Savior; the angelic host behold the glory, wisdom, goodness, and power of God. The two notes, however, blend in unison.

Another characteristic of the worship is that it is orderly and decorous. The worshipers are clad in robes of white and they bear palms in their hands. The spirit of reverence has

always express itself in the effort to remove the sordid and undignified from one's personal appearance when presenting himself at the altar of his God. Altho in Christian times it is clearly understood that it is more important to be spiritually equipped than outwardly garbed in God's presence, yet even in outward matter the suggestion is that the worthiest in attire one can assume the truer the expression of reverence will be. In certain religious processions in Asia Minor robes and palms and the standing posture, or the prostrate form, were customary.

Still another feature of this worship is its continuity. "They serve him day and night." Worship is to them not an act so much as a mood or attitude. The act of worship should and in the heavenly (ideal) type of worshipper does symbolize the frame of mind and disposition of spirit he entertains towards God his Maker and Christ his Savior.

But the supreme aspect of heavenly worship is that it is intelligent. "Who are these?" asks the heavenly dignitary. "Whence came they?" With equal pertinence he might have asked, "What are they doing?" These questions are designed not so much to elicit information of the person interrogated as to impart it to him. The vision is fraught with an inner meaning that he must apprehend. The worshiping multitude is not acting blindly or irrationally. There is deep appreciation in their hearts. They have come out of great tribulation; they have had their garments washed white (strangely) in the blood of the Lamb. "Therefore" are they before the throne. And they know the privileges that belong to them. The one who sits on the throne will protect them as a tent; he will not suffer them to hunger or thirst; he will not permit them to be distrest by the scorching heat of the sun; the

Lamb will be their guide, to lead them to springs of living water. And God himself shall wipe away their tears.

The main thing to remember is that for the Christian heavenly worship is ideal worship.

March 28—Review: The Life-Work of Peter and John

(Rev. 21:21—22:5)

There are those who believe that the John of the later apostolic activities is not the son of Zebedee and brother of James, but a younger disciple of the same name who joined Jesus and his circle some three months before the end of the ministry; that this John, also known as the "disciple whom Jesus loved," was a youth of aristocratic family, a Jerusalemitic, and a man of some training and refinement. If those who hold this view are correct, the lesson to be learned from the life and work of John is that a wider variety of genius and personality was necessary and was therefore utilized in the planting and training of Christianity than we had been led to suppose.

If, however, the tradition which has always identified the John of apostolic history with the son of Zebedee is true, the lesson would appear to be quite different. For this John was, like Peter or James, a peasant of Galilee and a fisherman by trade. The two leaders of the Church on the day of Pentecost and onward were in that case men drawn from the same environment; they had had the same sort of training; they were alike in all but their inner natures and native endowments. And, furthermore, they had been with Jesus exactly the same length of time.

But when they came to the end of their labors, how different their course, their functions, and their contributions to the growth of the

Church. Peter had spent his life in travels and public meetings. He had made trips of inspection and investigation. He had exhorted and rebuked, discusted with Paul the startling new forms of the gospel, taken part in opening the Gentile world for Christ, and had in general lived a typical life of action and movement.

But John in his turn had not been inactive. Not to figure in the front ranks of action does not mean to be inert and useless. In John's case action struck inward into the heart and the brain. He became a man of intense thought and feeling. He brooded long and intently on the meaning of the Master's supreme mission and character. Like Peter he heard Jesus speak of the kingdom of God. But he went beyond Peter in realizing by close and concentrated thinking that the kingdom of God was not a mere form of Messianic reign, but a principle of eternal life. He realized that the Messiah was something more than the head of an external organization, a personal presence working in the hearts of those who would accept him, therefore the very Son of God. Thus John gave the world the Fourth Gospel.

Peter also wrote sturdy, practical words, meeting a crisis in the lives of his fellow disciples and filling them with hope and courage. But his chief contribution to the subsequent development of the life of the Church was what he did as a leader and organizer of men. Such men the Church needed; and such a man Christ designed Peter to be. John, as a contrast, was appointed to see visions. He foresaw the collapse and destruction of the world which was hindering the progress of the infant Church and oppressing the saints. He pictured to them the inner strength of their side in the struggle and the decadence and weakness of what to

them appeared the invincible strength of the great Roman Empire. He pointed out that two things were necessary to the successful accomplishment of their mission: absolute confidence in God their Savior and supreme love among themselves.

The golden text calls attention to the fact that both these disciples, so alike at the start, so different in the

outcome—the one dying the martyr's death on the cross, the other living to extreme old age—were really together all the time. They both went in obedience to the Master's mandate “making disciples of all the nations,” not only “baptizing,” but “teaching men to observe” what Christ had commanded them. And he was with them always.

LOVE¹

**Professor JAMES MOFFATT, D.D., D.Litt., United Free Church College,
Glasgow, Scotland**

THIS hymn of love is a typical interlude in advance to a Christian community; but altho it soars high, it is in close touch with the realities of ordinary life. The Corinthian church was unduly fond of gifts that were showy and rhetorical; they had the Greek love for fine words and ecstatic raptures, and Paul finds it necessary to recall them to the humble, more exacting and less selfish discipline of love as the one bond and strength of a church. The best definition of Christian “love” is devotion to the ends of God in a human personality; it is not a sentimental feeling, nor an affable disposition, but the recognition that our God has ends in every human being with whom he brings us into contact, that we must think out our duties toward other individuals, and be prepared, at any sacrifice of our personal desires, to further these ends. Such is the object of the Church. Membership in it involves a serious responsibility, and that responsibility can not be discharged except by exercise of mind and will. Without such a temper of love, the apostle begins (1-3), the high gifts of eloquence, prophecy, and charity are unavailing; they do not count, if they are not charged with the spirit

of love; they may be striking and popular, but they do not help God unless they are practised by one who has God's interests at heart and does his work not from ostentation, but from a sincere desire to advance the Christian life of his fellows. The positive details about the method and practise of love (4-7) start with its patience and kindness, its freedom from jealousy and conceit, its unruffled temper, its unselfishness. But what about the sins of other people? To this Paul devotes several short sentences. The genuinely Christian love never gloats over faults (6)—never makes them the subject of gossip and eager talk. What makes love glad is when people go right. Even if they go wrong, love is “always slow to expose” a fault (7), reluctant to drag it into the open. And, even when an offender is shown up, love “is always eager to believe the best, always hopeful, always patient,” instead of thinking that he will never recover himself. Such is the disposition that holds members of a community together.

Finally, this love is the abiding atmosphere of the Church (8-13). Other gifts may pass; their function may be superseded; but this love, which is the reflection of God's eternal

¹ Cor. 13.

life in man, will never disappear. Men may learn more, and discard their earlier opinions. But love is never out-lived. And at the close (13) Paul suggests that in the heavenly future, while the very function of faith and hope will be no longer required, love will last on as the su-

preme expression of human life. At any rate, where there is love there is sure to be faith and hope; whereas it is possible to have a faith or a hope that is loveless because it is selfish. Consequently, the greatest of the three, the most essential and inclusive, is love.

"I AM THE RESURRECTION AND THE LIFE"¹

Invested for twenty centuries with associated thoughts of the great mystery of life and death, these majestic words of divine consolation are also enigmatic in their brevity, and need interpretation. Yet who but he who uttered them can truly interpret? Reverently we must ask him what he means by resurrection.

Strange that his answer to the skeptical Sadducees (Luke 20:34-38) is still ignored. Moses, said Jesus, calls God the God of Abraham, Isaac, and Jacob. But since God is not a God of the dead but the God of the living, Abraham, Isaac, and Jacob must be living now. Thus "even Moses showed that the dead are revived." What logic would this be unless Jesus meant that life after death is life in resurrection? Paul, indeed, taught otherwise. Who then is our Master but Jesus only?

Next, what does the Church mean by the resurrection? Creeds, liturgies, hymnals, picture it as a stupendous physical miracle wrought at the distant end of all things, when earth and sea give up all their dead to be adjudged by God to heaven or to hell. Instead of this miraculous new creation Jesus thought of the resurrection as the natural and normal unfolding of the Christlike life from its earthly bud into its heavenly bloom. "He

that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up in the last day (his last)" (John 6:54).

The figure is intense because its idea is intense. Christ must be inwrought into us, as the soul of our souls. As what we eat and drink must nourish every tiny cell within us, so must his spirit of truth and love and righteousness carry its vitalizing power into all our affections, thoughts, and purposes. This is a process of growth. He symbolizes it as such in saying, "I am the vine, ye are the branches." Note its stages: (1) From him, the Good Shepherd, spiritual food; (2) from this food, spiritual life; (3) from this life, spiritual fruition in ever larger life, here and hereafter. Evidently Jesus thought of the resurrection as the flowering out of a vital process in the orderly system of the works of God. His majestic declaration, "I am the resurrection and the life" is worthy of all acceptance. The cause of the eternal life of his beloved disciple, the cause of his being raised up in his last day, is the Christ in him, not descending from heaven on clouds of dazzling glory, but as "eaten" and "drunk" by the disciple who builds Christ into his own spirit as the energizing and developing principle of his being.

—J. M. W.

¹John 11: 25.

Social Christianity

CRIME AND CRIMINALS¹

March 7—Causes of Crime

SCRIPTURE LESSON: Among the many Scripture passages applicable to this series of lessons the following may be studied: Matt. 15: 18-20; Ex. 20: 1-17; Gal. 6: 7.

INTRODUCTION: In considering the causes of crime a number of factors have to be taken into consideration, some of which are apparently remote, but have, nevertheless, an influence upon the nature and number of crimes. It is easy enough to say, this man is a criminal because he is bad. The question is, what made him what he is? In the search for an answer to this question we may have to go somewhat afield, but a scientific explanation can be found in no other way.

CLIMATE: This term includes seasons and the weather, and is intended to bring before us all the causes in nature which may in one way or another influence men to commit crime. Excessive heat, especially if it follows a moderate temperature, stimulates the emotions and increases irritability. If hot weather continues for some time, the power of resistance becomes less and nervous sensitivity increases. This is one reason why crimes against the person increase in number in proportion as we go farther south, and why the highest number is reached in August and early September, when the prolonged heat has had time to produce its enervating effects. Incidentally, it should be noted, that out-door life in southern countries is more general, and social contact is more frequent.

Crimes against property are, however, more frequent in the higher latitudes and the colder months. This may be due to greater scarcity of work and greater economic need, e.g., for wood, coal, warmer clothing, etc. The following figures will illustrate the statements made.

In Northern France crimes against the person are in the ratio of 2.7 to 4.9 of crimes against property; in Central France

2.8 to 2.34; in Southern France 4.96 to 2.32. In Germany, rape had the ratio of 64 in January, 149 in July, 69 in December; aggravated assault and battery, 75 in January, 133 in August, 78 in December; crimes against property, 109 in January, 90 in April, 117 in December.

In regard to the weather, Dexter (*Weather Influences*, p. 151) found that days of high humidity produced less crime than those of low humidity. He explains this by the fact while under high humidity we may be irritable and ready to fight, the effect of high humidity is enervating and depressing; so we grumble and quarrel, but go no further; whereas with low humidity we may be less excited, but have more energy and a suitable opportunity will find us ready. The criminally inclined, being less able to control himself, will, consequently, act as the weather produces more or less humidity.

URBAN AND RURAL CONDITIONS: The conditions of city life are much more complex and varied than those of the country; they imply a much heavier strain. Undervitalized persons, such as the viciously and criminally inclined usually are, find it much more difficult to make an honest living; they find, on the other hand, many more opportunities for dishonesty, e.g., picking pockets is practically unknown in the country because crowds are rare. A high-grade moron may live an uneventful life in the country, following a simple occupation and being almost constantly under the surveillance of some one who knows him or her. The same person placed in a city would find it rather difficult to meet the many complex situations; temptations would be multiplied and varied to a high degree, and a course of vice or crime would be almost inevitable. Criminally and viciously inclined persons frequently migrate from the country to the city for this very reason. In other words, it takes a more pronounced criminal nature to break loose in the country. For this

¹ The first and fourth of these lessons are by Professor RUDOLPH M. BINDER, Ph.D., New York University; the second and third by CALVIN DERRICK, Director of Education and Parole, Department of Institutions and Agencies, Trenton, N. J.

reason, rural crimes are, as a rule, more shocking than the urban. They are usually the result of revenge, avarice, or brutal sensuality. Infanticide, for instance, is more frequent in the country, because the opportunities for getting rid of a child before birth are not so numerous.

Poverty: Under this term we include the economic motive as a whole. It leads chiefly to crime against property. Just how much truth there is in this motive it is hard to decide. Some would deny its validity altogether, because they claim there is always work for those willing to do it. Honest persons may, moreover, always obtain the help of friends and acquaintances in times of dire distress without having to resort to crime. On the other hand, the socialistically inclined writers on criminology claim that economic conditions are chiefly to blame for crime. They point to the ultra-rich with his spendthrift methods and extravagance, exciting the envy of the abjectly poor. Where extremes of this kind prevail, crime is bound to happen. The comparative absence of theft in rural districts with its more equal distribution of economic goods is constantly pointed to as a verification of this statement. It is true, nevertheless, that in the same city, street, and house there are individuals of exactly the same lack of temporal goods, one of whom will steal, the other will remain honest. It is true, moreover, that not all thefts are committed by the poor, but often by persons with a comparatively good income. Furthermore, how are the crimes of heads of corporations, such as wholesale adulteration of food and criminal negligence in protecting the lives of employees and of passengers, to be explained on this basis?

In order to sustain poverty as a motive for crime extensive tables have been made to prove that with the rising of prices of cereals offenses against property increase. These investigations cover the years 1858 to 1864 for England, 1850 to 1863 for France, and 1874 to 1894 for Russia. The tables tell a plausible story of a rise in both. A similar table might, however, be drawn up for almost any other article. The chorus girl who longs for diamonds but finds them out of her reach, can not blame that luxury for her downfall at the hands of a rich profligate. Many other persons would like to have them, but remain honest and virtuous.

It is a question of values. With some persons purity and honesty have more weight than decorative gewgaws; with others the opposite is true.

POLITICAL CONDITIONS: In a monarchical country there is usually a long provision in the penal code making certain actions criminal if committed against the dynasty. Actions which pass elsewhere as harmless may thus produce criminals in those countries. The story of Siberian exiles furnishes an instructive example.

Militarism is likewise productive of much crime, since it is productive of war. No one can read the history of the World War without coming to the conclusion that it released many criminal tendencies, more perhaps on the part of the Central Powers, "but also in the ranks of the Russians and the Allies, as the story of the court martials proves. War is wholesale crime. Do what we may to exonerate it from this charge, it remains a fact. This does not mean, of course, that every soldier is a criminal, but that war as such is criminal because it is organized murder, destruction, and demoralization. All the finer things of life are destroyed and all the brutal passions of vengeance, lust and murder are aroused. The qualities of self-sacrifice which may be generated in the minds of many are not an offset to the anti-social qualities produced.

DEFECTIVE PERSONALITY: Man is apt to lay the blame for his short-comings upon other shoulders, especially external conditions, either climatic or social. But ultimately the only real explanation of the causation in crime is to be found in defective personality. A person may be defective in intelligence, and be unable to calculate the probable effects upon himself of a certain act; or in the power of inhibition to check a rising passion; or through perverted emotions which engender a desire for the abnormal. In every case there is a physical background for it, altho it may not be visible or discoverable. A person may be apparently well, yet, the defective functioning of some organ may throw the whole system off its balance. A person thus handicapped is always at a great disadvantage in the struggle for existence. At best even the normally endowed person has a severe struggle in making a decent living. Those handicapped by less strength, power of resistance, circumspection, resourcefulness, and other

qualities which aid the normal, find it almost impossible to keep up the fight. Many a man has shed bitter tears and resolved to become honest. In most cases, when the defect is serious, the resolve is useless. And in proportion as civilization becomes more complex, these men will find it harder to live honestly. The only proper procedure is to segregate them, give them suitable work under supervision, and enable them to keep their self-respect by making them earn their living. The other thing to do is to prevent by positive and negative eugenic measures the multiplication of these defectives.

March 14—Increase vs. Decrease of Crime

Both crime and criminals are greatly on the increase. This fact has been constantly heralded to us for the past year. Almost every country engaged in the World War suffered a material increase in juvenile crime and delinquency during the period of the war. The United States was no exception to this general condition. This increase in juvenile delinquency, we thought, was easily explained by the fact that millions of fathers and elder brothers were suddenly drawn from homes, communities, and industries, and that industrial pressure made it necessary for women and children to leave home and school to fill the industrial places made vacant by the call of the men to arms. It is not surprising that the public schools, probation officers, juvenile courts, and juvenile correctional institutions should almost immediately feel the results. The mere fact of a great increase in juvenile delinquency, while deplorable, is not, of itself, startling, nor too discouraging; there is always an increase in crime following the close of a war in any country. The reasons for this I think are quite obvious, and need not be enlarged upon in this article.

Considering causes and conditions leading to the commission of crime, it is popularly supposed that economic pressure, ignorance, lack of proper home training, improper home conditions, and heredity handicap, are at the root of the evil. Some, or all of these, undoubtedly enter into the question, and are readily given as natural causes of the problem. To this list of causes should be added, drugs and alcohol, which undoubtedly play an important part in the commission of

crime, and in the making of criminals. While the enforcement of the eighteenth amendment to the Federal Constitution is undoubtedly destined to reduce greatly certain kinds of petty crime, and the number of jail and workhouse sentences, it will have little or no appreciable effect upon the defective juvenile offender and the bold and open operation of the young criminals between the ages of sixteen and twenty-five, whose crimes are not carried out either while under the influence of liquor or as a result of the liquor habit. We may expect a decrease in the number of crimes and criminals which have been direct results of poverty and idleness caused by the liquor traffic. It is probable that drugs, especially heroin and cocaine, play a much greater part in leading young men into crime than alcohol. It is hoped that the Federal government will have much greater success in suppressing the liquor traffic than has attended its efforts to suppress the drug traffic.

Dark as the foregoing picture is, it would not be discouraging if the only factors involved were to suppress the wave of crime, and to convict and imprison the criminals. We could hopefully look forward to the near future when the majority of criminals would be caught and the police and courts would have the situation cleared up, or well in hand. The temporary disadvantages and losses occurring in the meantime would eventually be overcome and conditions would gradually become normal as the economic and social unrest of the country disappeared.

But crime and criminals are only symptoms in a big general social problem, and while these factors seem to be largely localized in big centers of population, still these and nearly all the other factors are as widespread as humanity.

A recent article published in the bulletin of The Training School for Feeble-Minded at Vineland, N. J., makes the following statement:

"It has been found that every community, however small, has at least one mentally deficient person; that there is one in each primary school; that each clergyman has one in his church; each lawyer one in the family of a client; that each physician has one or more among his patients.

"We know that those who work with the insane and the epileptic; the criminal, the juvenile delinquent and the truant, the syph-

illitic, the prostitute and other sex offenders; the tramp, the paupers, and homeless; the drunkard and the drug habitué; the inefficient and the ne'er-do-well, are constantly finding the mentally deficient, and they complicate their difficulties.

"We know that these defectives are often in evidence when we speak of tuberculosis, children's diseases, saving babies, tenement reform and the slums.

"The higher grade morons at large, in society, undoubtedly increase the number of industrial accidents and decrease efficiency in factory, shop, and mill. They lower the standards of work and raise the cost of supervision. They add to the number of unemployed and take toll from the earnings of the worker.

"Is not the time ripe for the conservation of the normal and efficient individual by protecting him from the burden and menace of the defective, who is, too often, also, delinquent and dependent?"

Dr. Edgar A. Doll, of Princeton University, further emphasizes this same point in an article printed in *School and Society*, published by the Science Press, in August, when he says:

"The menace of feeble-mindedness appears in all social problems. At least a quarter of criminals and juvenile delinquents are known to be feeble-minded. A very high percentage of professionally immoral women are feeble-minded. The most serious single factor in illegitimacy is mental defectiveness. Feeble-mindedness and the almshouse are inseparable. Retardation in the public schools is in very large measure a consequence of feeble-mindedness in children. It has been repeatedly demonstrated that at last two per cent. of children in the primary grades are mentally defective. No study in social conditions can ignore feeble-mindedness as a serious factor. Even industrial unrest is, in very large measure, the result of failure to reckon with mental defectiveness. And the moron, wherever we find him, is a constant source of danger, either potentially or in fact."

When the United States entered the recent war, it was well understood that the strain to be put upon men in the army was to be much greater and a more severe test of human endurance than has been required of men in any other war. It was recognized by statesmen and scientists alike that only the most nearly perfect specimens of manhood could be expected to meet the test. These specimens of manhood could not be selected from physical appearance alone; psychiatry and psychology must needs be employed in the selection. We had already discovered that every one over twenty-one years of age having the physical appearance

of maturity has not necessarily outgrown childhood mentally.

It was also understood that the highly specialized branches of service could not be entrusted to any but the very best types, both mentally and physically; that the army and the navy could not afford to experiment with an apparently perfect physical specimen only to find, later, that the specimen was a mental defective. Hence we have the very carefully planned and scientific selective service draft.

Through the application of this classification procedure, group tests for ascertaining, approximately, the mental capabilities of the draftees were given. A few of the very startling discoveries made as a result of these tests are given below:

Letter Grade	Mental Age	Total Army	Per Cent at Each Rating			
			Native White	Foreign Born	Ne gro	
Illiterate		80	17	72	62	
D-	Under 9.5	10	5	55	39	
D	9.5-10.9	15	15	29	28	
C-	11.0-12.9	20	21	8	16	
C	13.0-14.9	25	27	7	10	
C+	15.0-16.4	17	19	1	4	
B	16.5-17.9	9	9	.	2	
A	18.0-19.5	4	4	.	1	
Total		1,500,000	9,500	8,700	8,300	

In the above table the illiterate group, D- and D, represent the lowest mentalities; C-, C and C+ represent the groups of average intelligence; A and B groups represent the high-grade mentalities.

Note that: 30% of the whole group are illiterate; 72% of the foreign-born and 62% of the negroes are illiterate; 45% of the whole army are found below C; 41% of the native white are found below C; 92% of the foreign-born are found below C; 83% of the negroes are found below C.

The following data are of interest regarding the intelligence rating of various groups, including 802 individuals reported by company commanders to Battalion Headquarters during one month.

Special attention is called to the position in the scales of the number representing punishment and promotion respectively.

	D or E						Below C	
	D	C-	C	C+	B	A		
Desertion	1	2	1	1	0	0	0	80%
A. W. O. L.	24	39	30	19	4	2	2	77%
Guard House	9	16	12	18	5	1	0	61%
Reduction in rank	0	3	1	0	1	2	0	57%
Special duty	15	36	42	91	68	88	21	27%
Promotion to cook	0	3	2	8	2	0	0	33%
Pro. to Pvt. 1st Cl.	0	1	4	7	6	10	2	17%
Pro. to corporal	4	7	7	48	17	35	17	13%
Pro. to sergeant	1	4	2	20	18	13	8	11%
Recom. to O. T. S.	0	1	1	5	7	8	6	7%

It was unnecessary for the United States government to determine by the method of "trial and error" which men were best suited for artillery work, and which could be

expected to do nothing of a higher grade than carry water or feed mules. With all the gradations of service and mentality between these two extremes, the process of classification thus constantly and scientifically carried out accounts for the high degree of efficiency obtained by the American army in such a surprisingly short period of time. Germany, before our declaration of war, held our threats in contempt, believing, from their own experience, that a competent army could not be gathered and trained short of three years, and that even such an army would be wholly unfitted for the new methods of warfare which she had introduced. The actual results in France disprove, of course, these statements, and afford an object lesson to the rest of the world, to be applied to all fields of industry, education, and civilization generally.

March 21—Treatment of Prisoners

We can no longer ignore the voice of science in treating the problem of crime, being content to work out the destiny of our unfortunate State wards and our juvenile or adult offenders, by "rule of thumb," which, at present, prevails in most of our courts and, practically, in all of our institutions. We need to realize that judges are not qualified to pass upon the mental diseases and the educability of the vast army of defective delinquents passing through the courts; we need to realize that lawmakers, are even less competent to fix limits of punishment and terms of confinement in prisons and institutions than are judges. We need to get away from the feeling that crime is to be crushed out or the criminal cured by punishment. Punishment has its place and value, no doubt, but it can not be depended upon to cope with crime or the criminal when applied in the abstract. Our great failure has been the almost complete ignoring of the individual in dealing with the criminal, with the result that our institutions have come justly into criticism as places or schools of crime, and with the further result that about one-half or more of the first offenders become second or third or habitual offenders, because of the misdirected training and the evil associations in the institutions.

The criminal can not be successfully treat-

ed either for punishment or for reformation until his personality as well as all of his capabilities and his degree of responsibility have been carefully and exhaustively studied.

The causes of crime are much better understood than the cures. We know much more about the cure to-day than we did five years ago. The Department of Institutions and Agencies of the State of New Jersey has promulgated a procedure for the proper study and classification of its dependent wards, based upon the army group test, followed by individual psychiatric and psychological examinations for every individual. Careful examinations and studies are also conducted to determine his educational, industrial, and other possibilities. Careful studies of the communities and the homes are also made, with a view to replacing the men, after confinement, in an environment and amid companionships that will be most conducive to his rehabilitation. The various occupations, trades and services of the institutions have also received the same kind of examination and classification as was given the various services of the army, and the assignment to such occupations, trades and services are being made accordingly. After release from the institution, careful supervision is given the paroled inmate with a view to affording him such aid, encouragement and protection as his constitutional, mental, or other social handicaps entitle him.

The cycle now seems to have been completed. The crime having been committed, the culprit apprehended; the district attorney, the court, and the institution official having done their respective parts; the State having furnished vocational and other training, based upon mental and physical capabilities of the culprit; the parole department having made the necessary community, home, and employment surveys; and the prisoner having received the training and having been again returned to free society—all of these, it would seem, should comprehend the whole problem. If this were true, the problem would not be so hopeless; but while John Doe is on his way around this cycle, twenty-five other John Does, out of the same conditions, spring up, confronting us with a repetition of the same thing, in each individual case. The factor which has been left out of the solution is the community itself.

Every criminal and every crime is a local problem. It is as much the business of the community to eliminate conditions that are found to be fostering crime and criminals, and to prepare itself to receive the criminal back into its midst, as it is the business of the State to detect crime, catch, punish, and train the criminals.

Crime is contagious; criminals are infections. The community must arise and protect itself if it would be spared an epidemic or be made immune.

The danger and the failure lie in the fact that the community leadership and efforts are scattered. Almost every community puts forth sufficient effort to meet its local problems, but it does not present a solid community front. One organization is working for hospitals, another for playgrounds, a third for day nurseries. Each church works seriously for the good of the community, no one can doubt this any more than they can doubt the seriousness of the military efforts of the Allies before the Supreme War Council decided to unify the command of the allied armies under one marshal. To combat crime and the criminal or the German army something more than serious effort must obtain. Back of this effort there must be a clear understanding of the problem to be solved, and this means that every factor in the problem shall be clearly seen, considered, and dealt with. The following case will help to illustrate this point:

Early in September we received a letter from a county superintendent of schools, stating that a thirteen-year-old boy has just been expelled from school by the board of trustees for the remainder of the school year. The superintendent wanted to know what could be done with the boy. An immediate investigation by a competent field worker disclosed the following conditions: The expelled boy was one of three children. The family lived in an abandoned barn down on the banks of a river. The mother was tubercular, working as a chambermaid in a hotel; the father totally deaf, working for a near-by farmer at \$5.00 a week. A younger brother, nine years old, was a cripple. This little cripple, unable to attend school, was being taught to beg, having been pitied and petted by kindly intentioned but short-sighted people. The youngest child was a girl of six or seven, three

years retarded mentally and physically, with an aggravated case of adenoids.

This represents a condition where every member of the family is bound, very soon, to become a public charge, yet the community, in its blindness, proceeds drastically against the thirteen-year-old boy, the only member of the entire household that presented a possibility for useful or decent citizenship. No organization, church, society, association, or official in the community seemed to have the slightest concern or, indeed, to have thought of the future consequences of further neglect in this family. The thirteen-year-old boy had formerly been in trouble and sent to the State Home for Boys, at Jamesburg, but, upon release from that institution, was returned to the same conditions and the same home whence he came. In this case the community, represented by the Board of Education, could see but one factor in a general community problem.

The problem of crime and criminals is not difficult to understand; it can be controlled to a degree that will rob it of the menace it now holds for humanity. To accomplish this, however, we must adopt different and more scientific methods. The principle of the selective draft service must be applied in our courts and institutions. The same vigilance that quickly checks and controls the spread of disease in a community must be employed to check and control crime and criminals. We must realize that unamericanized families, poor housing, incompetent parenthood, lack of proper supervision for engaging the spare time of school children, unsupervised playgrounds, dance halls, and moving picture theaters, as well as feeble-mindedness and constitutional incompetency are the allies of crime and criminals. They are strictly entrenched behind the lines of public neglect and indifference and legislative economy. Their ravages can be checked and controlled only by presenting a solid community front and by acting according to scientific standards.

March 28—Prevention of Crime

INTRODUCTION: It was intimated at the end of the first and the third lessons that the prevention of crime is not a simple thing, because the causes of it are many and are deeply entrenched in human nature and so-

cial conditions. The remedies suggested in this lesson should, consequently, be taken in their cumulative effect as a whole, rather than in a detached manner. Just as no single cause explains all crime, so no single remedy will prevent it.

ECONOMIC IMPROVEMENT: The dire poverty of many persons has undoubtedly led to much crime. Whatever ultimate explanations may be given of economic distress, it serves at least as an occasion for the defective and unbalanced nature to break out in crime. With sufficient earnings there ought to be an improvement along this line. We suggest consequently the following lines of action: More regular employment for seasonal workers. One of the complaints of the miners in our own country has been based on the irregularity of their work—long hours at certain seasons and no work at others. Their demand for six hours per day was not one for a six-hour day, but rather for at least six hours of work per day all the year round, with somewhat longer hours at times of pressure. They claim that their earnings would be more evenly distributed over the year and on the whole larger. This case is referred to because it is recent. It is, however, characteristic of all seasonal trades. The high tension during certain periods with long hours and high speed is apt to produce habitual fatigue with a diminished vitality and lower power of resistance. When the strain is over an unfavorable reaction is likely to set in and to produce vice and crime in unbalanced persons.

It would seem possible that a better distribution of work over the whole year, or at least over a longer period than at present, were possible in many seasonal trades. With a little good-will and better provision this has already been done in some trades to the great benefit of all concerned, especially in the manufacture of staple articles. This suggestion should be supplemented by the need for industrial insurance, so that if slack times come the laborer is not dependent on his lodge or on charity. It makes him more self-respecting and independent. Wages are rising constantly in all organized trades, and the worker will soon be earning enough to meet this need. Low wages were formerly the cause of much economic distress.

EDUCATION: It is unfortunately true that in many laborers' families—and elsewhere—

no regular budget of expenses is kept. In times of high earnings expenses are run up for more or less useless articles. At the end of the period the worker finds himself "script" and dissatisfied, and he is likely to blame some one else for his need. The laborer should be taught the value of a budget.

ART AND LITERATURE: There must be an improvement in the attitude of art and literature. Much of what passes as an "art supplement" in newspapers is subversive of morality. In many cases so-called higher art delights in depicting criminals with at least the indirect result of inciting to similar crimes. Many books which are praised as products of high art are productive of crime. Literature should not make a hero of a raecal and a fool of a judge. The exploitation of crime in the press, especially in the "yellow" journals, has undoubtedly a blighting effect on the imagination of many a boy. It would be difficult to collect statistics along this line. However, in many cases of juvenile delinquency the offender was found to have newspapers about his person describing a sensational crime. So-called "waves of crime" are explicable only on the basis of psychical contagion spread by the papers. Whether such exploitation of crime by the press should be forbidden is a matter which can not be considered here.

RELIGION: Some men have doubted the efficacy of religion as a remedy for crime. That depends on the religion, of course. If one is bidden as a religious duty to kill a heretic, an anti-social act is committed, no matter how pleasing such an act may be thought to be to the alleged deity. Many crimes have been committed in the name of religion. If, again, the dull intelligence of a criminally inclined person leads him to think that forgiveness and absolution free him from the consequences of his wrong act, that religion, or his interpretation of it, is anti-social. A religion which insists on individual responsibility for one's own acts and their consequences is likely to diminish crime. The "sins of the fathers" are surely visited "upon the children unto the third and fourth generation"; and it is as true to-day—notwithstanding our progress in grafting—as it was in times of old that we can not gather figs from thistles or grapes from thorns. If a religion insists strongly on the strict application of cause and effect, be-

cause "whatsoever a man soweth, that shall he also reap," it helps to prevent crime. If, finally, a religion preaches love and kindness, good-will and brotherhood, it should be counted among the strongest agencies for the prevention of crime. If many criminals are found to be firm believers in their religion, they prove from a new point of view that their intelligence has no edge, and that they select from whatever religious teaching they have received, those portions which are in harmony with their own evil inclinations.

THE SIMPLE LIFE: Civilization has been blamed for many of the more "refined" crimes. This is, perhaps, not true; yet there is a certain justification in the claim. It requires stress and strain to provide the things that are not necessary or are positively injurious. Many a man has broken down morally because he wanted to keep up with the people of larger wealth with whom he was thrown in contact. The endless multiplication of what are supposed to be needs is appalling. A tremendously "strenuous life" is necessary to provide them. Not everybody is equal to the task, and many a man breaks down in the vain pursuit. Many of our extra exertions are ultimately for the purpose of supplying things which are, to say the least, of doubtful benefit. Moderation would relieve us of much of this strain, enable us to enjoy life more by giving us more time for the pursuit of really worthwhile things, and prevent much criminality of the more "refined" type. It is undoubtedly better to go without a new automobile and have more time for reading than to "work oneself to death" or resort to questionable means of increasing one's income.

Outdoor recreation, world-wide interests and steady growth in all that makes for manhood will do much to keep one healthy.

IMPROVEMENT OF THE HUMAN STOCK: Emphasis has been placed throughout this lesson on the fact that the really strong, balanced and intelligent man is not likely to become a criminal. The remedies were intended to help the weaker man, who is guided more by circumstances than by his own inherent powers. This implies thatulti-

mately the best remedy lies in the improvement of the human caliber from the mental and physical points of view. This can be done only by greater attention to eugenics, both positive and negative.

We have succeeded to a remarkable extent in improving the breed of some domestic animals. In two centuries we have more than trebled the weight of our beefes; the milk supply of certain breeds has more than quadrupled. Man has succeeded in the long ages in turning the devourer of sheep into their faithful guardian. These are only a few out of many examples which could be given.

But man has paid little attention to his own breeding, owing partly to a false feeling of delicacy and partly to a false religious notion. With a little attention we could improve the human stock considerably, and that would of itself diminish crime. All modern investigations have proved indubitably that the criminal is an inferior human animal, both physically and mentally. Attention to this problem would solve the question of crime to a considerable extent.

This may and will take many generations. Meanwhile we can do one thing—prevent the multiplication of the criminal classes. It is useless in many cases to punish the criminal. He needs to be removed from the too keen struggle for life for which his physical and mental powers are unequal. He should be put under educational influences, where his particular failings are watched and remedied. But, by all means, he should not be allowed to propagate and give the next generation the same problem to struggle with which taxes our own mental and economic resources so severely. There would be an appreciable falling off in crime and the results would react beneficially on society in one or two generations.

The following books are recommended: *Criminology*, by Maurice Parmelee, Macmillan, 1918; *Punishment and Reformation*, by F. H. Wines, 1918; *Crime in Its Relation to Social Progress*, by A. C. Hall, Lemcke, 1902; *The Individual Delinquent*, by W. Healy, Little, Brown & Co., 1915.

Sermonic Literature

I. THE ELUSIVENESS OF DESIRE¹

JOHN KELMAN, D.D., New York City.

The mirage shall become a pool.—Isa. 35:7.

THE most fantastic and surely the most cruel of all natural phenomena is the mirage of the desert. The sands of Africa and the clay and stones of the Syrian desert spread their vast expanse of tawny or leaden color to the sun, and the hapless traveler whose store of water has failed him at last abandons the vain hope of an oasis. Suddenly in front of him there is the sparkle of sun on lapping waves. It is a lake with palm-trees, or an inland sea with wooded islands and their reflections clear in the waters as the ripples die down to calm. With tongue cracked and bloodshot eyes he staggers on toward that magic that is fairer and more delicate than any real scenery. It recedes before his advance, and as the fever rises he strips off his clothing piece by piece. Afterward they find him, naked and dead, on the hot ground where the waters had shone before his eyes.

In Hebrew literature there is much reference to the desert. The usual effect of it upon Israel's thought was to teach her to appreciate her oasis land of Syria. It has often been remarked that she exaggerated the beauty and fertility of her land, but it has to be remembered that those trees and watersprings and mountains are seen and described by men whose instinctive sense of the surrounding desert heightened their charms by contrast. This, however, is a bolder stroke. The writer here is thinking not of escape from the desert but attack upon it. Ezekiel's waters from beneath the altar are to reclaim the desert of the Dead Sea. But this goes farther still, facing those lies and delusions which are the most exquisitely torturing devices of the desert's cruel heart, and forcing the mirage itself back to truth.

We need not pause upon the historical interpretation of the metaphor for Israel, for the promise is of application wide as human life. It is not the kingdom of God coming

upon life when it appears gray and worthless, to give zest and the promise of good, that is here depicted. It is life appearing good and full of zest that calls forth desire, and then failing us. It is the disillusion and treachery, the false promises of happiness and satisfaction leading only to disappointed hopes. We need not pose as superior persons who are above such things. "We live by admiration"; we need desire and the satisfaction of desire, and we can not be our best without it.

Well, there is no one of ripe years who is not quite well accustomed to see the waters of his desire turn to mirage. Some one has said that most of the pools at which we slake our thirst are turgid. But that is not the worst. The worst is that when we come to the pools they are not there. This is so common in experience that the repetition of it sounds commonplace. Mirage is not a metaphor of high tragedy, it is an everyday fact. We live by admiration, but either we fail to reach what we have admired, or reaching it find it no longer admirable. Either "suddenly, as rare things will, it vanished," or "achievement lacks a gracious somewhat."

It is but natural that this disillusion should have called forth voices in the wilderness. Job will ever have his comforters, more or less wise and relevant. There are realists who accept the situation, and appear to find comfort in literature and speech about the vanity of human wishes. Some of them are ever laboriously reminding us of the mirage of life, and damping the ardor of young enthusiasts with their cynicism—"Ah, my young friends, but wait till you are as old as we are!" Nobler voices too, there are, crying in the night of man's discomfiture—voices from brave, dark hearts that shout courage amidst the disillusion.

"As one by one thy hopes depart,
Be resolute and calm,"
or—"We are not meant to succeed; failure

¹From *Thoughts on Things Eternal*, George H. Doran Company.

is the fate allotted . . . but God forbid it should be man that grumbles." But such comfort is not enough. We do complain; and, if we are being cheated by the false appearances of things, we are in no mood to accept the situation complacently. Then, while we stand angrily facing the trick and sham of life, with the mocking laughter of the universe in our ears, God's great voice is heard, "The mirage shall become a pool." Here is a new thing—the attack upon the facts themselves by the only one who has power to change them. It is like God's great way. He is too wise and true to deny the obvious fact. The poor world has been so often cheated that it will never trust any light-hearted comforters. But this voice acknowledges the fact that "the world passeth away." "What is your life? it is even a mirage," it says. But then it adds, "The mirage shall become a pool." It faces the worst, and then raises the shout of redemption. Disillusion is true, but it is not the last word there is to say. The dream and the desire of life have proved false for a time, but they shall yet turn out true. In them we have touched reality, and God can yet confirm it.

The promise of life was pools of water, satisfying its desires for health and beauty, for coolness and rest. Christ is often misunderstood, as if he were laying new spiritual burdens on the poor children of desire. Really he offers rest. He offers not another thirst for an ideal still more unattainable, but living water which will slake the soul's thirst. He offers not another added energy to the spirit already tired, but the coolness of quiet waters and the shade of the trees of God. He offers not a morbid holiness but a healthful and natural life.

The disillusioned and disappointed will naturally distrust such offers as these. For them the greensward is faded, and the color and radiance are gone out of life's vision, leaving but the harsh monotony of the desert.

Desire, whether granted or refused, has cheated them, until they have finally made up their minds to deaden down its fires: they do not intend to be betrayed again. But Christ insists upon reopening the question. What you saw and desired was real good, tho the form in which you sought it may not have been the best for you. But the keen and poignant sense of life which seemed to vanish has not really disappeared. All that you wanted to make life perfect, God still has in store for you. At his right hand there are pleasures forever more.

"All we have willed or hoped or dreamed of good, shall exist;
Not its semblance, but itself; no beauty,
nor good, nor power
Whose voice has gone forth, but each sur-
vives for the melodist,
When eternity confirms the conception
of an hour."

And if the question still be asked, when these things shall be, the answer probably expected is, that this life is not all, but only the beginning. Here we are disciplined by desires, there we shall be satisfied with fulfilments. It is a legitimate and worthy answer. One of the most powerful arguments for immortality is just this two-fold fact, that in our desires we catch passing glimpses of convincing and evident good, and that in many cases these are all which is allowed us. To doubt that these are waiting for fulfilment in some life complementary to this is to pronounce all experience meaningless. But besides that, when the love and power of Christ enter into life here, they change the whole aspect of it. So vital and keen a thing is faith that those who believe find not desire only but fulfilment of desire, and that increasing with the years. We shall all find some things which we have desired as pools of water turn out to be mirage. Those are wise and happy who resist the temptation to rebel and trust this great word of God's reassurance. The mirage shall become a pool.

II. THE PHANTASMAGORIA OF LIFE

The mirage shall become a pool.—Isa. 35:7.

APART from the treachery of the mirage which offers illusive waters to thirsty lips, there is also its confusion of the real and the unreal worlds. East of Damascus it may be seen for hours together, changing

the gray vacancy of the horizon into an unceasing restless kaleidoscopic spectacle of swiftly changing form and color. All sorts of familiar scenes suggest themselves to the imagination as picture succeeds picture. But the general effect is so powerful as to defy

even the sanest mind to retain its sense of reality.

This aspect of the mirage suggests a nobler interpretation of the text than that of desire. We have, after all, a deeper quarrel with life than its false promises of satisfaction and happiness. We demand a stable and abiding sense of a real world in which we are dealing with realities. In the midst of many interests and pursuits there come moments when the whole sense of life fails us and seems to evaporate. Shakespeare knew the feeling well, and has told us, in words whose familiarity proves how true has been their appeal, of life as "a tale told by an idiot, signifying nothing," and ourselves as "such stuff as dreams are made of." Sometimes this comes as a general reaction from our habitual trust in the soundness of our ordinary views. Sometimes it is a sharp and sudden experience, when some event, long looked forward to, seems unreal when it comes, and in spite of all persuasions to the contrary we find ourselves among cloud-work, each man walking in a vain show.

The great idealists have sought to safeguard man's belief in the reality of his spiritual experience by the most daring philosophies; asserting, in face of all such faintings of the spirit as we have mentioned, that the ideas dwell in heaven, and that thought is the only reality. Christian optimists, like Kingsley and George Macdonald, have dogmatized on the courageous principle that such convictions are so beautiful that they must be true. We are grateful for all such voices, yet times of doubt recur. Are we indeed children of eternity, lying on our backs in the cave as Plato says, and seeing but the reflection of things on the roof, yet knowing that the realities are sure? or are we but ants tumbling on the huge ant-heap, taking ourselves with an absurd seriousness, and dreaming great things? Do our sins and virtues, our struggles and resistances, our joys and sorrows, really matter? or are these all but the cloud-work of the desert? The voice of God assures us that the mirage shall become a pool, real enough to live for or to die for. That is what Jesus Christ has done for the world.

Let us look at one or two details.

I. Our work often induces a sense of unreality. Weary toilers, whether successful or unsuccessful, feel the vanity even of fin-

ished works, and still more the vanity of unfinished works. Many a man has built his tower, done what he set out to do, and the tower falls and his labor is lost; or worse still, his tower stands only to shame him with its imperfection, for it is not the thing he had designed. The better the workman, the more unsatisfied he is with his finished works. And then how much has to be left unfinished. The man's designs are greater than the length of his life. "Ambition had set its hold on him. He wanted to do more than there was time for. Like many of us he began by thinking that life was longer than it is."

Well, finished or unfinished, satisfactory or unsatisfactory, here is God's verdict upon man's honest labor. He approves the purpose of a life, and his approval establishes the work of our hands upon us. He understands what you meant to do, and knows the pattern showed you in secret, after which you have been striving. That, in God's sight, is reality. It is work, and has eternal value. No faithful toil can ever really be futile. This assurance brings a man in among the abiding things, for it tells him that he has built a house not made with hands that is eternal.

II. Character is often a most tantalizing and lamentable mirage. We see our goal, apparently possible and within our reach, and across the desert we pant after it. But which of us has attained, or is anything resembling the man he fain would be? The fitting and evanescent image of our noblest manhood often dims and vanishes. Old temptations recurring out of due season draw us down from high hopes to low levels of actual conduct. Honesty, justice, purity, even when we have reached them in some degree, are a compromise rather than a victory. Our high efforts end ignominiously in the mere keeping up of appearances. At times a subtle doubt invades, and we find ourselves persisting, without knowing why we do so, in a moral struggle of whose worth we are by no means certain.

Again God's word is that that mirage also shall become a pool. One day we shall be sure with an indisputable certainty of the worth of the struggle, and of the glory of moral victory. What good hope are you now clinging to in your disgusted and disillusioned heart? He will "take the distorted thing in his hands and make some-

thing gallant of it." God draws out the best that is in a man and confirms it upon him. Even here this may be felt and seen; and, beyond, we shall find that we have been fighting better than we knew.

III. Faith, once taken to be the surest of realities, is now discredited in many minds. It seems a fantastic dreamland, which wakening intellect has discovered to be wild and impossible. Old forms and securities of faith have proved illusory. "Olympus and Sinai are deserts." The great mirage of Christianity itself is over. Jesus Christ remains but as the memory of a dream, a fair form in art, a hope from which the light has faded, a star vanished in the night. This mirage also shall become a pool of living waters. In some form or other, Christian faith is going to prove true. Where the waters that once promised refreshment have vanished, and where now there are only deserts of intellectual routine, streams of vital truth will flow once more, never again to fail. Looking back when the change is completed, you will not count it a change from reality to unreality, but from an imperfect vision to the very truth of God and of life. There is a faith for you which will never need to be abandoned, a sure and eternal truth on the strength of which you may live and die.

IV. Each of these is but a detail in the great mirage of life itself. The world, with

the brilliance of its spectacle and the heave and fall of its surge—we have found it out to be but cloud, and still we gaze. Real or not, its wonder and its beauty fascinate us and hold our eyes. And heaven, as you once imagined it, that last and most delicate mirage of all—you used to be thrilled with its splendor; now you turn from its gaudy and inadequate cloudland. You have found out the earth and the heavens.

Yes, but beneath such shows of things there are realities—the new earth and the new heaven—an earth where life is real, a heaven where the real life of earth is made eternal. For Jesus Christ is Lord of realities, and he is Master of earth and heaven, who "maketh all things new." He knows how we all dream, and how futile the dream appears on our awakening. But through it all there remain for all of us the facts of faith and love and service. These things are no dream, tho' on them also for a moment we may lose our hold. Yet for the faithful these will prove so real that they will give reality to all the rest that tends so readily to fade. And at last comes death. "After the fever of life, after wearinesses and sicknesses, fightings and despondings, languor and fretfulness, struggling and succeeding; after all the changes and chances of this troubled unhealthy state, at last comes death, at length the great white throne, at length the beatific vision."

THE BLESSED HOPE¹

Professor JAMES H. SNOWDEN, D.D., LL.D., Western Theological Seminary, Pittsburgh, Pa.

Then cometh the end—Matt. 24:14.

This world is not a finality. Transitoriness is stamped on all things human and earthly.

The earth itself will end. It is not a stable planet, much less an eternal world. It certainly had a beginning in time and will certainly have an end. The seeds of decay and dissolution are planted in its very constitution; its doom was on it from the beginning. How it will end science is not sure, as it is not sure how it began. It may slowly freeze to death as it cools down and floats round the dying sun as a planetary corpse, like the moon, coffined, it may be, in ice and wrapt in a shroud of snow. It may be drawn in a slowly winding spiral

toward the sun, as Sir George Darwin calculated and predicted, and finally plunge into its fiery depths, the mother sun devouring her earth child. Or it may be blotted out suddenly by some colossal cosmic collision. God is constantly creating and extinguishing worlds, as snowflakes are ceaselessly forming and melting in the air.

Humanity will end. Just how humanity will end we do not know, but the cooling earth itself will render human life impossible millions of years before it meets its own doom. And we may be thankful that humanity will end. For it will never be perfected on this earth. Evil will cling to it to the last. The tares are too closely intertwined with the wheat ever to be wholly

¹ From *Is the World Growing Better?* The Macmillan Company, New York.

rooted up. Human nature has been too deeply stained with sin ever to have all the discoloration and poison washed out of it by the penitential tears of earth. This world, however it may attain to the visions and dreams of prophets and poets, will always have some evil mixed with its good. It will be a not wholly extinct volcano, however its slopes and summit may be sunny and green and fruitful. It may slumber long ages, and then blow up in a cataclysmic explosion. The devil is to be loosed "for a little time" at the end of his imprisonment (Rev. 20: 1-3).

And at its best this world is not our final home. It bears every mark of being a preparatory world; a field in which seeds are planted that sprout but do not blossom and bear fruit; a workshop in which products are roughly shaped out but not finished; a school in which primary courses of study are pursued but which is not crowned with graduation day. This life without more life is a poor and pitiful and meaningless fragment. This world is only a little island ensphered in an infinitely larger world. Take the other world away and this world shrinks into small size and insignificant value. Everything goes down in the market; not an acre of ground or a steel beam is worth as much, and especially does human life become cheap. Give us the other world, enswathe this world in the blue of eternity and disclose the celestial walls of heaven, and everything comes up in the market, and human life is touched with divine issues and rises to infinite worth. The human soul has an intense passion for life and refuses to part with it at the edge of the grave and eagerly peers out over the ocean of death that it may discern the green mountain top of a far new world.

This world plainly points to another world in which the soul is developed into mature growth and ripe fruitage, in which as a rough precious stone it is shaped and polished into a perfect jewel, and in which its education is being rounded out to completion. All the disappointments and tears and injustices of earth are passionate appeals and prophecies that lay hold on the unseen and eternal for their consummation, and all the unfulfilled quests of the human mind for truth, and yearnings of the human heart for love are quenchless passions that dream of eternal satisfaction. The bird migrating southward finds a sunnier clime and the bee

finds its flower. Shall the instinct of the bird and bee and beast be true and find its appropriate felicity, and that of man be false and doomed to cruel disappointment? The soul has instincts for another world that fly on unwearied wings and build their nests in the eaves of eternity. We are children far up an inland river, but we know it runs out into the sea and can hear the waves upon the shore.

*"My own dim life should teach me this,
That life shall live forevermore,
Else earth is darkness at the core,
And dust and ashes all that is."*

The hope of immortality is found everywhere in the world, growing, not like some rare flower that is found only on some lonely mountain top, but like grass that grows all over the earth, yet it receives its clearest confirmation in Christian fact and faith. It is a fundamental truth of Scripture and it was brought out of the twilight of hope and speculation into the light of day in the resurrection of our Lord. He was a traveler returned from the other world, and he left us the immortal music of his assurance: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." With this promise shining as a star in our sky, we bear our burdens and fight our battles and fear not death, for it is simply going home.

When the end of the world will come, how it will come, we do not know. Scripture paints apocalyptic pictures of the end, but these visions are symbolical and poetic, giving us a sense of the majesty and mystery of the end, but are not to be taken literally, which would make them grotesque and impossible. We have faith that the end will come at the right time when this world has run its course. And we have faith that it will come the right way so as to end this world with a worthy climax. The world demands judgment, and it will have its final assize. The saints of God are to receive rewards, and they will get them. The glory of Christ is to be manifested, and he will not fail of his crown. Heaven is to be ushered in as the eternal state, and God is to be all in all.

All this calls for appropriate manifestation. God's ways with men are to receive public and final vindication. The last act in the mighty drama of this world, we would fain believe, will be staged and its curtain rung down in a grand amphitheater with fitting scenic symbols and splendors. But "flesh and blood" will not appear on that stage. It will move in another realm. The figurative language of Scripture as to the final coming of the Lord, the resurrection, and the judgment is a symbolic suggestion to our imagination of the end. The reality will far surpass our poor power to conceive it, and material images, when taken literally, only degrade it. Then all the visions and dreams of the prophets shall receive their highest and final fulfilment. Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and glad-

ness, and sorrow and sighing shall flee away. Then shall we be like them that dream, and our mouth shall be filled with laughter and our tongue with singing.

This is the blessed hope. It completes and crowns this earthly life. This world, that has been one age-long battle and has been burdened with sorrows and drenched with tears, "crowned with attributes of wondrous glories," is worth while in view of this grand consummation. Crowned with this hope, it "means intensely, and means good." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This is our final faith in God:

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

SPIRITUAL CLAIRVOYANCE

The Rev. THOS. F. OPIE, Pulaski, Va.

*We look not at the things which are seen, but at the things which are not seen.—
2 Cor. 4: 18.*

LIFE is material, cold, harsh, meaningless when we see only the seen. War is guns, men, trenches, blood, wounds, dead bodies to those who have no eye for the unseen; but to those who fight for God and for country and have spiritual perception war may be exalted sacrifice, liberty, honor, courage, heroism, love of God, and love of humanity. These last alone enable men to "wear their wounds as roses as they go home to God!"

Suffering, sorrow, vicissitude crush the pitiable souls that look solely upon the things that are seen. Life's true significance is discernable only to those happy souls who can see the unseen. This alone makes life worth living. Drummond calls it a sort of "spiritual clairvoyance." It converts the material into the ideal. It enables us to see through the objective into the subjective.

Physically, literally, the text is a paradox. It is not to be taken in its literal sense. God created this world lovely and "seeable," and gave us faculty to see! Rather the text teaches us to see the "unseen" through the "seen." The symbolic, that which typifies,

is lost on him who fails to see more than the material. Jesus saw the Father's loving care and provision in the birds and flowers. He saw the kingdom of heaven in a fish-net and in growing wheat. He saw the word of God in the seed sown, and he saw hearts and minds of people in the "ground" in which the seed was sown. He says we see the Father through the Son.

Carlyle says: "All visible things are emblems." Imagination spiritualized may detect the everlasting and the eternal in the temporal and ephemeral. It may discover abiding "principles" in evanescent "things." The unimaginative and spiritually blind see only the "material" in the material. Looking only and solely upon that which is seen, they barter away the highest potentialities of life. They fail to see "immortality" in the soul. They fail to see "divinity" in the Christ. They fail to see "inspiration" in the Scriptures. They fail to discern "God" in every process of nature. Those who have no soul for the divine have no mind for the ideal and no eye for the unseen. They cannot concede that there are "tongues in trees, books in running brooks, sermons in stones, and good in everything." These are they who gain the world and lose their own souls. The faculty of "spiritual clairvoy-

ance" comes only by practice. This is true in the world of every-day affairs and in the world of religious affairs.

I. In the home. The home is more than a house, furniture, pictures, equipment. The babe in the home is more than flesh and blood and bones! Home is a place of idealism. It is an institution for the promotion of the unseen. To the spiritually clairvoyant, affection and love, patience and sympathy, faith and humility, gentleness and self-forgetfulness, courtesy and politeness, and the hundreds of unseen feelings, aspirations, and devotions and services and sacrifices are the real things, the things that exalt the family life into a preliminary paradise. To these home is indeed the cradle of the eternal. It is only to the crass, the gross, the material, the greedy, the spiritually blind, that home ever degenerates into an intolerable habitat. To the father or mother who can see God in an infant, who can see the potentialities of life, light, and love generating day by day in the life of their babe, there can be no problem of divorce or of domestic infelicity! These things grow out of sordid materialism and crass selfishness. They are the fruit of looking on the things that are seen and never cultivating divine insight.

II. In the workshop and office. Anyone can see a lot of tools, machinery, apparatus, desks, paraphernalia, but it takes imagination to see the unseen and invisible in the office and at the work-bench. Merely to turn out a batch of letters, a quantity of products or of material output of any sort is to make of industry and commerce a place or thing of materialism rather than of idealism. This is at the bottom of all labor trouble and industrial disorder. Should not the factory and shop and office be primarily a place for the production of the "unseen"? Cash or character—*which?* Industry answers "Cash!" every time. And cash it is! Then there is a falling out over whose cash it is, and how much is due the promoter and how much the producer! When labor and capital combine to create first the unseen things, such as honesty, integrity, fidelity, fairness, talent, originality, variety, adaptability, conscientiousness, and to make secondary such things as are tangible, marketable, and salable, labor troubles will be at an end. Justice will be the rule and not the except-

tion, and with justice must come amicable adjustment and fair dealing on the part of both parties to the contract. If in one realm of life more than in another at this particular crisis of reconstruction, it would seem to be in the industrial life that men need patiently to cultivate more the unseen and that which has to do with the high principles of idealism and fairmindedness, and to be absorbed less in that which is material and selfish. These ought ye to have done and not to have left the other undone!

III. In the Church and the religious life. "An unimaginative man is insulated from the eternal," but an imaginative man is a "conductor" of the subtle currents of divinity and infinity flowing into his soul and placing there the paradisiacal fluids of heavenly benediction and grace, whence they may permeate the whole of society.

Christ's parables teach the "unseen" through the "seen." Light, bread, vine, water, physician, shepherd, rock, door, way, etc., these typify some "unseen" characteristics of Christ. Wine and bread, these typify grace and spiritual sustenance—outward and visible signs of an inward and spiritual grace.

Is the Church just a place to "see and be seen"? Is it a place to sing a few hymns and repeat a few prayers? With many this is all it is; and until they find it to be something other than this and something as far transcending this as the heavens transcend the earth, the pews will remain largely empty! The Church, to those who look not upon the seen but upon the unseen, is rather "an angel by the highway to lead the weary to the well of life." More would find this analogy correct, in personal experience, if they would spend more time with the ideal and less with the material—if they would cultivate God and otherdom more and man and selfdom less.

Ideally the Church is a place of refreshment where we see and commune with God and where we build the temple of character, which is only the outward expression of the soul. The Church, to the seer of the unseen, is a divine manufactory where he builds up his life into the eternal principles of faith, patience, forgiveness, spiritual poise, and in love to God and devotion to humanity.

Our offices and shops and places of busi-

ness ought to turn out character and individual stamina in men ahead of any material output. Our homes, schools, and churches ought to turn out men, women, and children of soul and of spiritual intel-

ligence, ahead of automatons, machines, and religious bigots or hypocrites. This is the high divine possibility of spiritual clairvoyance, or the faculty of seeing through the objective into the subjective.

OUT OF DEAD HOPES

The Rev. EDWARD SHILLITO, Hampstead, England

Our own hope was that he would be the Redeemer of Israel; but he is dead, and that is three days ago.—Luke 24:21 (Dr. Moffatt's translation).

THIS story gives us an insight into the minds of the disciples during the pause between the cross and the resurrection. It was indeed Easter; but these men did not know it. They were still between two worlds, the old dead, the new unborn. They were in the darkness of hope that had failed. In heart they were men who had put their faith in a lost cause.

It may help us to consider first the light that such a record throws upon the beginnings of the Christian Church; afterward we may put the truth in the setting of God's dealings with men in all ages; and then we may be able to face for ourselves the experience of life, when hope dies and failure meets us.

We can not understand all that went to the making of the Church till we know the hearts of these men who said, "Our hope was that he would be the Redeemer of Israel, but he is dead."

We can not understand perfectly the resurrection of our Lord till we set that revelation in the heart of all his dealings with men—out of apparent failure, always the arising of a new hope! Nor shall we enter into the divine method till we come to consider every lost hope as the occasion of our entrance into a new life.

I. The Church of Christ was made up of men who had known what it was to lose the one hope of their lives. They had hoped in Jesus; and in the strength of that hope they had followed him from Galilee. Jesus had deliberately led them to an hour when they confessed him Messiah; and he had bidden them keep that truth secret from the multitude. They were like the followers of a prince living still among men unknown, yet shortly to take his throne; and they knew. They talked over their plans and

hopes by their camp fires. Men who share such a loyalty are repaid for all the scorn of the world by the love of their comrades. So the hope was kept burning.

In due time they came with Jesus to Jerusalem, dimly knowing that something was going to happen. Jesus would now snatch victory out of all the threatening storm. It was not his warnings that destroyed their hope, it was the cross.

After the cross all their hope fell to the ground: all that they had built upon their faith in Jesus vanished, like some palace in the "Arabian Nights." "But he is dead!" So long as life had remained there was hope. "But he is dead!" It is necessary to measure the depth of their despair and to learn what vanished for them in the cross—what vanished and never returned. We must write out with them their old scheme of thought and action. In the death of Jesus that was dead.

They had not idly cherished a hope; they had proved in the only way possible how real it was; they had left all to follow it. The following of Jesus was no side-issue in their lives. It was everything. They were not like so many who confess to an interest in religion. Jesus was everything to them. Their hope in him was linked in their minds with all the history of their race.

"He that should redeem Israel." Such was Jesus to them. They had seen one highway running through the troubled history of their people, and the way led to its deliverance and redemption and resurrection. God was pledged to that. To doubt it was to doubt God. He must redeem Israel; but when? How? In their hour of insight they had been led by the Spirit to stake all this national hope upon Jesus. He who had saved Israel from Egypt and from Babylon, and had snatched them from the jaws of the wild beast, had called them in Jesus to the long-awaited and long-deferred hour. They were the heirs of all the past.

The King had been among them. "But he is dead!"

What did the cross mean to such disciples? They had followed Jesus in "morning sunshine and in faithful hope"; they were not old people with little of life before them; they had still the years before them; they had a life to live; but what a life! They must admit now that they had been mistaken. "Our hope was that he would be the Redeemer of Israel." Since he had failed, what was left to them? The attempt to understand the despair of the disciples only brings us back once more to the meaning of the resurrection in its amazing glory.

In reading the story of Jesus we of our generation used to lay much stress upon his moral teaching; we said truly that we were saved by his life; and we turned with some impatience from the theology of St. Paul and from his emphasis upon the cross and the resurrection. We thought it possible to recover a human Jesus, whose name and sanction we could claim for our social reform, and for the building out of earthly material of the kingdom of God. But we find it impossible to rest in that position. Jesus who taught the Sermon on the Mount, the Jesus of Galilee who bade men trust the Father utterly, the Friend of children, the chivalrous Defender of the outcast, is still dear to us. But we can read his words and trace his story only from beneath the cross and in the morning light of Easter. But for his death and rising again we should never have heard of him. It is ours to sit at his feet, because in his death he caused to die all early and faulty hopes, all imperfect ideals of a national Savior, all the earth-bound dreams of his people; and in his resurrection he led them into a land of promise, where we dwell to-day. In such an hour as that in which the two disciples walked to Emmaus it was not the recollection of the words of Jesus that they needed, it was Jesus himself. What they needed, he gave.

The Christian Church was never built upon a common understanding by certain men and women of a new ethical standard. Its first-born members had passed through the heart-searching, "heart-shattering" experience of the cross with the death of hope and the end of a great cause. They had unlearned much; out of the cul-de-sac of

the cross they had been brought, without expecting it, into a new experience of Jesus. He whom they had made to suit in some way the hopes and dreams of Israel, had been crucified. We think of the death of Jesus as the opening of the kingdom of heaven to all mankind. But none the less it was also the failure of the national Jesus and of the hope which many had cherished. Once for all he escaped from the bonds which men had made for him.

Men are forever trying to fit Jesus into their own hopes and schemes; and he is always eluding them. The attempt has always failed, and always will fail. The experience of that first Easter evening is repeated again; men discover that their Jesus has failed and is dead; and in such an hour Jesus himself is very near. He it is who kills one hope to quicken another. Old things pass away; all becomes new.

II. This is always God's way with men; out of dead hopes the new life springs. His method is written clearly for us in the story of Israel. Through a prolonged succession of disappointments and failures Israel's way led to Christ. The Old Testament is the story of a people always dying and always rising from the dead. The hope of Moses for his people perishes; the people must go through the discipline of the wilderness and die there. When they came into the promised land they found it no place of pastures and flowers, but a scene of continuous struggle. The sweet plains of Canaan turned out to be scenes of stern vigils and bloody battles. The old hopes of the nomads had to perish, that their tribes might be welded in the furnace of conflict.

In the days of the prophets the process is visibly marked. Isaiah taught that Zion would be impregnable; but that hope died, so that the true Zion might arise—the spiritual and impregnable metropolis of the soul. In exile they had wonderful hopes of their return; but how poor was the new Jerusalem! And all the hope of glory and pomp had to die that another might be born.

And when they came to lose one by one every earthly dream, and one door after another was closed, then, often in wild and fantastic words, the faithful began to tell of a new hope. There was no way out. Well! God would make one. Their old hope was dead. A new one arose.

It was a tragic doom to be the people of

God. He seemed to give them failure after failure. And the experience of the two disciples, who had set their hopes on Jesus, was in line with all the past. The Jesus whom they had shaped into the scheme of their national hopes and traditions had to die. Our faith was born in the hearts of men who had suffered the tragedy of disillusion in all its naked horror. But they were not the first to tread the way. There is no other way, but out of death into life!

III. We, too, have to set our lives in the light of reality. This may seem to be a cruel method, whereby only out of failure and death life can come. But we must accept it. We, too, may know where the road to Emmaus lies. We say of some hope—it was. We hoped for some great cause to prevail, but it is dead. We hoped that for ourselves some scheme would be carried through, but it failed. We have to reconstruct life on another, and it seems a poorer, scale. Let us not fear too greatly the death of early hopes.

And in a still more literal sense we know the experience of that first Easter evening. We know what it is to lose not Jesus indeed, but some interpretation of him, some traditional and yet very dear theology; we loved it; and suddenly it failed us. It was dead. Yet we discovered that in the very hour when the imperfect thought was shattered,

Jesus himself drew near. We had to lose the earlier faith to find him.

Our age seems at times to be on the verge of a new insight into Jesus. We are on the way to Emmaus, and there is a void in our hearts. So many attempts to reduce Jesus to terms of our own thought, and to make him a purely modern figure, have broken down. Men trusted that he—the ethical Teacher, the Mystic, the Social Reformer—would be the Redeemer. And they find their interpretations dead. How remote and unreal many of the lives of Jesus read to-day!

Have we trusted, are we trusting in some creation of our fancy, whom we call Jesus? And we are to-day perplexed, uncertain, feeling that this Jesus is dead. Then, in the hour of twilight, Jesus—the risen, glorified, present Savior—comes to us. The failure of our hope is his doing. The void is of his making.

We shall be blessed if we are willing at his leading to let old hopes die and to acknowledge our failure to understand him, so that he himself may draw near to us. It is not for us to repine, if we are passing through a time of unrest. It may be the pause before the new act. Out of the grave of our lost hopes Christ, new and yet forever the same, Christ, glorious in his power, shall rise to lead his people forth into the new kingdom.

NEW STYLES IN MEN

A. EUGENE BARTLETT, D.D., Brooklyn, N. Y.

That ye put away . . . the old man and . . . be renewed, and put on the new man.
—Eph. 4:22-24.

MEN are the quarry out of which the stone will come for the building of the new world structure. This wondrous new world which the poet, the preacher and the soldier are glimpsing beyond war will be conditioned by the manhood that is now emerging. In new styles in man is there hope of the great consummation.

When Christ withdrew from his earthly ministry a new era was making headway because a new style of man was appearing not only in Jerusalem, but in the towns of Palestine and out in the Rome world. These new men were distinctive in appearance, for when seen upon the streets even the dull-eyed

heathen knew them and remarked: "There goes a Christian." Certain among the heathen even questioned whether their radiant faces did not come about through the use of oils or lotions; but no, it was a new spirit that was making its miraculous change in their faces and forms. The style of living of these men who were following a new leader was entirely changed. They shared one with another and held things in common. They treated one another with kindly, thoughtful consideration. It was a fashion among them to hear one another's burdens. The one whom they called Master was planning for a new world order so entirely different from what he found existent in the Roman Empire that he called it the kingdom of God. But in his far-seeing wisdom he realized that

it must come not by a sudden overthrow of the institutions of his time, but by the creation of a type of manhood. He staked the success of his kingdom upon the success of his effort to produce new-style men.

Paul, who seems to have grasped more of Christ's plans than any man of his time, realized that men must be changed, that the man, to be acceptable, must accord with a new ideal. So radical was the change in style that he talked of the "old man" and the "new man."

Behold the changing styles in men! The splendid courage of the French soldier inspires us for our unfinished tasks; but there was a time in France, 50,000 or more years ago, when the man that a woman would accept or the tribe would elect was a clumsy, fearful man, with stooping shoulders and receding chin. This Neanderthal man was once in style. Each succeeding epoch has produced a changed type of man that has brought reproach upon the old man and called forth admiration for the new.

Once the fashionable man, the man accepted by his fellows, slew his weak children, and for his slaughter was commended. Once the man in vogue was a cunning thief, living largely by his wits. To steal was praiseworthy, and the disgust and the reprimand came only if a man was so dull as to reveal his hand in the theft. It was not so very long ago that even a minister could be addicted to strong drink and yet not lose caste with his people.

The war discounted old practices and brought forward already a new type of man. Before the war, a young man of weakness and extravagance might keep his place in society and not be refused when he asked for a fair hand in marriage. Blasé, boastful, arrogant, indifferent, many a youth and man was accepted in business and lauded among his boon companions in those pre-war days. His vogue passed. No one cares for his opinion. No one will give him a place in business if there is a new-type man ready to take his place. Woman frowns upon him. He belongs to the old regime. The new-style man in khaki entered upon new habits. There was a new alertness about him, a new readiness to serve. He was alive, and there was a new light in his face. Now that the war is over you may strip the khaki from him, but you will find a different man. In the making of a sol-

dier there was far more done than to change his clothes. He has been made a new man, and in him is hope for the new time. There is a new standard of physical development for men now. Stooping shoulders, pale faces, bleary eyes, have gone out of fashion, and I do not believe that the signing of a peace treaty will bring them into style again. Marked as are the physical changes, they are only a small part of changes that have come about. There are new mental attitudes that have been created, and new spiritual possessions gathered that make more pronounced the new style of men.

War dehabituated our men. A fine piece of machinery will not do its best work if it is under the partial influence of magnetic currents. For efficiency the practical thing to do is to have it demagnetized. A man can not do his best work if he is controlled by static habits. He needs to be dehabituated in order to realize his possibilities for service in any realm of work. In the pre-war days very many of our men were tyrannized and dwarfed by habits. They selected certain kinds of food, cooked in a certain way. They wore certain kinds of clothes, and these were deemed essential for their comfort. They worked a certain number of hours, and if more were added, or they were changed, then were they of all men most miserable. Many had not the benefit of travel, and they passed their vapid judgments upon men and things upon the basis of the narrow segment they had seen. Self-reliance was a virtue that they knew only by name. They were upset, irritable, unsafe to live with if any one dared to disturb their habits and put them into new conditions. They had not within them the stuff to meet new circumstances and command them. Multitudes were bound by their habits, lock and key. Then came the war, and what might never have been done was quickly accomplished. What a lifetime of sermons and a generation of scoldings and twenty years of naggings might never have brought to pass was achieved. These men, called to the colors, began to eat a different kind of food, cooked and served in a different kind of way. They wore different clothes, and clothes often change men. They were transported from their homes. Those who had heard the message of the plains looked up and caught the tidings from the mountains. Those from the prairie heard old ocean's mighty hymn

of praise. Boys cuddled and waited upon by mothers and fathers, whose lives had been made so comfortable and easy that it seemed doubtful if they ever would know what self-reliance was were made to think for themselves and adapt themselves to new conditions. Within a month from the time these men were called to the colors there was a new style manhood developing. The men became dehabitizized!

This process of dehabitizing men has gone beyond the army and the navy and many more of us are finding that the knife of war has cut us loose from the bondage of habit. Some thought that they could not keep a home without that boy, but the majority of homes were kept and did more than when he was here. The little flag in the window meant that more work, not less, was done there. Young women listening to the latest fad and frill of society found themselves freed for service and entered into the win-the-war work in hundreds of places and did what they would not have dreamed they could do in the pre-war days. There was a new style woman as well as a new style man. The butterfly was no longer popular. She was eclipsed by the woman at the Red Cross table, the woman in khaki driving an ambulance and the one in white in a hospital.

Are you still habitized? Are you the victim of habits that have gripped and controlled you and kept you from new things and new work? Oh, in the spirit of this time so fraught with possibilities, pray and labor until you have freed yourself. Change your diet, change your clothes, undertake new work! And let every change renew you mentally as well as physically. Let the changes make you more efficient for service. There is no hope of your realizing your destiny, no hope of your giving your most in this great struggle, no hope in being what God intended you to be, until you are dehabitized. Do you interrupt me here and say, but the army binds men to regular habits. The nature of war makes this a necessity, in part, but not to such extent as you perhaps imagine. The business of war changes food, hours, methods, constantly. And overcoming the tendencies of habit that are of necessity inculcated are the new ideas that come with interchange of conversation by men brought together from many sections, many labors, many churches. Still do you make a plea for habits that are

good? Yes, there are habits worth cultivation, but that habit which will bring you most of opportunity and blessing is the habit of the open mind, ready to change as circumstances and conditions change. For what purpose did God give us these wonderful bodies capable of so many delicate adjustments, these minds that can think such great and varied thoughts, if it was not that we might as free men adapt ourselves to our changing environment of men and things?

You have been so busy with things that you have been obliged to give your mind too many vacations! You have bought things and put them in bureaus and boxes and then bought more things that would rot or freeze or tarnish and you have not had time even to enjoy the things, and your poor, tired mind has just been expanding itself indexing and remembering what has been already bought and planning what may yet be bought. Now scarcity, high prices and income taxes have come to bless us and cause us to stop buying some things and to take time to think. The new style man is thinking as the old type man did not. Brain fag became no longer fashionable. It is surprising how few cases of nervous prostration there were then. Minds were quickened and fertilized, and producing thought rushed forth to find expression, there was so great a demand. Men have invented gas masks, long-range guns, improved army shelters, new methods of transportation, but that is not all.

No longer do we look askance, no longer do we ridicule the man who has a new idea for the helping of his fellows. In this strange, open-visioned hour, even a Columbus might come with the story of a new land and find a courteous hearing. Now a Savonarola might find some who would save him from the fagot fire. Tolstoy prophesied that there would come to Russia a great prophet to lead Russia and the world. The hour is ripe for his coming; bleeding, starving Russia yearns for him. More, the world door is open for him. You young men who dream dreams know that the world will listen as never before. The returned soldiers are bigger men than when you bade them good-by, do not be afraid to trust them with your vision. The world is prepared for the reception of new and better things; it has a listening ear.

If you have an idea as to how we can quicken the process of making loyal Americans out of the hundreds of thousands that will come to our land, let us in the name of opportunity have it now. Save us from the old, slow processes that let foreigners stay foreigners for a whole generation to menace our liberty and retard our progress. Out with your plan and we will measure it by the standard of Christ.

You will not now be considered out of style if you insist upon new ideas in the churches. Speak that conviction that you dared not utter before! It is true that no one church has the one way of salvation. The boys who have been in the trenches know that in the hour of sacrifice the question is not whether a soldier is a Catholic or a Presbyterian or something else. Say, if you believe it, it is true! If a man can fight with a man who has a few differences of belief, he can also pray with him. The war will not permit the one-day church any longer. Rewrite your moth-eaten un-Christ-like creeds. Get together for service. Combine churches and readapt them to the needs of the new time. It is the hour for unity of plan and purpose and achievement.

The new style man is a democrat—a real democrat. The trouble with our democracy is that it has been too much a paper affair instead of a life matter. Our democracy has been practised in prescribed areas and lacked courage to leap over boundaries. We have talked about our newer Americans as tho we had imported them for commercial purposes. They built our railroads and so we handled them like spikes. They dug our coal and we let them live in the darkness. We did not take time to get acquainted with our own people until the war (that sometimes, not forgetting its awful cost, seems like a great, blessed angel to bring us back to our duty and our neglected opportunity) suddenly brought us face to face with these so-called foreigners.

Yesterday, the slave-dealer upon the auction block, when he brought down the lash upon a poor black back, smote our conscience and we began to feel, to understand what brotherhood meant. The lash we so lately felt awakened our conscience; we feel, we begin to understand. It looked before the war as tho the democracy might fail. We talked of democracy and we continued to practise a caste system. The bootblack,

the bartender, the farmer, the banker, and the college professor have looked each other in the face and discovered that it is true that out of one blood God has made all the nations of the earth. We know now that there is one nation and one world. We have been awakened both to national and to world consciousness. Democracy has the great chance now. It is to be tried.

The new style man is generous as never before. The opening of the West, the building of great cities, the increase of inventions, the creation of luxuries had caused our people to think more of acquiring than giving. The real riches of life come not from acquisition. We thanked ourselves for having given a pittance when with our ability we could have made the great gift. Selfishness went out of fashion. Who cared to listen to the old type man saving for a competency, getting ready to retire and live as a parasite? Who dared to risk his popularity talking of new houses, new cars, new clothes? The duty and the joy of the hour was in giving. Service, unstinted, generous service, put a man in accord with the new and accepted standards. You were educated? Your education was no longer to be your excuse for idleness but your opportunity for a more intelligent service. You were old? The draft found men able to carry guns, but the call of the suffering nations did not stop at any age line. All were in the draft. The Christ who said yesterday "Bear ye one another's burdens," has spoken again. "He that saveth his life shall lose it," was never more true than to-day.

It has sometimes been the conventional thing for a man to separate his labors from his religion. There have been times when it was in good form to tell a minister to stick to theology and let politics alone. Now a man who thinks that had better hold his tongue. The new type men are not adverse to having food conservation, liquor legislation, housing, and all problems that affect man in his environment discuss from the Christian point of view. The religion men want to-day appreciates hours of labor, opportunities of recreation, man in this world trying here to save the soul God gave him. Faith and work were never nearer together than to-day.

Has the new birth been in you a mystery? Have you never been able to comprehend its working? You may find the new birth in

operation now. The unheavals, the losses, the burdens, the separations, the sacrifices, the deepening loves, the glorious visions caused men to be born again out of the old, the narrow, conventional, limited life into one of breadth and vision and service. The new man that is merging, purified by blood and tears and ennobled by great sacrifices, begins to merit the name Christ gave him—a child of God.

We hear much of the new League of Nations that shall secure the permanent peace of the world. Give that league constitutions and it may still fail. Give that league treaties and laws and the treaties may be disregarded and the laws may be abrogated. Have we then no hope? Ay, never more

reason for hope than now. "Man alone can perform the impossible." A "League of Men" can insure the permanent peace of the world. The new manhood shall redeem the world! The war brought men face to face. New understandings were the result when men sailed the seas on the same ship and crossed No Man's Land together. Men fought that Christ's principles might govern the world and that Paul's brave fight for democracy might not be in vain. Shall the blood then stirred again grow sluggish? Shall the men who gained a new step in the long climb to the throne of God slip back? No. The baptism of blood shall not be in vain and the new men shall go forward.

THE CONSECRATION OF DAILY BUSINESS¹

The Rev. ARCHIBALD ALEXANDER, M.A., Ayr, Scotland

In that day there shall be upon the bells of the horses, HOLINESS UNTO JEHOVAH . . . yea, every pot in Jerusalem and Judah shall be holy unto Jehovah of hosts.—Zech. 14:20—21.

Long ago, a Hebrew prophet had a dream of a good time coming, when the city of God should be built on earth, and men should really work with him and do his will through the whole breadth and reach of their daily lives. And this, for Zechariah, was the mark and sign of it: "In that day there shall be upon the bells of the horses HOLINESS UNTO JEHOVAH . . . yea, every pot in Jerusalem and Judah shall be holy unto Jehovah of hosts." That is to say, when that ideal of living was realized, the man who went into the stable to harness his horse would be as sure that he was serving God, and the housewife cooking in the kitchen would be as near to God, as the priest before his altar. Life, all life, would be under one roof of God, all of it offered and dedicated to him, its every-day tasks, as well as its sacred corners. Is it not a most beautiful dream? Is it not a realizable dream, not in some distant heaven but on this very earth? What if all those who profess Christ's name should take a mighty vow, and resolve that out of the wreckage and sorrow of war we shall build that kind of a city and that kind of a daily life?

We are having a chance to begin again such as has never come before in the history of the world. And the need is visible even to the blind. There are spiritual problems which are like some of our metals, altogether refractory at low temperatures. They will melt only in great heat. Surely, in this great world-conflagration through which we have passed there has been heat enough developed to weld together things that need it. And these things, above all—the religion we profess and the daily lives we lead. We must get these knit, fused together, so that they are no more two but one.

To this end we must ask God to give us a new vision of the essential sacredness of all duty, of all duty whatsoever. I know, and so do you, that all life belongs to God, that with everything we think and say and do from Monday till Saturday—as well as on Sunday—he has most really to do, that he has set us in this world, his sons, to carry on its business, and he needs sons for that; I know that every honorable duty, even the humblest, like harnessing a horse, or cooking a dinner, has something to do with God, a Godward side to it, or it is not worth doing. We all know that. But we don't remember and realize it as we should. It is a good many years now since Dr. Dale opened the eyes of many people by preaching that God himself has done, and is always doing, a great deal of work which we can

¹ From *The Stuff of Life*, H. R. Allenson, London.

only call secular, that it was he, for example, who created the cotton plant and hid the iron ore in the earth. Yet we forget, forget that God has as much to do with the building of ships and the spinning of cotton as with our praising him in church. Just as much. Do you realize that? All life is his. And holiness is doing the will of God in everything. Isn't it because so few of us realize that, that there is such a gap between our religion and our daily business? Is it any wonder, when we keep each in its own closed compartment, that a man can worship Christ's name on Sunday, and then the next day tacitly deny that he ever knew him, by the way he does his business or the sort of letter he writes to a friend? He does not understand that business and friendship are religion too, and "Holiness unto Jehovah" the legend written also on them.

Think what it means that, up till his thirtieth year, Jesus lived the life of a village carpenter. And in that humble and secular sphere, he served God perfectly. The wonder of it, the inspiration of it, for every worker among us! "The Carpenter of Nazareth made common things for God." Ah, if we could only learn to make our common things for God, and do our common duties and our daily round for God, because he is Lord of all our life—how life would be sanctified and uplifted!

Do not let us think of holiness as a small, narrow thing, confined to one corner of life. Holiness is the same word, after all, as wholesomeness and health, and means the orderly, happy working of every department of life. Holiness is a thing so big that it needs all the days of the week to show the different sides of it. It is written on the priest's robe. That, we all take for granted. But it can and should be written on the bells of the horses too, on the ledger of the business man, on the tools of the workman, and on the student's books. It should be written on every pleasure we enjoy. And where it can not be written, we should not be found.

Must we not confess, however, that far from that being the case, there are tracts of our life to which Christ is an utter stranger, departments of our interest into which we never invite him, an ordinary market-place life which is still unleavened by his Spirit? And when we speak of our post-war reconstruction, might we not begin

there!—invite Christ out of the gilded prison of church, Sunday, and worship, to which we so much confine him, into that ordinary working life, to help us to be true men and women there, to live lives that are really holy, that is, full, wholesome, healthy? Dr. Jowett tells of the deep impression made upon him by a visit he once paid to a saintly old elder who lay dying. The patient knew that the end might come any time, and suddenly. Yet when Jowett called he found him enjoying *Pickwick Papers!* "I must have made some remark," says Jowett, "for the old man explained that he had always been fond of Pickwick, and he would not be ashamed, when the Master came for him, to be found deep in the enjoyment of such innocent humor." There was a man who saw, even on the bells of the horses: "Holiness unto Jehovah." Who does not envy such a winsome spirit, and covet something of it for his own?

Let the war lead us to a new consecration of the whole of our common daily life to God, seeking the fellowship and help of Jesus Christ through its every corner. Solemnly and definitely let us dedicate to him all our working week, from Monday morning to Saturday night. Once done, that stands. And then, let us renew our covenant every day. It is not enough to set the course. The captain of the ship does that, once for all, he takes a look at the sun every day and makes his reckoning. So, let us remind ourselves daily, and keep our morning tryst with God before we cross the threshold for the common duties of the day, asking him to be with us, and help us to serve him in all that we say and do, however ordinary and secular it be.

And what will be the outcome? Let me try to tell you in a figure. When the ship's course is once set and the daily reckoning made, then beneath all the toil and drudgery, the watching and the work that goes on on board—beneath all that, there is something happening, not very conspicuously perhaps, but truly and constantly. Underneath it all, the ship is plowing steadily on her way and coming ever nearer to her desired haven. That will be the outcome in every dedicated life. Every day we shall come nearer, tho we do not notice it and may not know it, to true holiness, which is just the crown of all living, the sanest, wholesomest, happiest life that can be lived under the sun.

The Future Life

Instead of a future life being meaningless, it is the only conception that lends rationality to our present state. The idea of a future life is a necessity of reason. Our forefathers in the stone age saw this necessity, even in the crude conditions in old Albion. They have left abundant evidence on their cave-walls and on the moorlands of Stonehenge that they reasoned as we do on man's essential immortality. Indeed, they could not think otherwise if they took the trouble to look up and around. The doctrine of evolution has added tremendously to this argument for a future state. Instead of an off-handed creation of the universe and man, it shows "the whole creation groaning" through past eternities, so to speak, in order that it might carefully and exactly fit its material and animal forms to the advent and career of man on this little globe. But why all this intricate interweaving of agencies through millions and millions of years to prepare an earthly habitat if we are to occupy it in struggle, fear, and pain for only a few years?

Do we build houses with such an idea in view? Are the humblest dwellings built securely just to be torn down within a week? Is not permanence the thought that is supreme in man amid all his calculations and endeavors? Do we not build a great bridge for eternity, just as far as we are able? Is not eternity—permanence—the supreme impulse of mankind? This is the only answer to the pyramids of Egypt and the Druid monoliths of Salisbury plain! The eternity in man is constantly trying to overcome the time in nature. It stimulates him to keep on patching in order to make things last. Continuation, endurance, and the abiding run all through material endeavor and the love that never dies in the affairs of the heart! This is the answer of the Sphinx to man's most earnest question, Shall we live again? The pyramids say, Yes! emphatically.

Then it is the future, anyway, that gives meaning to our efforts at improvement in all the relationships of life. The schoolboy does not study for to-day, but for the coming years. The student in college has his eye on his future during every lecture and recitation. Rome was neither built in a day nor for a day, but in order to become "the Eternal City." Singers, musicians, and artists come up through great tribulation in the

Latin Quarter, with faith's eye fastened on the success and rewards of the coming days. Indeed, the whole world—material, financial, educational, and religious—is "dealing in futures." It was this impulse that brought our fathers on the "Mayflower" to the inhospitable shores of New England, and induces us, as their worthy offspring, to make provision so constantly against the future "rainy day."

To-morrow, and not to-day, explains the universe of matter, being, and endeavor. When the workman quits his day's task he leaves his tools in place, believing that he will begin next day where he left off. Even so shall it be when the night cometh when no man can work. We shall lay down our tasks, believing we shall take them up again beyond the smiling and the weeping. It will be a new day, but it will be the same workman. So, let there be no sad farewell when we put out to sea, for beyond lies the Plymouth rock of eternal freedom. When we disappear in the tunnel called death, it is only that we may emerge on the sunny slopes of the paradise of God.—*The Presbyterian Advance.*

The Consolations of Immortality

The denial of immortality logically involves the denial of victory for earth's noblest souls. In all the lesser things of life man is a victor in his struggles. He is born to battle and tumult. His whole career means one constant struggle against ignorance, appetite, and sin. Every morning the youth must put on his sword and his shield, and every night he comes back from the conflict and brings some wound with him. His career is one long conflict and battle. He looks toward the forest and goes forth against savagery and the jungle, and he conquers pasture and meadow. He looks toward the sea, and lo, it is filled with strong currents and mighty storms, but he lifts his sail and flings out his challenge and brings in his ships and his treasure. He looks toward his fellows, and lo, some have organized for tyranny and oppression, and he girds himself to fight, and if need be, to die, that liberty may be universal. All these battles are successful battles. One naturally expects, therefore, that the good and noble also shall be victors in their battle for righteousness. If the day of light

is delayed we infer that the sun will clear itself of clouds. The rags of the hero will fall away, and he must stand forth bearing the lineaments of a king. And yet, from the human viewpoint, often the noblest souls are defeated. If in this life only they have hope, the better, and the truer, and the purer, then the more miserable! Moses struggled to blood to build a new commonwealth—Moses never received justice; he died without reaching the promised land. Stephen was stoned to death! He never beheld his victory. Where are Moses and Paul? Where are John Huss and Cranmer? Where are Lovejoy and Lincoln? If they had no recognition and no reward and were denied the sight of their final victory, the universe is unmoral, if not immoral. Can this be a

good world if this young mother, who gives her life for the babe, fell into a dreamless sleep, and does not know that the ambitions denied her have been fulfilled in her son, and that the boy for whom she died, "climbing up from high to higher, has become on fortune's crowning slope "the center of our heart's desire, the pillar of a people's hope!" But if that beautiful mother lives again, and drawing near to the battlements has understood her own death and withdrawal from the scene, then the universe becomes friendly, and the power of God has widened into the tenderness of God, and the mother and the son alike dwell in an empire of love. The hard problem has an explanation, because unto God all live.—NEWELL DWIGHT HILLIS.

THE CHILDREN'S SERVICE THE TREASURE AND THE KEYS¹

ONCE upon a time, in the great and famous city of Biopolis, three boys were standing in the market-place talking to one another very earnestly indeed. And just as the story begins one of them was saying, "It is no good, you fellows, talking about the wonderful things you can do and the great men you will be when you grow up, for you know very well we are, all of us, poor, and if we get enough to live upon, it is as much as we can expect."

"What's that?" said a man, who was passing at the time. "What's that you were saying about being poor?" . . .

Then the boy who had first spoken said, "Why, sir, these fellows were saying that when they grew up they were going to be great men in the world. Mark here wants to be a scholar, and John, that big one with the black hair, wants to be a merchant; and I told them that it was no good for we were all poor, and there was no chance of any of these grand things for us." . . .

"Ah," said the man, "I see you do not know the ways of this place, so I will tell you. Every one who comes to live here has a treasure given to him by the burgomaster—the head of the city—worth more thousands of pounds than you could count in a day; you can get it by going to the town hall yonder. Dear me! to think you lads

should not have found that out yet! Go at once."

So they went across the market-place to the town-hall, and into the great room, where the burgomaster was sitting, busily engaged with the people who came in. . . .

The burgomaster asked them their names, and turned to a great book to see if they were properly registered, and when he found they were he made a sign to some of the servants standing around, and six of them went out.

Presently they returned. The first three had, each one, an iron box upon his shoulder, and each of the others carried a basket, like that a workman uses for his tools.

Then the burgomaster said to the boys, "There in those boxes is your treasure; each of you can take one, your names are on them, they have been waiting for you some time."

So each boy took a box, but when they came to look at them they found that they were bound round with iron bands and fastened with a strong padlock in the front. So they said to the burgomaster, "Please, sir, will you give us the keys."

"Ah," said the burgomaster, "that is just what I can not do; you must make the keys yourselves; the king who provides the treasure made the law that there should be no

¹From *The Legend of the Sanctuary Flowers*, by GEORGE CRITCHLEY, H. R. Allenson, London

keys given, but every one should make his own key."

When the boys heard that they were very much disappointed, for what was the good of all this treasure locked up in an iron box, without a key?

"But," said the burgomaster, "the king ordered that along with the box of treasure, all the materials for making the key should be given at the same time, and here in these baskets is everything you will need. But you must make your own key." . . .

When they got home they sat down to talk over what they should do, for that key-making was a great puzzle to them all.

At last Thomas Green said, "Oh, look here, I am not going to fag making a key, I will just smash the old thing open. I will get a big hammer and break the box open. I do not expect it will take long." And so he tried, but the last that was heard of him was that he was hammering at that old box yet, and had not got it open; and since this was a good many years ago, he has grown old and ragged and gray, but the treasure is inside the box even to this day.

John, the second boy, did not go that way to work, but he did what was almost as bad. For he went about borrowing other people's keys and asking them to help him in that way to open his box. But he has never been able to find the key which would open his box, for these locks are all different and must have their own key. But this foolish lad went on and on borrowing other people's keys, until at last they grew quite tired and took him and his box away to the workhouse, and there he is, with the treasure he

has never touched, a miserable old fellow, whining to everybody he comes across: "Please will you lend me a key?"

Mark did better: indeed he was the only one that did the right thing. For the very next morning after he received his box of treasure, he took his work-basket and went off to the locksmith's shop, flung off his coat, turned up his shirt-sleeves, and went to work. He found it a hard task at first, but by and by he learned to make keys, and then set to make one exactly to the pattern, and out of the steel the burgomaster gave him at the town hall. He did it, and one evening he carried his "key," which he had carefully made himself, home; tried it, opened the box, and there, when he flung back the lid, were gold and jewels that made him rich for life.

That is the story. What does it mean?

It means many things. The city of Biopolis is the City of Life. The treasure locked in the iron box may mean learning, wealth, fame, and things of that sort. Or it may mean rich, glad religion, the joy and love of God.

But no matter what it is, "You must make your own key if you want to get at the treasure."

Everything of real value is got at that way, and while in God's great City of Life no one need be poor, for every one has a treasure given him to start with, yet the treasure is in an iron box, and he must make the key himself.

Learn—work—think—try, and then the treasure-box opens, and yields its great reward.

THEMES AND TEXTS

From the Rev. A. RUSSELL TOMLIN, Bolton, England.

No Compromise! "Only ye shall not go very far away."—Ex. 8:28.

Red Letter Days. "This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Ex. 12:2.

The Cry of a Pessimist. "All these things are against me."—Gen. 42:36.

Going Forward by Stepping Backward. "And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God."—Gen. 35:1.

Adding by Subtracting. "Whosoever is fearful and trembling, let him return."—Judges 7:3.

Kindness by Proxy. "And David said, Is there yet any one that is left of the house of Saul, that I may show him

kindness for Jonathan's sake."—2 Sam. 9:1.

Life's Guardian Ministries. "Hast not thou made an hedge about him?"—Job 1:10.

Preconceptions that Are Misconceptions.

"Behold, I thought."—2 Kings 5:11.

Life's Conquering Ministers. "The waters wear the stones."—Job 14:19.

Soul Sickness. "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God."—Ps. 42:11.

The Long, Long Trail. "But they that wait upon the Lord shall renew their strength . . . they shall walk, and not faint."—Isa. 40:31.

OUTLINES

Proofs of the Divine Presence

This day we perceive that Jehovah is in the midst of us.—Josh. 22:31.

IT has been rightly emphasized that "Christ's presence is everything!" John Brown of Haddington said he would not exchange the learning of one hour's fellowship with Christ for all the liberal learning in ten thousand universities during ten thousand years, even tho' angels were his teachers. To him the presence of Christ was all. While Christ's presence, however, is a glorious possibility to everybody, it can nevertheless be proscribed, precluded, prohibited. Christ can be shut out of our life, our assemblies, our churches. Further, it is possible to have his presence, and yet not to perceive it. How then may we know the fact of his presence?

I. In the experience of those strange, mystic heart-glowes by which, sometimes, we are deeply stirred. "Did not our hearts burn within us, as he talked to us by the way?" These disciples didn't know it was Jesus, at first, but when afterward he had revealed himself to them, the fact of his presence was confirmed to them in the strange heart-glow they had had, which somehow, at first, they could not account for. So at times, we feel God unmistakably near. Like the disciples, there are heart-thrills, heart ecstasies, mystic spells we can attribute to no human source, when of a truth we have to confess that it is "Jehovah in the midst of us."

II. By a disturbing sense of spiritual uneasiness and unrest. Sometimes, the divine presence is attested in spiritual perturbances. Hazlitt was one day talking with some distinguished friends, as to which of the great dead would they like to revisit them, if they could. Several were named, when Lamb interrupted: "There's only one other person I can ever think of after this. If Shakespeare were to come into the room, we should rise to meet him, but if that Person were to come, we should fall before him." To which Hazlitt adds in his essay: "As a lady present seemed to get uneasy at the turn the conversation had taken, we rose up to go." A sense of spiritual uneasiness may indicate God is near. An uneasy conscience, a sense of sin unconfessed, a consciousness of guilt, all these inner perturbations can

be but a proof of the presence of God in the heart and life.

III. By outward demonstrations of his reviving and converting power. What grand evidence the apostles had in this direction! How men, by the hundred, were soundly converted to God! What revival scenes they witnessed, as they preached the Word, clearly proving that God was with them! "And they preached everywhere, the Lord working with them, and confirming the Word, with signs following." Sound conversions are incontestable proofs of the divine presence and power. Let the Lord be present, and there will be the conversions.

How all-essential the divine presence is! If it is everything, we must by all means, seek it. Tritton teaches the cost of his absence:

"Without Thy presence, King of saints,
Our purpose fails, our spirit faints;
Thou must our wavering faith renew,
Ere we can yield Thee service true."

The One Great Commoner

*He will drink of the brook in the way,
therefore will he lift up the head.—Pa.
110:7.*

What a man laughs at indicates a great deal about a man, but what a man glories in indicates much more. When you discover the truths by which some earnest soul lives then you have overtaken a tremendous secret. This psalm is quoted in the New Testament oftener than any other. Jesus Christ quoted it more than once. He was conscious of its interpretation and thrilled with the wonder of its application to himself. In the day dreams of his youth, in the outgoing of his heart towards a great purpose in his young manhood, this psalm was a formative influence in his life. Before his imagination unfurled the pageant of history and he saw himself going forth in his unique leadership with his new kingdom and he thought of himself as pictured in these words of the poet "He will drink of the brook."

No one ever fathomed the religion of Jesus. No one ever spanned his ideals, sensing the depth of his mind and measuring the breadth of the sympathy of his inmost love. No one ever sounded the depth of his suffering soul. He disclosed himself as all the secrets of life are disclosed, only to those who understand by sympathy. Let us for

a moment try to feel what these words meant to Jesus, the Christ.

"He will drink of the brook." Did he picture a traveler, a brook, a shady tree, a grassy bank, some trustful sheep, and some gentle rosebuds, and watch the man on his journey stop for recreation in this beauty spot and refresh himself at the brook? Did he see in this that love of nature that characterized his teaching? Did he see in it that ideal of repose, of efficiency, of quiet poise that marked him among men? I wonder, when he saw the neighbors going to church on Sabbath morning, whether he said, "These folks are going to drink of the brook. They have learned to rest by the way." Do you think he saw in this picture a symbolic prophecy of himself drinking the waters of affliction. What amazingly hard challenges he faced. Did this picture stir him to courage? "He will drink of the brook." Did he see his admonition to temperance in this? All these things from time to time he may have found in these familiar words; but if we once accept them as formative in his life and relate them to the interpretation he made of life, we feel sure he saw a great deal more in our text. He saw himself as a new kind of king. He saw himself leading forth the world, and, lo, the heart of the world was changed, its ideals were reversed. He saw the exaltation of the humble and meek. He found in these words the very seed of his sermon on the mount. He saw in them the meaning of his cross and passion. When he read the words "Therefore will he lift up the head," he saw before him the glory that gave him strength to endure. He saw himself ministering, and not being ministered unto. He saw himself drinking his cup alone. Infinitely deep are these words when Jesus Christ takes them as a plummet line to measure life. He saw himself challenged to make democracy divine, completely identified with men, the great Commoner, interpreting life in terms of sacrificing service and refreshing it with a deep content that comes to those who live in the repose of the presence of God and drink of the brook. He saw the brook grow wider and wider and deeper and deeper. He saw his following increase. He saw himself the leader of a beloved community, he beheld the city of God and through that city flowed the river of God. Perhaps he repeated to himself the beautiful words of the psalmist, "The

river of God is full of water." At any rate we know that he said, "Come unto me, all ye that thirst, and I will give you to drink." "Follow me beside the cool waters." Blessed is the man who has learned to drink of the brook. He shall lift up the head.

Prayer Boldness

Let us therefore draw near with boldness unto the throne of grace.—Heb. 4:16.

On what grounds may we advance boldly to the throne of grace?

I. Because it is a throne of grace. As a rule, do men generally approach boldly to thrones? Are they not often awed into fear and trembling because of their formalism, ceremony, and because sometimes, they are thrones of judgment, doom, and threatening? But here is a throne that is essentially a throne of grace. We need have no fear about it; it is all so full of pity and love and forgiveness. If we have a sense of sin, or are in great trouble, or have some heartache that needs unburdening, there need be no reluctance. Here is a throne of love and of grace, specially so constituted, to which one may draw without the slightest fear.

II. Because it is a throne of sympathy. Sympathy in the day of sorrow, of sore distress, or of any disquiet whatever. A story is told of a young man dismissed from a bank. "Anything serious?" some one inquired. "No—slight inaccuracies." "Couldn't you prosecute?" "No, we never prosecute; we always dismiss." "Couldn't you give him a subordinate position?" "No, the bank never forgives." "Never!" "No, never!" What a mercy God isn't a bank manager! His throne is a throne of sympathy—sympathy that forgives, though we have sinned a thousand times.

III. Because it is a throne of help. The throne is there so that appeal may be made to it in all the common difficulties of our daily life. God loves to be inquired of when help is required, and has made his throne particularly a throne of help in any time of need. He delights to be of use to his people. Therefore why hesitate to approach boldly when help is required?

"His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite
through."

Impromptu Prayer

So I prayed unto the God of heaven.—Neh. 2:4.

Note three things in connection with this prayer:

I. How impromptu it was. Like a shot from a gun, an arrow from a bow, a stone from a sling, this prayer shot up, at the inspiration of dire need, "to the God of heaven." It was not premeditated; it was entirely impromptu. Nehemiah was precipitated into an awkward moment, from which he needed quick deliverance. So he shot up the cry for help.

II. The implied solicitous note in the prayer. The situation was difficult. How should he answer the king's request? That is, how should he answer it in a way by which he could get his favor granted? It was a plea for wisdom and guidance, guidance urgently needed.

III. The pleasing answer in response to the prayer. Artaxerxes soon inclined to Nehemiah. "So it pleased the king to send me." The prayer needed a quick reply, and the quick reply was given. Some prayers need not only to be answered, but to be answered immediately. They are as prepaid telegrams, calling for reply at once. Nehemiah's was of this order, and the reply was not only sent, but sent at once.

Application. "Out of the depths—cry!" Out of the depths of sudden difficulty, of great peril, of instant need, cry! And let it be the habit of the life. The God of Nehemiah is our God still, and as ready to hear and respond.

Jesus, Good Paragon

Behold, the man!—John 19: 5.

More books have been written, more pictures painted, more eulogies penned, more discourses delivered, on this one Man than on any personage of all history. Indeed, more hearts have been thrilled and swayed and more subjects ruled by him than by any other of any time. Galileo, Kepler, Shakespeare, Bacon, Newton, Milton, and myriads of others who have made history and literature put the name of Jesus above every name! Behold, the man!

I. His character. Mark the sweetness, purity, sympathy, wisdom, patience, and gentleness of the Man. Contrast those marvelous depths of compassion and those singular heights of stern vehemence! For Jesus was no softling. He combines extremes of temperament and character never seen before or since in one being. Gentle to the point of infinity, he could be harsh and terrible in his arraignment, on provocation. "Ye generation of vipers! How shall ye escape the condemnation of hell!" These are not the words of an effeminate coddling or a soft reformer.

"Comparison is impossible between Jesus and any other being in the world. His empire, his progress through all centuries and kingdoms—all this to me is a prodigy, an unfathomable mystery. I defy you to cite another life like it in history!"—(Napoleon.)

Behold, the man!

II. His teachings. He revealed God. He disclosed the terrible facts about sin. He assured the future life. He exalted the poor. He propagated and lived the law of human brotherhood. He taught that to serve is not enough—men must love. His teachings wherever believed and practiced have remolded human thought and transformed human life. They are the world's solution of labor troubles and social disorders. They unlock all the spiritual forces of the universe to those who live his laws! Behold, the man!

III. His influence. Geikie says: "The name of Jesus is the greatest factor in the spiritual history of the world." His influence has liberated slaves and eliminated slavery. It was doomed when he declared the fatherhood of God and the brotherhood of man. His influence has exalted woman. What Christianity has done for woman! (What woman has done for Christianity!) His influence would free labor from fear of capital and would create industrial balance and justice today, were the industrial world permeated with his good spirit.

"Behold him now where he comes! Not the Christ of our subtle creeds, but the light of our hearts, our homes—of our hopes, our prayers, our needs!"

ILLUSTRATIONS

Applying the Facts We Have

[“Where there is a will there is a way” holds true in many cases where the problem or difficulty looks insurmountable.

Here is a case where a number of men were in possession of the same facts but only one made use of the facts available.

At the present time we are suffering from inordinate profits on the part of some and hoarding and extravagance on the part of others. Surely there is sufficient resourcefulness and knowledge available to meet such conditions. The age is insistent on men everywhere, making the fullest use of the wealth of knowledge at their command.—Eds.]

When the government a few years ago first considered the problem of devising an income tax, an item of difficulty was that none of the legislators had the remotest idea how much money could be gathered in that way. Nobody knew how many incomes there were of any given amount, nor the total of all incomes. Neither did they have any way of knowing what percentage of the tax due could be collected. In short, because of the ponderous amount of ignorance on the whole subject of income taxes, Congress didn't know where to begin, or how.

McCoy had been called into consultation by a congressional committee. Inquired a member of the committee, turning to McCoy:

“Are there any figures available showing the number of annual incomes of \$5,000 or \$10,000 or \$100,000 in the United States?”

“I know of none,” replied McCoy.

“Then,” went on the member of Congress, “in the absence of such figures, is there any way you could estimate with fair accuracy the amount of money we could raise by the sliding scale of income taxes that has been proposed?”

“Yes, I think so,” was McCoy's unexpected reply.

“And how soon could you supply such information?”

“Well, it's about lunch time,” replied McCoy, looking at his watch. “I reckon I could figure it out and tell you by the time we all return from lunch.”

That afternoon McCoy submitted estimates which, in later years, after the income tax was placed in operation, were proved to be substantially correct.

And, sakes alive, how did McCoy find out!

That was what every member of the congressional committee wished to know.

“Is it really an estimate,” they asked him, “or just a good guess?”

So McCoy had to tell them how he had reached his conclusions.

“Germany and England each have had an income tax in operation for some years,” he explained, “and each has raised a certain amount by means of the scale of taxation they have in use. By comparing the population of the United States, we can tell how much money could be raised here, with a similar scale, all other conditions being the same. But we must make allowances for the fact that a different rate of taxation is proposed here, also for the fact that the average income is lower in England or Germany than in the United States. We must remember, too, that Germany probably collects a larger percentage of the amount due than we could, because the people there are better trained than ours to do exactly what they're told. After allowing for all these items, we can come to some reasonably accurate conclusions.”

Congressmen looked at one another in amazement. All had been provided with the same facts from which McCoy had made his estimate, but McCoy was the only man who had known how to use the facts.—F. C. KELLY in *People's Favorite Magazine*.

A Business Man on “Success”

Success means the accomplishment of a worthy thing in such a way that the doer feels satisfied with himself, feels that his highest ideals have been met and his most strenuous endeavors have been utilized for the good of himself and the good of others. To the truly successful man applause is merely incidental. The greatest of the great have been oblivious of applause.

The continual desire for applause, for praise, for the envy of others, means that the doer is not entirely satisfied with himself. He needs the acclaim of others to persuade him that he has done a great thing or a useful thing. His own conscience is not satisfied with him in the best sense of the word. . . . Nothing is a success unless it benefits others than yourself. Nothing is a success unless it takes in and utilizes the idea of service, service of others. It is impossible to better yourself without

bettering your associates and your surroundings.

It is not enough to say, "I will do a certain thing because I want to do it." It is essential to say, "I will do a certain thing because it will be beneficial to me and my community; and I will do it in ways that will always help, never injure, either me or any other person."

Unless you accept that definition and work with it always in mind you may achieve a "success" which is nothing but failure, you may do a thing which will bring you regret and subsequent failure, you may grow a beautiful flower whose seed will bloom again in self-reproaches or in public discredit. Unless you accept that definition, the leader of an east-side gang is a successful citizen—and the murderer who makes good his escape is a successful man—or the forger who avoids detection until after his death is a successful member of his community. . . . The true success is that which helps upward and onward others than yourself. When a man lives up to that fact, he can forego applause—he has the applause of his own conscience, the respect of those who know him and his work, the healthy encouragement of his own strong soul to go ahead with still greater attempts from day to day.—"A SEMI-SUCCESSFUL MAN" in *People's Favorite Magazine*.

Knowing by Experience

(Rom. 8:28)

But is it not surprising if not incredible that Paul should know this truth by experience? Was he not a persecuted man, an outcast from his people, hunted like a wild beast over the earth and at last run down under a Roman executioner's sword? Could Paul know out of such an experience that all things were working together for his good? Why, yes, that is just the kind of people that do know this truth best; not those that are out in the sunshine of prosperity so well as those that are in the shadow of adversity and sorrow. The author once had a remarkable confirmation of this in his pastoral experience. There was in the town a family consisting of an esteemed physician, the mother and three daughters, cultured young women who were the admiration of the place. The three daughters rapidly vanished one after another into the unseen. Then one morning word flew around

that the husband, a man of apparently ruddy health, had suddenly expired in the night. When I went to that home that morning I felt afraid to enter. I was ushered into the presence of the widow sitting alone, with the body of her husband beautiful in death visible through an open door. She was slightly pale but calm and seemed to be enveloped in a mystic halo that awed me into silence. I did not tell her that all things were working together for her good, because I did not have faith enough to tell her that: but she told me; it was the first thing she said. Yes, she knew better than anybody else in all that sorrowing town that morning that all things were working together for her good. Her heart told her so, by experience she knew. "The friendship of Jehovah is with them that fear him, and he will show them his covenant."—J. H. SNOWDEN, *Is the World Growing Better?*

"The Ten Commandments of Success"

In the *People's Favorite Magazine* doctor Frank Crane thus enunciates the ten paths to success:

1. Control your thoughts.
2. Be courageous.
3. Make a program.
4. Find out what you want.
5. Settle the sex problem intelligently.
6. Pay attention to your money.
7. Adjust yourself.
8. Be a good sport.
9. Go on.
10. Obey your conscience.

He concludes as follows:

I speak not now of your getting to heaven, or saving your soul, but only of success, any kind of worldly and worth-while success.

Because conscience is simply: the rules of the general game. It is adjustment to the universe. It means you are working in harmony with those great laws, often hidden and seemingly inoperative, yet always in the long run prevailing.

A man who does what he thinks is right may be despised by the world, but he will never despise himself. You can imprison, torture and kill him, but you can not take away his inner sense of triumph.

All history moves behind him. The stars in their courses fight for him. He is linked with the sun.

The ten rules I have given are man's cleverness; conscience is God Almighty's cleverness.

The man who does not obey his conscience may seem to succeed. Everybody may think so. Everybody but one may be fooled. But he can not fool himself. At the last he will know he has failed.

And it is not a pleasant thing to rise from the feast of life with the taste of ashes in the mouth.

The Value of a Clean Soul

If the windows of your soul are dirty and streaked, covered with matter foreign to them, then the world as you look out of them will be to you dirty and streaked and out of order. Cease your complainings, however; keep your pessimism, your "poor unfortunate me" to yourself, lest you betray the fact that your windows are badly in need of something. But know that your friend, who keeps his windows clean, that the Eternal Sun may illumine all within and make visible all without—know that he lives in a different world from yours.

Then go wash your windows, and instead of longing for some other world, you will discover the wonderful beauties of this world; and if you don't find transcendent beauties on every hand here, the chances are that you will never find them anywhere
—RALPH WALDO TRINE.

Comfort

"Oh, every year hath its winter,
And every year hath its rain
But a day is always coming
When the birds go north again.

When the new leaves swell in the forest,
And the grass springs green on the plain
And the alder's veins turn crimson,
And the birds go north again.

Oh, every hearth hath its sorrow,
And every heart hath its pain,
But a day is always coming
When the birds go north again.

'Tis the sweetest thing to remember
If courage be on the wane,
When the cold, dark days are over,
Why, the birds go north again.
—ELLA HIGGINSON.

Coercion and Religion

There is a story told about how the children of the village school, which was under the control of the Established Church of England, on each Ash Wednesday had to march from the school to the church and were then made to give responses to the Church Catechism and to recite the Apostles'

Creed, Richard Lloyd [David Lloyd George's uncle], the sturdy Nonconformist, denied the right of the Church of England to force children belonging to other churches to go to the Established Church and to subscribe to that Church's doctrines. Lloyd George drank in with eagerness, if not intensity, his uncle's protest, soon began to organize a revolt among the children of Nonconformists, and on a certain occasion refused to make response. David, the ring-leader, was duly punished for his audacious action, but it came to pass that the rebellion he organized proved the means of stopping the practise of forcing Church dogmas into the mouths of children. Herein we find the first recorded instance of his revolt against the powers that be, and it was truly indicative of that feature in his character which was in coming years to form one of the chief characteristics which should challenge and change—and that without apology or fear—some of the influential and venerable customs both in Church and State.—DR. WILLIAM HAMILTON, in *The Methodist Quarterly Review*.

Escaping Melancholy

There can be no very black melancholy to him who lives in the midst of Nature and has his senses still. There was never yet such a storm but it was Aeolian music to a healthy and innocent ear. Nothing can rightly compel a simple and brave man to a vulgar sadness. While I enjoy the friendship of the seasons I trust that nothing can make life a burden to me. The gentle rain which waters my beans and keeps me in the house to-day is not drear and melancholy, but good for me, too. Tho' it prevents my hoeing them, it is of far more worth than my hoeing. If it should continue so long as to cause the seeds to rot in the ground and destroy the potatoes in the lowlands, it would still be good for the grass on the uplands, and, being good for the grass, it would be good for me.—HENRY D. THOREAU.

Lessons from Bird Life

"Bear ye one another's burdens and so fulfil the law of Christ," wrote the apostle in his epistle. Do the wild creatures "bear one another's burdens?" That they often do I have reason to know. Only recently, in rowing across a lake, I picked up a young

restart as he lay upon the surface, feebly struggling, with widespread wings. The youngster, miscalculating his powers, as is the way with all young things, had rashly essayed to fly across the lake, all ignorant of danger and his own limitations. Had I not discovered him, his fate would have been sealed, for it would not have been many minutes before he would have been snapt up by some prowling pickerel or bass, with which the lake abounded. I carried the little unfortunate aviator, whose engines had broken down, ending in a nose-dive into the lake, to our camp and placed him on the branch of a gray birch. His plaintive hunger cries soon brought relief. A female restart appeared. She could have

been no relation, for the place of his rescue was far removed. But she was a mother, and there was a little one in need. Not a moment did she hesitate. A nice fat caterpillar was offered and eagerly swallowed. She adopted that hapless young one, whose only claim upon her was his dire need, fed him solicitously and coaxed him off through the birches to some safe sanctuary. She was only a humble little bird, but her tiny heart beat in sympathy with the suffering of her kind. She measured up to the apostle's test, "Bear ye one another's burdens, and so fulfil the law of Christ." Numberless incidents of this sort might be recorded.—MANLEY B. TOWNSEND, *The Christian Register*.

PREACHERS EXCHANGING VIEWS

The Unfolding God

Editor of THE HOMILETIC REVIEW:

What is the meaning of this lately coined phrase now in vogue? Is God himself growing, or only our knowledge of God? The question answers itself when one compares the ideas of God among savages and the idea of Christian theists. Not God himself, but our knowledge of him, as well as our knowledge of man and nature, is ever growing to more and more.

Yet a recent contributor to this REVIEW, overwhelmed by the mass of human misery in the world of to-day and all past ages which God has not prevented, takes refuge in this thought: "The Deity is himself in process of evolution like us, and the potential almighty which naturally and necessarily belongs to him has not yet reached the goal of its full development. God also is in the act and fact of making." In other words, he is a finite being, but growing toward infinity.

The fact that God does not at once prevent the misery of a sinful world is the taproot from which this error grows. Cut it, and the error dies like Jonah's gourd. Put the cutting questions: Why does God not prevent the misery? Can he make a bad man a good man unless the man is willing to

become good? For to choose between good and evil, he often condemns himself for not having done what he could but would not.

All power is of God. "He holdeth our soul in life" (Ps. 66:9) by the continued inflow of the divine energy which keeps our hearts beating from birth to death. Sinful acts and thought proceed from man's self-misdirecting will. His self-directive power comes from God. The power is God's; the self-direction is the man's own. Hence his responsibility for it, and his guilt for its abuse.

Finally, it is untrue to charge God with not preventing the world's misery. Take into view the dynamic tendency of the whole course of things from the dawn of history. We see a progressive elimination of evils, a slow but steady growth of a benevolent spirit, a faith gradually spreading and increasing, despite all the misery of the world, that God is good, an intense conviction of many of the greatest sufferers in the divine goodness as controlling the evil and making it to subserve divine designs. Those who ignore this teaching of the ages charge God foolishly with indifference to human wretchedness.

JAMES M. WHITON.

New York.

Notes on Recent Books

ead of Christianity in the Mod-
World. By EDWARD CALDWELL
The University of Chicago Press.
xi, 352.

ok aims to depict the foreign mis movement against the background of history, and seeks to present all the main facts in the small com 318 pages. It proposes to inter history, and to discuss the philosophical and religious principles involved. In the reviewer's judgment the effort is fully made, and may be characterized by the following terms: While content is comprehensive, balanced, interesting and illuminating. The spirit and effect of the book can be seen by an outline of its contents: The Expansion of Christendom, the Expansion of Modern Europe, the Invasion of Europe in America and Asia, the Opening of Africa, Missionary Theory and Instrumentalities. This is followed by some detailed histories of the Christian Movement, with indication of the present situation, in India, China, the Ottoman Empire and the World, Africa, the Americas and the

A few quotations will show the attitude of Dr. Moore toward what the method, and the highest results in missions ought to be and will

missionaries has lain, in most of the countries of which we speak, the inauguration of almost every form of charity and benevolence, of educational and social and spiritual regeneration. On the other hand he had spoken scornfully of proselytism, repudiated the thought of meddling in the inner life of man, who wished to be civilizers, have discovered that the roots of civilization are always in religion and faith, and that the end of civilization is the character of the men whom it produces.

Civilizations which the various races have developed in the long ages of their existence are now seen to have each one of its own peculiar elements of beauty and power as well as probably its particular character. The faiths which have survived among different races in their long struggle for existence are seen to have had not merely a relation to the nature of the people among whom they have prevailed, but also emphasized also particular spiritual

problems and have offered touching and wonderful solutions of those problems which the world would be poorer were it to forget."

"Even with those men of new races with whom Christianity may take the place of their indigenous faith it will receive form and color from their ancient inheritance and from their special environment. The indigenous faiths may be profoundly altered by the changes in civilization and by the rivalry of Christianity. It is not likely that they will soon disappear. Only those who do not know the history of their own religion fail to realize that Christianity also, in the two thousand years that it has been journeying from nation to nation, has gone through many such transformations and amalgamations with elements from the past of the races who adopted it."

"Comfort lies in the fact that no complete displacement of ancient civilizations, cultures or religions is going to take place . . . We may be sure that only those things in Western civilization which have vitality in the East will survive. Just so those things in the Eastern civilizations which have sufficient vitality will also certainly survive . . . It is certain that vital elements in the Eastern civilizations, cultures and faiths will influence the West far more profoundly in the twentieth century than they have done in the nineteenth."

"Social life, art, poetry, will never lose the traces of their past. It would be deplorable if they should do so. The moral and religious life of some of these people is an area within which they have made vast achievements in time past, achievements before which we of the West must stand in awe and reverence."

Because Dr. Moore's book is broken up into 235 numbered sections with their appropriate headings it is fitted to be used as a text-book in college classes, adult study classes, etc. At its close there are 23 pages of titles of books, magazine articles, etc., with indication of those of their chapters and pages which bear on the topics discussed in each of the 235 sections. This is one feature of this book to make it useful to those who wish further to "secure material for the support, amplification or contradiction of opinions exprest in the text." There is also an index.

The Primitive Tradition of the Eucharistic Body and Blood. By LUCIUS WATERMAN. Longmans, Green & Co., New York.

If an old truth, universally obscured for a thousand years by several false methods

of approach, is for the first time adequately presented and supported by undoubted authority, the treatment deserves most careful study. This is what was undertaken by Dr. Lucius Waterman in his Bishop Paddock Lectures for the year 1918-1919 at the General Theological Seminary of the Protestant Episcopal Church. It forms his only excuse for the selection of his subject for the lectures, and for their subsequent appearance in book form as given.

The author does not attempt to solve the insoluble mystery of the sacrament, but he does attempt to state the mysterious fact in the way in which it was understood by those who in time and place were nearest to the first teachers of Christianity, and presumably had been least affected by the distortions of human philosophizing and partisan disputes. He also points out the relation of his interpretation of the earlier writers to the several modern views.

The key to Dr. Waterman's interpretation is found early in the volume when he points out the three uses of the term, "body of our Lord." The three things to which this refers in different connections are, the natural body of his earthly life and of the resurrection, ascension, and glory; the mystical body, the Church; and the eucharistic body of the holy supper. He suggests that the only possible impression of the words, "This is my body," upon the minds of the men who heard them spoken by One who stood before them in the flesh, was, "This also is my body" (as well as the natural body which they beheld). A body made of bread blessed to the purpose may as truly express and convey the divine light and power as a body conceived by the Holy Spirit and born of the blessed virgin. The three bodies in which his person dwells may be properly identified in character without being identical in substance.

The effect of this interpretation is, first, to do away with all necessity for a change of substance in the bread and wine of the holy communion in order that they may be received as truly and literally the body of the Lord; secondly, to show that the sacrament is a power of God rather than act of man; and thirdly, to condemn the theory which says, "This bread is not the actual body of Christ, but is used as a veil to hide from our eyes that natural body which sits upon the heavenly throne, but which enters

into the bread at the moment of its consecration." One theory is wrong in denying material substance to the consecrated bread and wine; another in denying their spiritual power; and the third in changing the force of the Savior's declaration from "This is my body," to "This contains my body." In so far as the bread and wine are externally related to the natural and glorified body, and to the divine person of Christ, they are a symbol; in their sacramental character they are truly the body and blood of the Lord, additional to the body of flesh, ministerant to the third body, the Church, making faithful souls partakers in the power of an endless life revealed in the incarnation.

While this view is critical of all schools of thought, it is put forth with the hope of serving an irenic end. It shows the strong elements of each position generally held, as well as the weaknesses, and its expositor endeavors to find the immovable elements which each type of student may contribute toward the reuniting of Christian thought and faith. It is presented, not as a "new" view, neither as a private interpretation of Holy Scripture, but as "The Primitive Tradition of the Eucharistic Body and Blood," supported by the most evident sense of those Fathers of the Church who had the best means of knowing the mind of Christ, but whose words have been distorted and opinions obscured by the corruptions and divisions from which the Church has suffered during the later centuries of her life.

The Acts. An Exposition. By CHARLES R. ERDMAN. The Westminster Press, Philadelphia, 1919. 6 $\frac{1}{2}$ x 4 $\frac{1}{2}$ in., 176 pp.

For those who desire a brief commentary upon the Book of Acts, on conservative and thoroughly orthodox, the historical lines, raising no question that will disturb or perplex the churchly mind, Professor Erdman, of Princeton Theological Seminary, has produced almost the ideal. The Introduction of a little more than five pages discusses the author, the aim, the theme, the title, and the outline. Such questions as have recently been raised referring to the background of the Book in Aramaic or in Hebrew are not touched, and nothing is said of the critical investigations of recent years. The basis is the revised version, and the comment is on paragraphs, not by verses. The following paragraph on the resurrection body of Jesus may interest our readers:

"It was at this time, and not at his resurrection, that our Lord assumed 'the body of his glory.' His resurrection was literal and real; the very same body which was laid in the tomb came forth from the tomb; in it were the nail prints and the mark of the spear; it was a body which could partake of food, which was made of 'flesh and bones.' Luke 24:39, 42. Christ's leaving the tomb, his appearing behind closed doors in the upper room, his disappearing suddenly at Emmaus, were miracles no more remarkable than his walking upon the sea, and were performed in the same body. When he ascended, however, the body of our Lord was transformed, was glorified; 'flesh and blood can not inherit the kingdom of God,' and the body, in which Christ appeared in 'the upper room' with his disciples, differed in essence from that in which he now is, 'seated on the right hand of God.' Such a bodily transformation as Christ experienced at his ascension was a fitting termination to his earthly ministry. As his birth had been miraculous, so, too, was his withdrawal into the region and order of the unseen; and the incarnation and the ascension well may be associated in thought. This transformation is an example and an assurance of the change which will be experienced by believers when Christ returns; they will 'be changed' from mortal to immortal, and caught up 'to meet the Lord in the air.' 1 Cor. 15:51-53; 1 Thess. 4:13-18. This transformation is further used as a symbol of the present spiritual experience of those who, by faith, are not only raised from death but are now seated in 'heavenly places in Christ.'

Is the World Growing Better? By JAMES N. SNOWDEN. The Macmillan Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 197 pp.

Dr. Snowden has set the correct pace for the times—look upward and forward, rejoice that there is something for every brave soul to do in these disturbing days. This view of life as opposed to the pessimistic one that the world is growing worse is surely the one that will meet all conditions and satisfy the growing Christian mind.

The optimist will not blink sorrow and suffering. He will rather see that the gloomy days and repeated failures afford a fresh challenge for the development of a strong character.

"As the pearl is the product of the suffering of the shellfish, so many of the rarest gems of human character are the product of pain."

There would be fewer pessimists if the facts of life and a knowledge of history (which are always available) could be acquired. It is by such a study that one gets

a right perspective of life as a whole, and in this study one discovers that the good far outweighs the evil in the world. This is what is done in this small volume, the material, intellectual and moral world of the present are compared with the same aspects in the past greatly to the advantage of the present. Notwithstanding the great human tides of unrest throughout the world "the future is rosy with morning light." For every crisis in life there are always men and women willing to struggle and die if need be for the sake of others.

To the perturbed and pessimistic this book is to be particularly commended.

We give in the sermonic department the final chapter.

Can Mankind Survive? By MORRISON I. SWIFT. Marshall Jones Company, Boston, 1919. $8 \times 5\frac{1}{4}$ in., viii-201 pp.

We have had Diogenes, Schopenhauer, Von Hartmann, and Calvin with their discouraging views of mankind and ingrained sin. But none of them went quite so far as to raise the question of Mr. Swift's title. He does so on the ground of a conclusion born of the war: the

"universal acknowledgment that the world is a ruin, that the proud fabric of white man's society so laboriously built up through long centuries and so glorified by its architect is in total collapse."

The title of the first chapter is "Bankruptcy of the Human Race," and the second gruesomely professes to show "Why Great Races have Died Out" (these "great races" are represented by the extinct Cro-Magnon people). The first chapter asserts that mankind "has remained almost stationary for many thousand years" because man "formed the habit of unchangingness and nonadaptability" and refused to learn "the habit of evolution." He adopted "permanent principles" and so "placed a taboo on the priceless natural tendency to reach out for the new, practically killing it." This stagnation was due to the suppression of variation, to the adoption of "the principle of antipathy," to the organization of "enmity into a system," spending energy "in mutual repression and defeat." Thus "evolved human nature" is "the organized enmity of all men for one another, tending to the suicide of the human race." Hence "man's brain is deformed" and two classes result—one "tyrannical and brutal," acting on

the "most basic" idea that "one man has a right to live on another"; the other "friendly" which accepted the doctrine that, being subdued, it was its "duty to be lived on." Hence there has been a "Sabotage on Brains" (the title of Chapter III), in which religion had its part since (among other foolish things) "man raised his stupidity to infinite magnitude and called it God." He believed "that brain must abdicate its sovereignty to something else. . . . The narcotizing and suppression of intelligence become supreme religious duty." The idolatry of wealth came in and "the iron property system" is desired "to live and continue its curse." Man renounced the ability correctly to measure values, and made the instilling of this "rubbish habit" into the children an aim and a process, producing "a false standard of wants in the many." And all this is the result of the joint efforts of man through religion and education.

Hence mankind can survive "only if the human brain is changed." He must accept the variations nature offers him and let evolution reenter. Otherwise humanity "will follow the great Cro-Magnon type to extinction" and "earth will return to the animals."

How escape, then? By attention to the "central issues of man's existence," which are:

"The complete unleashing of man's intelligence; the deep and unwearable search for, cultivation and creation of, higher human mutations; and the leveling of all the powers, institutions, prejudices and sanctities reared by the past against the creation of a human race on new models, emancipated from the standards, fallacies, fetishes, guesses, religions and fears of an antiquity but half-awakened from its aeons of animal sleep."

Animism. By GEORGE WILLIAM GILMORE. Marshall Jones Company, Boston. 250 pp.

This is a helpful book on thought currents of primitive peoples. In sixteen brief chapters the book describes how the animistic stage of culture has developed. It is particularly clear through scores of illustrative examples of how backward peoples have developed their religious ideas and practises, and through scores of quotations from many authors. The following quotations give the characteristic views of the book:—

"From the standpoints both of culture

and of religion animism may be described (not defined) as the taproot which sinks deepest in racial human experience, and continues its cellular and fibrous structure in the tree-trunk of modern conviction.

"Over half the population of the globe is animistic in its main features of faith and action, that a large part of humanity entertains beliefs only one remove away from this and regards as fundamental a philosophy of life grounded in animistic thought, and three basal tents of Christianity itself are common to Christians and animists. Japanese, Koreans, Chinese, the larger part of the population of India, the North Asiatic tribes, Oceanicans, Africans, and American Indians are, or were recently, animists.

"The advanced thought of the day is returning to some convictions essential to animistic culture." By this Mr. Gilmore means that advanced thought now recognizes that every act in life has a religious aspect; that everything has a social connection, and that the socialistic slogan "Each for all and all for each" was the characteristic principle of animism; and that theologically we are returning to the old animistic view of man's relation to the supernatural; that the implacability of deity, the notion of that deity's infinity as the measure of offense requiring an infinite and exact penalty no longer holds the entire field. Yet that "in all these cases the effect is not that of the return of a circle's circumference into itself. There has been marked, if spiral progress."

The Foundations of Mormonism. A Study of the Fundamental Facts in the History and Doctrines of the Mormons from Original Sources. By WILLIAM EARL LARUE, B.D. Fleming H. Revell Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 243 pp.

That Mormonism is a serious menace, whether considered in reference to religion, social life, or politics, hardly admits of debate. A religion built upon imposture, deceit, and ignorance is by that fact a danger. A system of society which makes polygamy, even theoretically, one of its principles is dangerous to all about it. And if it sets up or aims at a government within a government, and embodies ideals that clash with those of the nation in which it is planted, it is politically a peril. All of these hazards have been proved to exist in Mormonism, and it is even now potent, if not supreme, as a political force in at least three States.

The object of the present volume is to prove once more that Mormonism has no just right to exist, and to exhibit it as a peril to the religious, social, and political

forces of the United States. It is accordingly a narrative of the foundation of the Mormon Church, an exposition of its doctrines, and a revelation of its purposes as shown in documents and testimony that cover principally the period between 1834 and 1850. Some of these documents are rare, such as the single issue of the *Nauvoo Expositor* (June 7, 1844), which led indirectly to Joseph Smith's arrest and murder in jail.

The volume shows lack of grip, an inability to marshal clearly the facts so as to give them their due impressiveness, and a resulting obscurity in the general presentation. As a refutation and exposé it lacks the vigor and effects of Bishop Spalding's pamphlet issued in 1912, tho it covers a much larger field. There is little attention given to Mormonism as now constituted and operative. In this respect the work is a disappointment.

The People Called Baptists. By GEORGE W. McDANIEL. The Sunday-school Board of the Southern Baptist Convention, Nashville, Tenn., 1919. 8 $\frac{3}{4}$ x 5 $\frac{1}{2}$ in., 172 pp.

No one blames an American for ardent patriotism; so one usually finds no fault with an enthusiastic Baptist for exalting the achievements of his denomination. This little volume "contains a vigorous statement of the principles and history of the people called Baptists," says the foreword. It has, however, very little history. What it has is rather a catalog of famous and eminent men who were Baptists or had connection with Baptists—e.g., "President Abraham Lincoln attributed all that he was to a Baptist mother." Very good, but can such a statement as the following do aught but give offence?

"Having given to the United States religious freedom, at the cost of their property, their good name, and their lives," &c.

Even Baptists will hardly take this seriously! Giving all due credit to Roger Williams and his supporters, religious freedom was not their achievement alone, other factors contributed.

One may say, in short, that here is an exposition of Baptist principles that will satisfy confirmed Baptists but will convert few pedobaptists, and may offend many. Immersion as the only true baptism and close communion as its corollary are enforced along well-known and oft-repeated

lines. Indeed, the book is unfortunately intensely sectarian, and fosters sectarianism, separation, and discontent. It charges the government with favoring Roman Catholics during the war by giving them special privileges in camps; by merging war service funds, and in several other ways.

Reunion. S. L. OLLARD, M.A. Robert Scott, London. 135 pp.

This is not a history of the attempt to unite the many churches of Christendom—that is a subject beset with so many difficulties that it would take many volumes to do justice to it. The author's point of view is that of an English churchman; the "reunion" of the book is that of the Anglican Church, mainly, with the Roman, the Eastern, and the Foreign Reformed Churches. Episcopal ordination, apostolic succession: here is the salient point of the whole story. We are pleased to see an endorsement of the words of the Roman Catholic Archbishop Murray: "Were Church of England people true to the principles laid down in their Prayer-book, the doctrinal differences, which appear considerable but are not, would soon be removed." This, *mutatis mutandis*, is true of every body of Christians. The author's suggestions are: 1. To be fair and to try to see the other side; 2. To live up to the Prayer-book standard; 3. To pray. The spirit that revels in division is surely never going to be cast out except through prayer.

How to Teach Religion. By GEORGE HERBERT BETTS. The Abingdon Press, New York, 1919. 7 $\frac{3}{8}$ x 5 in., 223 pp.

Frequently claims are made for books which when reviewed are found wanting. Not so with this book, which deals in "a concrete and practical way with the underlying principle of religious instruction."

The volume is intended as a text-book for teacher-training classes, students of religious education, and we are confident that many ministers will find it most suggestive and helpful.

The Stuff of Life. Forty-two Brief Talks on Daily Duty and Religion. By ARCHIBALD ALEXANDER, M. A., B. D. H. R. Allison, Ltd., London, 1919. 7 $\frac{1}{2}$ x 5 in., 255 pp.

Modern preaching would be much more effective if it related the texts and inter-

pretations of Scripture to the events and life of to-day. We need to remember that the great mass of men and women are constantly in touch with the practical things of life, and while ideals must ever have a dominant place in all preaching there is yet much to be done to make God a living presence in "life's homelier interspaces, the flat stretches on its road, its daily round and common tasks." It is in this particular that the author of these forty-two brief chapters on a variety of topics is peculiarly gifted. Some of our readers may remember our favorable review of his book on the "Glory in the Gray," which covered ground similar to this one. We give one of these talks from this volume in another department of the magazine.

New Life in the Oldest Empire. By CHARLES F. SWEET. The Macmillan Company, New York, 1919. $7\frac{1}{4} \times 4\frac{3}{8}$ in., 185 pp.

The author, a missionary residing in Tokyo, gives here a summary of Christian missions in Japan, beginning with St. Francis Xavier's attempt dated in 1549. The volume brings the story down to 1918 in at least part of its data, and is reasonably comprehensive. It emphasizes in the last chapter the harm which is wrought by the lack of unity among the branches of the Christian Church. It shows that in 1917 there were in Japan 253,476 native Christians, of whom about 76,000 were Roman Catholics and 37,000 Greek Orthodox. A table of contents and index would have made the book more usable.

The Drama of the Face and Other Studies in Applied Psychology. By ELWIN LINCOLN HOUSE, D.D. Fleming H. Revell Company, New York, 1919. $8 \times 5\frac{1}{4}$ in., 258 pp.

We do not recall ever having heard a sermon preached from the words "A wicked man hardeneth his face" (Prov. 21: 29). The material for such a discourse is to be found not so much in books as in one's looks. Watch the faces in a crowd, one is strained, another depressed; one is cheerful another thoughtful, all bearing evidence of

the inner life. If the center of our being is at peace with God and his children then serenity will be written on our faces. As is the heart so is the face. This is the thought underlying these studies.

The Church We Forget. A Study of the Life and Words of the Early Christians. By PHILIP WHITWELL WILSON. Fleming H. Revell Company, New York, 1919. $7\frac{3}{4} \times 5\frac{1}{4}$ in., 359 pp.

One may describe this volume (by a layman) as a character-study of primitive Christianity. It sets forth the simplicity, one-mindedness, modesty, power, and other qualities, as well as some of the achievements, of first-century Christians.

With Christ After the Lost. A Search for Souls. By L. R. SCARBOROUGH, B.A., D.D. Sunday-school Board Southern Baptist Convention, Nashville, Tenn., 1919. $7\frac{3}{4} \times 5\frac{1}{4}$ in., 352 pp.

One might call this "Directions for Becoming an Evangelist." It is in five parts: Part I, Some Spiritual Prerequisites; Part II, Some Inspiring Examples; Part III, The Way to Win; Part IV, Personal Work; Part V, Scripture Passages for Workers.

The method is principally Scriptural—quoting passages and then commenting on them. It is intended for pastors and their "soul-winning bands," for Sunday-schools, young people's societies, and students in religious schools of various grades.

The Legend of the Sanctuary Flowers, and Other Parables for Children, by GEORGE CRITCHLEY. H. R. Alkenson, Ltd., London, England. 165 pp.

The presentation of religious and moral truths in allegorical form so simple that they may be readily grasped and assimilated by the mind of the child, is the mission of this collection. The parables are highly imaginative, and are written in a quaintly attractive, chatty style. There are fourteen stories in the book, and they are of convenient length for use as sermons or brief addresses to children. One of the parables appears in our Children's Service Department of the present issue.

[When this number of the *Review* reaches our readers, winter's chilliness will have gone, the bitingness of March winds will be on the eve of going, and the loveliness of springtime approaching. Everywhere manifestations of growth will be in evidence.

However much one may loll and rest content with the things that are, we are face to face with the inescapable and inevitable—the law of growth. Unless one be a student of literature he is not apt to notice the growth in language as he is the growth of flowers and trees around him. Yet it is the same law that is at work.

Comparatively few people could read a poem of the thirteenth century without the aid of a glossary. We reproduce one on this page for the purpose of showing what progress the language we speak has made in seven centuries.—Eds.]

CUCKOO SONG

Sumer is icumen in.
Lhude sing cuccu.
Growtheth sed
And bloweth med
And springth the wude nu.
Sing cuccu!

Awe bleteth after lomb,
Lhouth after calve cu;
Bulluc sterteth,
Bucke verteth,
Murie sing cuccu.
Cuccu, cuccu.

Wel singes thu cuccu,
Ne swike thu naver nu.

Burden.

Sing cuccu, nu. Sing cuccu,
Sing cuccu, sing cuccu nu!

John of Fornsele (c. 1226)

Ihude, *loud*; awe, *eve*; lhouth, *loweth*; sterteth, *leapeth*; swike, *cease*.

Courtesy of the Metropolitan Museum of Art

SPRING

BY H. BOLTON JONES

The artist was born in Baltimore, Maryland, 1848, studied in France and Spain; settled in New York and devoted himself to landscape painting. His two most famous paintings are "Spring," reproduced above, and "Autumn," both in the Metropolitan Museum of Art, New York City.

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Another Kind of Hero

A GENERATION ago almost everybody read, at least once, Carlyle's great book on heroes. He gave us the hero as prophet, as priest, as poet, as king, etc., and he made us realize that these heroes have been the real makers of human society. I should like to add a chapter on another kind of hero, who has, perhaps, not done much to build cities and States and church systems, but who has, almost more than anybody else, shown us the spiritual value of endurance—I mean the hero as invalid.

It is the hardest kind of heroism there is to achieve. Most of us know some man—too often it is oneself—who is a very fair Christian when he is in normal health and absorbed in interesting work, who carries a smooth forehead and easily drops into a good-natured smile, but who becomes "blue" and irritable and a storm center in the family weather as soon as the bodily apparatus is thrown out of gear. Dyspepsia or rheumatism proves to be as severe a test of the Christian grace in a man as is politics or financial responsibility. Most of us have had a taste of humiliation as we have witnessed our own defeat in the presence of some thorn in the flesh, which stubbornly pricked us, even tho we prayed to have it removed and urged the doctor to hurry up and remove it.

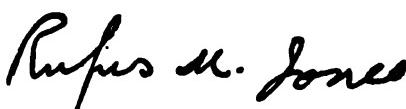
What a hero, then, must he be who, with a weak and broken body, a prey to pain and doomed to die daily, learns how to live in calm faith that God is good and makes his life a center of cheer and sunshine! The heroism of the battlefield and the man-of-war looks cheap and thin compared with this. We could all rally to meet some glorious moment when a trusted leader shouted to us, "Your country expects you to do your duty!" But to drag on through days and nights, through weeks and months, through recurring birthdays, with vital energy low, with sluggish appetite, with none of that ground-swell of superfluous vigor which makes healthy life so good, and still to prove that life is good and to radiate joy and triumph—that is the very flower and perfume of heroism. If we are making up a bead-roll of heroes, let us put at the top the names of those quiet friends of ours who have played the man or revealed the woman through hard periods of invalidism and have exhibited to us the fine glory of a courageous spirit.

One of the hardest and most difficult features to bear is the inability to work at one's former pace and with the old-time constructive

power. The prayer of the psalmist that his work, the contribution of his life, might be preserved is very touching: "Establish thou the work of our hands upon us, yea, the work of our hands establish thou it." What can be more tragic than the cry of Othello: "My occupation is gone!" So long as the hand keeps its cunning and the mind remains clear and creative, one can stand physical handicap and pain, but when the working power of mind or body is threatened, then the test of faith and heroism indeed arrives.

A man whose life meant much to me and whose intimacy was very precious to me made me see many years ago how wonderfully this test could be met. He was a great teacher, the head of a distinguished boys' school. He was experiencing the full measure of success, and his influence over his boys was extraordinary. He realized, as his work went on, that his hearing was becoming dull and was steadily failing. He went to New York and consulted a famous specialist. After making a careful examination the specialist said, with perfect frankness, "Your case is hopeless. Nothing can be done to check the disaster. You are hard of hearing already, but in a very short time you will have no hearing at all." Without a quaver the teacher said: "Don't you think, doctor, that I shall hear Gabriel's trumpet when it blows!" He went back to his school, learned to read lips, reorganized his life, accepted without a murmur his loss of a major sense, and finished his splendid career of work in an undefeated spirit and with a grace and joy which was envied by many persons in possession of all their powers.

All my readers will think of some "star player" in this hard game of patience and endurance, and will have watched with awe and reverence the glorious fight of some of those unrecorded heroes who won, but got no Carnegie medal. The only person who ranks higher in the scale of heroism than the hero as invalid is possibly the person who patiently, lovingly nurses and cares for some invalid through years of decline and suffering. Generally, tho not always, it is a woman. Not seldom she is called upon to consecrate her life to the task, and often she gives what is much more precious than life itself. We build no monuments to daughters who unmurmuringly forego the joy of married life, who refuse the suit of love in order to be free to ease the closing years of father or mother, grown helpless; but where is there higher consecration or finer heroism? Men sometimes complain that the days of chivalry and heroism are past. On the contrary, they are more truly dawning. As Christianity ripens love grows richer and deeper, and where love appears heroism is always close at hand. Our best heroes are mothers and wives and daughters, fathers and husbands and sons.



HAVERFORD COLLEGE, Haverford, Pa.

THE IDEA OF GOD IN RECENT LITERATURE

Professor C. A. BECKWITH, D.D., Chicago Theological Seminary, Chicago, Ill.

THERE was a time when the idea of God was regarded as the most settled because the most completely defined of all our Christian beliefs. The one doctrine which Protestants shared with Roman Catholics, which both equally elevated to a dogma, was the doctrine of God. Not that there were no speculative differences among theologians both in point of view and in reasoned conclusion as to this article of faith, but in general these concerned not the central contents but certain superficial aspects of the idea. The great orthodox tradition had been for centuries consolidated and commonly confessed. Those who questioned it in the form in which it had been handed down were either regarded as heretics or looked upon with suspicion. At present, however, a different spirit is in the air. The traditional view is still advocated and books are written not so much to defend as to restate it in its ancient form as part of a system of teaching which is impervious to the modern mind. On the other hand are many voices which herald the new day. An endeavor is made to find and define God in the world of the present. Questions have arisen which our fathers were never in a position to ask. History, psychology, evolution, the physical sciences, comparative religion, critical study of the Bible,—the rise of these and many other interests has forced a revision and restatement of many cherished beliefs. This movement has not stopt short of the highest and most sacred of all our conceptions—the idea of God. What in other times would have been stigmatized as sacrilege and those engaged in it branded as blasphemers is now eagerly and reverently welcomed and their authors honored as helpers of faith. These two types—the purely traditional and the modern—are rep-

resented by books which lie before the present reviewer.

In a volume of sermons¹ Dr. Torrey says that the great need of the Church is systematic indoctrination. By this one understands teaching which comes from accredited sources backed up with the power of authority. This is to be presented in dogmatic form, with the aim that the hearer shall react to the message with unquestioning assent; this means that the hearer shall come to think exactly as the teacher thinks and for the same reasons. Having declared that the whole Bible as originally given is so inspired that it is even to the smallest letter or part of a letter absolutely inerrant, Dr. Torrey devotes two chapters to "The Christian Conception of God"; to these other chapters are added on the Deity of Jesus Christ, the Deity and Personality of the Holy Spirit, and the Distinction between the Father, Son, and Holy Spirit. There is not a word of this entire presentation, except two or three brief allusions to Christian Science, Theosophy, New Thought, and New Theology, which might not have been written by John Calvin or Jonathan Edwards. The method of procedure is first to offer a statement, as that God is spirit, a person, and has a personal relation to the world, or to consider the infinite perfections of God as light, omnipotence, omniscient, holy, love, omnipresent, eternal, one yet in this one Godhead a multiplicity of persons; secondly, to follow each statement by quotations from the Scriptures as proof-texts. One may savor the quality of the presentation by reference to a particular teaching; altho God is spirit yet he has external form which

¹ *The Fundamental Doctrines of the Christian Faith*, by R. A. TORREY. George H. Doran & Co., New York. 5 1/4 x 7 1/2 inches. viii-328 pages.

is seeable, and altho he is everywhere yet he is in heaven locally present. The author finds in Old Testament passages abundant proof that altho God is one, there is a plurality of persons in the Godhead. In the chapter on the deity of Christ he seeks to establish his doctrine by reference to the divine names, divine attributes, divine offices, qualities applied to Jehovah in the Old Testament carried over in the New Testament to Christ, and the divine worship given to him. A similar method is pursued in presenting the doctrine of the personality and deity of the Holy Spirit. Such teaching would have been welcomed and heeded by men who lived and died two hundred years ago, but what is their message for the men of to-day? No doubt there are those who welcome such a doctrine, but they live in a world of interests withdrawn and apart. To one, however, to whom a liberal education means acquaintance with the best that is known and thought in the world, the words here will sound remote and hollow, medieval and confusing. Such a one may be excused if he turns elsewhere for light on the Living God.

From a very different point of view the idea of God is presented in several other books. Professor Wobermin⁸ was introduced to American students of theology in 1907 as lecturer on the Nathaniel W. Taylor foundation before the Yale Divinity School. The first portion of this little book is occupied with a discussion of the chief tendencies of present-day philosophy and natural science. The second part devotes four chapters to epistemology, cosmology, biology, and psychology as related to the Christian belief in God. The work is in a high degree critical and constructive. The criticism is directed in part to Kant as the one who overthrew the validity of the so-

called theistic arguments, but particularly to Nietzsche and Haeckel as representatives of German materialistic philosophy. The cosmological and teleological arguments are judged to be indecisive and subject to many reservations; at best they tend in two directions, to identify God with the evolutionary interpretation of the cosmos and so to reach a pantheistic form of belief, or to affirm the theistic belief of God as ethical and spiritual. It is necessary therefore to resort to psychology to discover what concrete form of the idea of God most nearly corresponds to the motives involved in belief in him. Appeal to Christian experience under the influence of Jesus Christ yields the assurance that "spiritual ethical life characterizes the fundamental notion" of God. When one recalls that Professor Wobermin translated into German Professor James' *Varieties of Religious Experience*, and that he has been profoundly influenced not only by Kant, but also by Schleiermacher and Ritschl, one understands the attraction which the psychological approach has for him. And in this respect he adds another persuasive voice to the chorus of those to whom the most certain and suggestive knowledge of God is derived from experience. The many added notes and references open inviting paths for further study. The translation is admirable.

Professor Sorley's book⁹ is composed of his Gifford Lectures at the University of Aberdeen, much of the material of which had already been given in a course of Hibbert Lectures in metaphysics at Mansfield College. Since Kant transferred the center of gravity from the theoretical to the practical reason and found in the primacy of the will the key to the meaning of the world, the question which is here raised was certain to be raised

⁸ *Christian Belief in God*, by GEORG WOBBERMIN, translated by D. S. Robinson. Yale University Press, New Haven. 5 x 6 1/2 in. xix-175 pages.

⁹ *Moral Values and the Idea of God*, by W. R. SORLEY. The University Press, Cambridge. G. P. Putnam's Sons, New York. 5 1/2 x 8 1/2 inches. xix-534 pages.

sooner or later. Yet no such thorough discussion of it has until now appeared among English writers. The tendency to interpret life in terms of ethics has long been in evidence. Whether the values which have their home in the moral and spiritual consciousness may be carried into and become determinative of our view of the world is answered by Professor Sorley in the affirmative. It is impossible in a brief space to convey a suitable impression of the treat which is in store for the careful reader of these lectures. Titles of a few of the twenty chapters may be cited; Value, The Meaning of Values, Value and Personality, the Conservation of Value, Value and Reality, and the Interpretation of Reality. Having established the place of value in relation to reality, a basis is laid for a constructive criticism of certain urgent problems, the first result of which is to disclose the insufficiency of the common theistic arguments and to send us to the moral argument which involves the existence of the moral ideal as the goal of goodness for free persons; a moral ideal, however, exists only in a mind and an absolute moral ideal exists only in a mind which sums up in itself all reality. A test is then made both of pluralism in its different forms and of monism in its relation to naturalism, mysticism, freedom, and purpose. Purpose is discussed in its bearing on mechanism, and the question is raised whether purpose is unconscious or conscious. Theism interpreted through values is compared and contrasted with deism. Finally, we are brought to the two ways in which the idea of God is reached—philosophy and experience. Ever since Hoeffding struck out a new path into the philosophy of religion by defining it as the conservation of value, students of the subject in the fields of history and psychology have acknowledged

the truth in his statement. We now test all our religious ideas and especially the highest of all—the idea of God—in the light of our sense of value. And because in personality value emerges in its supreme form, and because (as Fichte pointed out) in consciousness the essential meaning of reality is disclosed, we have in such a discussion as that of Professor Sorley a most welcome and promising approach to an interpretation of the One in whom we live and move and have our being. When the book was put into the hand of the reviewer he greeted it as a traveler greets a spring of refreshing water, and now that he has drunk of it he lifts up his head and goes on his way refreshed.

Professor Webb's lectures⁴ were also delivered on the Gifford Foundation at Aberdeen. The question is here discussed which has long been hanging fire and could not much longer fail to explode. It is the good fortune of the reader that the subject fell to the lot of such a thinker to touch it off. After an introduction he devotes two chapters to the history of the idea of personality both in general and as applied to God. One would look in vain elsewhere in the same compass for an account of the development of this idea equally informing and satisfactory. Since he adopts Boethius' definition of personality, *Persona est naturæ rationabilis individua substantia*, which implies that by "person" is meant a rational individual, he considers in two lectures the relation of personality to individuality and to rationality. Three lectures are then occupied with the doctrine of a finite God, the problem of creation, and the problem of sin. Since religion and philosophy are both concerned with the Supreme Reality, it is made clear that apart from re-

⁴ *God and Personality*, by CLEMENT O. J. W. WEBB. The Macmillan Co., New York. 5½ x 8½ inches. 281 pages.

ligious experience we do not know that Absolute or the highest principle of unity. The work is concluded with a lecture on the divine personality, in which the threads of the previous discussion are woven into a finished conception. One lays the book down with the feeling that here is the most considerable discussion of this subject with which one is familiar; other works with a similar theme appear to be hardly more than preludes to its great achievement. Gifford lectures had already dealt with individuality, as Royce's *The World and the Individual*, Driesch's *Science and Philosophy of the Organism* which he supplemented by *The Problem of Individuality*, and by Dr. Bosanquet's *The Principle of Individuality and Value and Destiny of the Individual*. Personality had not, however, been the theme of any Gifford lectures nor had it elsewhere received the attention it deserved. One notes in this book what was also characteristic of Professor Pringle-Patterson's *The Idea of God*, already reviewed in THE HOMILETIC REVIEW, the frequent reference to Bradley and Bosanquet, which shows that in the opinion of the lecturer these two men are the most important idealistic Neo-Kantians in Great Britain at the present time. The reader will perhaps be somewhat surprised at the conclusion reached by Professor Webb—a conclusion which from the first had all along been prepared for, Personality is in not of God. He declines to accept the theistic doctrine to which the general philosophy of religion conducts, but substitutes for it the conception of God which has been immanent in the church doctrine of the Trinity. It seems clear to him that in the great movements of thought, such as have been passed in survey, we have to ally ourselves with that one which embodies the most vital values of our religious experience. He believes that

the history of the Church has made no mistake in interpreting the supreme experience in terms which involved the Father, the Son or Word, and the personal bond of union or Spirit. He closes the discussion with the pregnant remark:

“The intention of the theological phraseology to which I have referred I take to be no other than this—to claim for the life of mutual knowledge and love which, in the intercourse of religion, the worshiper, so far as he realizes his sonship, enjoys with the Supreme, and in enjoying it recognizes it to be no other than the very life itself of the Supreme—to claim for that life a complete concrete reality, and in no respect less than that of those who share in it and have their being in it.”

The prospective reader should be forewarned that here is an English author who minglest refreshing humor with his most serious discussion, to whom *Alice in Wonderland* and *Through the Looking-Glass* and *Dombey and Son* are not less well known than are the *Phaedrus*, *The Republic*, the *Divine Comedy* and Spinoza's *Ethics*. A second course by the same author will have for its theme “Personality in Man,” where many questions seeking for but denied discussion here will receive due consideration. Curiosity whetted to a high degree by the present lectures eagerly awaits the author's further word.

A favorite method with many English writers is to elaborate their theme by abundant citations and running criticism of selected discussions of the same subjects by other writers. Two classes of readers will welcome such a proceeding; one, which is already acquainted with the subject, will be interested to see what may be said pro and con concerning conclusions already arrived at; the other, which wishes an introduction to material for a judgment to be reached by a comparison of views. Its disadvantage lies in a certain heckling of interest where the attention is hustled from one position to another, sometimes ap-

proving, more often disapproving, instead of concentrating upon a steady unfolding of the theme from within. The latter method may, however, not be dogmatic and it may be no less informing, persuasive, and convincing than the other. Mr. Thomson has followed the path of citation and criticism and through criticism sought to reach a constructive result.¹ The treatment centers in three questions, concerning the Absolute, personality, and love in God. He offers a valuable survey of the historical development of the idea of God in the Old and New Testaments and in Christian thought. He then seeks by an apologetic to validate the doctrine which history has left in our hands and to see what place the divine attributes and the Trinity hold in such a conclusion. Fundamental in his discussion is religious experience; to the religious-historical school as represented by Troeltsch the author accords a sympathetic hearing. If the reader feels as if he were looking upon the presentation from without, somewhat as a disinterested spectator, rather than becoming a part of the flowing stream, this is probably due to the plan of discussion adopted by the author. One finds here accurate research, clear thought, strong convictions.

From a work² which covers the field ordinarily traversed by a text-book in theology its doctrine of God is singled out for inclusion in this sheaf of discussions of the idea of God. Two points of view are here dominant; first, "that genuine knowledge of a divine Reality may be gained through religious experience at its best," and, secondly, "that this knowledge may be formulated and further developed by an inductive procedure." In develop-

ing the general theme several further presuppositions are laid down, such as human free agency, possibility of immortality, the fact and consequences of sin, and the existence of God. This is followed by "the empirical data and laws of theology," in which are treated revelation in general, revelation in the person and work of Christ and in the Christian experience of salvation. The author then resumes a consideration of the idea of God in which he sets forth the moral and metaphysical attributes of God, closing the work with the relation of God to the universe, to the future, and to evil. As we are, however, primarily concerned with the presentation of the idea of God, we may leave the other matters at one side with the single remark that somewhere in the book one comes upon all the subjects which have found a place in theology and that these are treated with constant freshness with the aim to relate them to experience. The idea of God is approached from the pragmatic point of view. The fundamental attribute alleged is that of absoluteness. This is taken to mean "absolute satisfactoriness as object of religious dependence," and "absolute sufficiency for one's religious needs." All the theistic arguments—the ontological, the moral, the cosmological, and the teleological—are interpreted in the light of experience and given an empirical form. God thus becomes "the Absolute of experimental religion." On the one hand, we have the moral attributes which include holiness, justice, love, and mercy, and on the other hand, the metaphysical attributes as aseity, omnipotence, omniscience, and omnipresence. The so-called negative attributes are subjected to a criticism by means of which a positive content is injected into them. Since the entire presentation is based upon the assumption

¹The *Christian Idea of God*, by W. R. THOMSON. James Clarke & Co., London. 5 x 7½ inches. xli-360 pages.

²Theology as an Empirical Science, by DOUGLAS CLYDE MACINTOSH. The Macmillan Co., New York. 5½ x 8 inches. xvi-270 pages.

that the content and justification of our idea of God are drawn wholly from our experience of God, one can not help raising the question concerning the validity of experience as yielding such a result. This, which was the fundamental contention of Professor Hocking in *The Meaning of God in Human Experience*, has by no means been so fully vindicated as to provide an adequate and therefore convincing basis for a complete doctrine of God. We still await such an

analysis of "experience" in its relation to "Reality" as will enable us to decide whether it contains all the materials for an idea of God, and, if so, precisely what those materials are. Meanwhile we welcome this attempt to work out a conception of God from an empirical basis, for it offers us a good example of the excellence and the shortcomings of such a method of approach. An appendix presents the author's metaphysical position as that of "critical monism."

CHAUTAUQUA—A PULPIT OF THE PEOPLE

The Rev. GEORGE LAWRENCE PARKER, East Falmouth, Mass.

THE Chautauqua movement should have at the present time the serious consideration of the Church, of ministers, and of all forward-looking people who regard Christianity and the coming civilization as indissolubly linked together. Mr. Roosevelt called Chautauqua "the most American thing in America." In the war when its platform was used by the government to get information before the people, President Wilson called it "an integral part of the national defense." During the summer two leading American dailies have given long editorials to the significance of the "brown tent university," and one leading monthly magazine has printed an article by Mr. Glenn Frank in which the value of Chautauqua to democracy, education, and religion is strongly presented and emphasized.

After twelve months on the Chautauqua platform, speaking on Russia for two series of a hundred and twenty-five consecutive nights each, beside preaching in the tent on Sundays, my interest is stirred to present some of the points of contact between this movement and the Church, for the help of both. For most of the best Chautauquas retain a religious atmosphere; and should they entirely abandon this, it is doubtful if they would hold their grip on their various

circuits. "Mankind is incurably religious," and a popular movement, touching the life of many communities on the serious side, can not successfully surrender this foundation fact. It has been revealing to find that in three hundred towns I have always been requested, not by Chautauqua but by the people of the town, not to lecture on Sunday but to preach. The only exception was one of the preachers in a certain city who remarked, "Anybody can preach but you are the only one who can give us information on the Russian chaos." I thought his estimate of preaching rather low. I wisely refrained from asking him, after the sermon, just how he felt about the matter. At any rate he got a sermon and not a lecture, and I was glad that I did not yield to his judgment. It is rather a poor outlook for the pulpit when "one of the prophets" concludes that "anybody can preach!" Nobody can, really.

There are in America many Chautauqua associations, though not all bear that name. Some of them are national in scope, but most of them are sectional. Ellison White Co., The Standard, and The Midland operate mostly in the West and Middle West, while the Pennsylvania Chautauqua operates in New Eng-

land, New York, New Jersey, Pennsylvania, the South, and Canada. The summer meetings are usually of seven days' duration in each town, always under the Chautauqua tent, while in the winter the session is of three days' length and is held in an opera house, town hall, or church. The average attendance, in my experience, is, in winter, five hundred at each session, and, in summer, a thousand. Two sessions are held each day, the evening attendance usually being larger than that of the afternoon. Actual ticket sales show, says Mr. Glenn Frank, that in America one person in every eleven of our total population has attended Chautauqua each year in recent years—a large percentage, especially when it is not likely that many foreign speaking people come, unless indeed they understand English.

A brief word about the method of establishing Chautauqua in a town, and then we may proceed to some of our conclusions as to the bearing of the movement on the Church.

Incorporated under the laws of its State a Chautauqua Association is financially capitalized by men of faith and vision. They select such towns as they deem available, and their agents enter these towns and try to gather a group of local men who will support the meetings in that town. A business contract is signed by these men, the number of signers ranging from twenty to one hundred; a minimum is essential but a maximum number is variable. These men guarantee to sell so many season tickets, to look after local advertising and details. If they are poor managers and the tickets and single gate admissions fall below the guaranteed sum in the contract, then each "guarantor" must pay his *pro rata* share of the deficit of the Chautauqua Association. I have only known about ten towns out of three hundred where the

guarantors were called upon to do this, and only about eight towns which have failed to renew their contract for the coming year. The deficits have seldom gone over a dollar for each guarantor and such deficit is usually looked upon as a contribution to the uplift of the life of the community.

Each town's date for Chautauqua is selected by the Chautauqua office and local agreement. When the selected date arrives the large tent enters town on schedule time under the management usually of two young college students who are called the "tent crew." They stay with one tent all summer, travelling from one town to another with all their equipment in a specially chartered baggage car. These young men come from all the leading colleges, gain experience and earn money for their education during the winter. They are required to be men of high type and clean moral character. It might not be a far cry to believe that our churches might utilize relays of their young men in looking after our church buildings rather than hire disinterested inefficient and sometimes non-moral sextons. Why not divide the physical care of the church building among our young men and women, and say farewell to paid sextons. Chautauqua's "tent crews" are interested in her educational output because their hands are given actual and necessary work to do. A revolutionary step, but let the Church try it! I believe the result would be amazing even to our "house committees."

During the week of the meetings the platform, contract, and introduction of speakers is under the entire control of the superintendent; under his or her guidance, the selected talent for each day appear before their audiences. The talent have absolutely no duties but to "deliver their goods," lecture, music, reading, or

whatever it may be. If the preacher could preach on Sundays in our churches as free from "household cares" of the parish and from "smoke of kitchen fires" as Chautauqua permits her lecturers to do, we would have better preachers and less weary congregations.

It is interesting to note that many ministers are using their summers in this work of being superintendents of Chautauqua; and they are the best superintendents. They also gain for their pockets a moderate renewal of cash, wide acquaintance among new people, and the inspiration of travel. They return to their own churches stronger and better for a fling into the wilds of unclassified humanity, stronger and better than if they had only "loafed it," "hammocked it," or "fished it" during the summer holiday.

The daily talent, musical folk, lecturers, entertainers, and even "trained animal shows" come and go each day according to strict schedule prepared for them months in advance by the home office of the Chautauqua. A train must never be missed; a moment's delay in appearing on the platform is unforgivable. I have lectured in two separate series of one hundred and twenty-five towns each in exactly that number of days and have never been a moment late nor missed my advertised engagement. (I can distinguish all the temperaments of beds and hotel towels from Virginia to Nova Scotia. Two hundred and fifty nights in two hundred and fifty beds is a record, and an experience that makes one an expert preacher on "Here we have no continuing city.")

The first lesson Chautauqua has to give to the Church is that of the much worn theme "democracy." Yet Chautauqua's democracy is not that of the vaudeville theatre or the cheap summer sea-beach, whirligig, popcorn re-

sort. The large tent is in good order, chairs arranged by the town boys and girls under superintendence of the tent crew. The stage is strong, well built, and decorated with flowers by the local women. But there are no reserved seats, no "paid pews." The admission price averages about twenty-five cents per session for season ticket holders; higher of course for those who come only to single sessions. But as you face an audience under that tent you realize that you are facing a thousand people each of whom has maintained his self-respect by paying to get in; and because he has payed all that was asked of him he is entitled to your best effort. Here are rich and poor together, without fear or favor; a democratic gathering which gives you an attentive hearing because you are supposed to have the goods to deliver and they have paid for those goods. What salary you receive they do not know or care. I do not urge the Church to adopt this gate-receipt method entirely. And yet many a preacher could preach more freely and more spiritually if he did not know that that hard fisted regular attendant in the sixth pew is a church parasite; and also if he did not know that poor widow Robinson actually stays away from church because she feels that out of her hard earnings she cannot contribute her full share to the church's support. By simple, cheap, but good equipment Chautauqua is able to put many a really able lecturer and preacher (and some of world-wide fame) before the people who could never otherwise hear such men. She does not spend money on furniture.

The Church may well consider not only the high cost of living, but also the high cost of religious existence in a heavily taxed world. If our "over-head" charges were less our preachers' salaries would be larger and our

churches invite more people into the sanctuary on a real democratic basis. We really must reduce the high cost of Christianity.

Chautauqua has also a democratic variety of material for the people. Her main thesis is entertainment and instruction; never the one without the other. Her lecture program in each town is our main consideration here. Just at present on my circuit each town gets in one week this variety: a lecture on "Health"; a lecture on "Back to the Farm or Lose Democracy"; a lecture on "Serbia" by one who saw all the Serbian campaigns; a lecture on "Getting the Truth out of Germany," by a well-known writer and war correspondent; and my lecture on "Russia's Death and Resurrection" which without prejudice tries to explain Russia and Bolshevism.

Of course this sort of varied diet could not go on indefinitely. Communal mental indigestion would destroy the town. None the less, the signal to the Church is plain. The Church of the coming day cannot hold men's minds and hearts unless she has a ministry like the prophets of old, men who know historically the world they live in and can sink themselves into the great stream of human history and human events and come up soaked in humanity but pointing ever upward to the Divine for help, hope, comfort, and sympathy. I have no dogma concerning sermon topics of varied nature, nor do I believe in letting the newspaper be our guide. But the world is ready to hear the pulpit on world affairs and the Church should give her ministers the time and equipment to meet this demand, to enter sincerely and genuinely the chief fields of present human endeavors, hopes, successes, and failures, and to bring forth the divine interpretations of them. A sky pilot is a fine thing, but the main point

now in heavenly aviation is a solid starting ground and a good landing field.

The Chautauqua movement holds its audiences mainly because no topic can be presented unless it is alive. And the oldest topics are alive when genuinely understood and presented via personality. A lecture on "Health" sounds old, and dry. But when presented practically and discussed as related to sanitary drinking cups in railroad cars; milk bottles; cold storage meat; fruit stands and germs; the danger of loss of sleep—why, this dry lecture on health bristles, holds the people and sends them home to lead cleaner lives. And what is more they go home smiling!

Democracy is the most serious thing in the world, and it is interesting to note that the Chautauqua people are far more interested in actual problems of life and contemporary history than in anything else. They are deeply in earnest. The merely "funny" lecturer is seldom asked to return to a town a second time. It is also to be noted that they like a lecturer who grapples with his subject. And if our American pulpit is to hold its own it should more frankly present its truths in a manner that will convince the people that the preacher sat up days and nights with his thought on text or topic long before he presented it to them. Most sermons are born with too brief a period of pregnancy and too little anguish of soul to possess the indescribable thing called life. It would be impossible for a man to speak in Chautauqua about Russia or Serbia unless he had lived there; and the very fact that he had lived there often gives power and grip to what may be otherwise only a mediocre lecture.

The Church must deeply live both in the world she is trying to rescue and in the one that is her goal. Let us have done once for all with any-

thing but life itself. Life on earth, life in heaven! These two are all there is; gripped as facts, believed in, rejoiced in, labored through, endured, and conquered, they can be so expressed as to hold any group of souls and fill the Church once more with pilgrims of a vital day.

I envy, for the Church, the Chautauqua movement's power to act as a bridge between the higher cultural values of life and the common people's needs. Someone must bridge the gap between our personal fine ideals, our old classical values, our refinements, and the vast number of people who live in that foreign world of the factory, the counter, the movie, and the street corner. This yawning gap is our modern hell. By very force of numbers we shall all be pushed into that ditch unless we actually learn how to put real idealism into the millions of girls behind the counters, the millions of men in shops, and the millions of boys who do our daily job work. It's not a pretty task to contemplate, but it must be done.

Chautauqua is successfully making the most notable attempt toward that job to-day. But her work can not satisfy the entire demand. If the Church does not supply her part of the mighty task we are doomed to a democracy of low ideals, thoughtlessness, pleasure,—and at the same time we are making these the only avenues of relief from a world weighted down with invention, speed, and mechanical devices.

It is not now a question of whether or not the Church shall install movies or not; that is secondary and a detail. The question is far bigger. Will the Church frankly acknowledge that she can no longer regard human pleasure or entertainment as a thing to be frowned on, but to be commended and purified. It is quite possible to give even a liturgical service this air of

democratic sympathy. If our stiffness remains unbroken the Church will lose the battle.

It is the spirit of democracy, a democracy of clean pleasure joined with a democracy of high seriousness that gives Chautauqua a growing hold on the people and furnishes a suggestion to the Church. There are rough edges to its work, there is a tendency here and there to cheapness, but it is proving a magnificent channel for popular enlightenment. It is an antidote to vaudeville. But at its best it is a vast university extension movement.

In most towns the clergy are most helpful participators. This fact alone is a hopeful sign of great importance. Still, sad to relate, I have found some ministers in local communities who have "sulked in their tents" during Chautauqua week, and who have seemed to envy the educational and religious interest awakened by these seven days of combined pleasure and instruction.

Mr. Albert Mansbridge in writing recently on the workmen's Educational Union in Great Britain says:

"Those who have regarded the progress of democracy as irresistible have always feared that the form would be achieved long before the education of the people was sufficient for its reasonable working. The fear of an uneducated democracy is the nightmare of reformers."

Yes, and an uneducated democracy is the nightmare of civilization. Much as we love our classic tender associations of the university, the college, and the quadrangle, somehow these have not yet found the way to leap over the ivy-covered walls and join brotherly hands with the life of John Smith the engineer, and Maria Jones the seamstress, and dressed-up "Kathleen" or "Yvette" who prettily stands behind the soda fountain by day and goes to the movies at night.

Somehow, if all of these are left

alone by classic education and by the refining influence of the Church, "we shall all likewise perish." "Without these we can not be saved!"

The Chautauqua movement, at its best, creates a fellowship aimed toward these things. One can feel the effect of it when, after a week of lectures, he stands up before a thousand of these gathered varied folk to speak not on "Russia" or "Reconstruction" but to base all the problems touched upon in the week on the changeless meanings of the Christ. Never have I seen more expectant

audiences than at these vesper services. Never have I felt more fully the "incurable" religious hunger of mankind.

Chautauqua can never be a substitute for the Church. But its method of bridging the gap between what a few of us know and feel and what all of us ought to know and feel may well be studied by the Church of to-day. That bridge can be built by any or many methods. The Church alone can build the last and biggest arch without which the structure is incomplete.

THE INSPIRATION OF A SONG

CHARLES LEONARD, D.D., Williamsport, Pa.

THERE is an unpretentious little verse recorded by two of the evangelists in the passion history which has often arrested my attention in reviewing this sacred story from time to time. The new passover had just been instituted and the impressive fellowship of that memorable night of the betrayal had come to a reluctant conclusion. Then follows this striking comment: "And when they had sung a hymn, they went out into the Mount of Olives."

It was probably an old hymn that concluded the service, one that had been sung in the passover festival from generation to generation. The portion of the psalter used in the paschal feast was that part included in psalms 110-118. The 110th sets forth the Redeemer's passion in a regal and priestly psalm, portraying the sublime mystery of suffering, not in mournful measures, but in rhythmic and joyous cadence and the stately movement of a triumphal procession. Then follow several psalms which are like an extended oratorio of rapturous praise. There are no more joyous carols in the great Hebrew song-book than those which from time to time concluded the passover meal.

What does it mean but that the true conclusion of sacrifice is praise and renewal of joy, as St. Paul expresses the thought: "Who for the joy that was set before him endured the cross, despising the shame?" What does it mean but that we must render some sacrificial ministry in order to reach and fling open the flood gates of song upon some rapturous morning that shall yet rise upon the world with healing in its celestial wings?

Does not the incident suggest also that we should face bravely forward and with calm courage meet the issues of a useful life with victorious and invincible devotion, even as our Master went out into the night with a song on his lips and its inspiration lingering in his heart all the while?

As the little company passed quietly along in the reverent night they went by the brook Cedron, as is specifically mentioned by John. It is not improbable that the Master lingered for a moment to listen to the musical waters of the brook, for they, too, were singing all through the night as they mingled with the moon-beams and passed in music out of sight. Resuming their journey the little company moved on up the slope,

looking meanwhile out to the silver moon and the friendly stars which seemed like congenial comrades of the night watching with him in courageous constancy of devotion until the coming of the morning light.

Pressing on up the hill of Olivet they reach at length the shaded enclosure of the olive trees, and, behold, the trembling leaves, stirred by a gentle breeze, seem also to be singing some consoling lullaby to his spirit to urge him on to the great emancipation.

*"For the olives they were not blind to Him,
The little gray leaves were kind to Him;
The thorn-tree had a mind for Him
When into the woods He came."*

All the voices of the night seemed vocal with praise and to be keeping chivalrous tryst with the valiant Redeemer who suffered through the agony and the bloody sweat there in the deep shadows until the cup of atoning sacrifice was drained dry and the angel of consolation came to comfort him.

In that soldier-poet's inspiration—"Flanders' Field," we catch the cheery note of a lark:

*"In Flanders' field the poppies blow
Between the crosses, row on row,
That mark our place.
While in the sky,
The larks, still bravely singing, fly,
Scarce heard amid the guns below."*

O the brave little birds in those battle-scarred lands! Often have I marveled at their dauntless optimism. Right up to the fiery edge of No Man's Land they cheered the soldier with courageous song. Often these little feathered friends alone were left to sing a requiem over the fallen braves, and the last sound that lingered on the swooning sense was not the screaming shell and shrapnel but the voice of a lark caroling to the soul all the way to the silver tides of peace. Tho their native heath was oft turned into revolting shambles and unrivaled desolation, one could hardly find a place so utterly aban-

doned to hate and death but some song-bird still lingered there like a sweet memory that refused to die.

I marveled often, also, over the resolute lads in whose unconquerable souls not even the misery and the utter melancholy of the trenches could crush out the music and the dream. One evening in early July, when the stage was set for the last desperate bid the enemy could ever hazard for the gates of Paris, I was walking in the deep twilight out in the field back of the miserable, forlorn, battered peasant village in which we were billeted. We were waiting for the usual air raid to begin as twilight deepened into night. In the hush of the anticipation of the whir of the wings of death, I heard some lads far down the village street singing that appealing song which is destined to live in the soldier's memory with *Swanee River* and *Dixie*:

*"There's a long, long trail a-winding
Into the land of my dreams;
Where the nightingales are singing,
And the white moon beams;
There's a long, long night of waiting,
Until my dreams all come true;
To the day when I'll be going
Down that long, long trail with you."*

As the sweet melody died away at length on the night air, I felt a strange sense of fresh faith and courage born anew in my spirit, "like a benediction after prayer," to help me through the dangerous hours of another troubled night, and, again, it occurred to me that "after we had sung a hymn," we were going on up the slopes of Olivet with our Master to new mysteries of sacrifice.

How courage leaps to the trumpet call of song! What hardihood of faith and sturdiness of spirit have they who go singing to some hazardous, redeeming task, in the quiet confidence of righteous principles.

*"Tho the road may be long,
In the lift of a song,
They forget they were weary before."*

Nor shall I ever forget another test

that was as bravely met, as happened times without number, when the lads were refreshed by song's wondrous inspiration. It was about a month before the armistice. We were in a Sunday morning service just outside Verdun, one of the martyr cities of France. The guns were rumbling heavily in the Argonne to the north. Some of the boys had just left their comrades there in the peace that no fury of the shock of battle has further power to disturb. There was an acute sense of loss and loneliness suppress in many hearts, and the service that morning seemed to meet a real need for the upgirding of our strength. The chaplain spoke quietly and simply of the suffering that is sometimes involved in our comradeship and friendship with the Master. Then we all read together the 13th verse of the 15th chapter of John's gospel—"Greater love hath no man than this, that a man lay down his life for his friends." No comment was made as none was needed. Everybody understood. The guns in yonder forest were, in deep voice, repeating the words with us. The chaplain simply announced the closing hymn. I had sung it many times before, and I have heard it droned out by many a listless congregation to whom it meant simply the end of the formal service. But that morning I heard it prayed out in the melody of manly voices, as they paused, like that little company in the long ago, to sing a hymn of praise

to the eternal Spirit, before their baptism of blood should fall upon them, and the hymn has been to me ever since an abiding spiritual treasure:

"Abide with me, fast falls the eventide;
The darkness deepens; Lord, with me abide.
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.

"Hold Thou Thy cross before my closing eyes,
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me."

Again it came to pass that after we had sung a hymn we went toiling on with our Master up the hill of sacrifice, even unto the garden, and some of the company went further on to Calvary, for when the company returned a fortnight later some of the lads were missing, but I'm sure they met the sacrifice bravely and in the inspiration of a song.

Like the Master and his disciples, like Cedron's singing brook, and the musical leaves of the olive trees, and the song-birds of Flanders, and the heroes of Château and the Argonne, we may advance with imperial faith to the triumph of the good, if we will invade the shadow land of suffering service with the chivalrous courage born of supreme confidence in our cause, and supported by the inspiration of a song.

' MY OGOWE "

ARTHUR B. RHINOW, Brooklyn, N. Y.

A FRIEND of mine who had served his ministerial apprenticeship in Africa made me a present of a book, entitled *My Ogowe*. The Ogowe is a river in Western Africa, north of the Congo and south of the Niger. And the author is the Rev. Dr. Nassau, for seventeen years a missionary on that stream. I was impressed with the

"My" in the title. Every time my eyes chanced upon that book I felt the touch of something beautifully tender.

But what right had Dr. Nassau to call the stream "My Ogowe?" It did not belong to him. The territory through which the river flowed is a French colony, and the author

bought several plots of ground for mission stations, they were not his personal property. He had purchased them for the Presbyterian Board of Foreign Missions in New York. Nor did he use the "My" because he was stationed there, for at the time when he prepared his diary for publication he had left the Ogowe and Africa. A man may take you to his rooms and say, "This is my flat," meaning that for the present he is the tenant. But that was not the thought Dr. Nassau had in mind, for he was no longer an occupant.

The uses of the possessive case of the pronoun in the first person have often been puzzling. When the husky basso proclaimed, "I like my glass of beer," and the sentimental treble confides, "I must have my cup of coffee," it is hard to fathom the profundity of the "my." What does it mean?

What really belongs to you? That for which you have paid? Paid for in dollars and cents, or their equivalent? No; that is not enough. The African native buys a wife for so much ivory, and she is not his wife. What you really want to own you must pay for in the coin of the realm of affection. That really belongs to you to which you have given your heart and nothing else. What you have inherited is not yours until you have assimilated it through affection and work. In a Western town an elder was asked to leave his church, after serious trouble in which he had opposed the minister. He left and joined another church. But he would often pass the old church on the way home from work, and confide to his companions: "They made me leave, but it is nevertheless my church." He had become identified with it through years of affectionate service. It is the giving of ourselves to an object that makes it our own. "Give, and ye shall receive."

And thus it was that Dr. Nassau

called the African river "My Ogowe." He had given his heart to it. For seventeen years he had passed up and down that stream, his boat propelled by the oars of the natives. He loved it. Tho the deadly fever lurked in the marshes, he was touched by its wild beauty.

More than that, he was touched by the sadness of heathendom. The people's devotion to and fear of fetishes, often so ridiculous, and again so monstrous, opprest his sympathetic heart. And their savagery! On one of his trips down the river a man, running along the shore to keep up with the boat, held up the arm of a slain victim, and called, "Come, come, buy meat."

More sadly still appealed to him the naive and therefore so easily tempted heathenism after contact with "civilization." When introduced to Chief Isagi, the latter was indifferent. He had heard of missionaries, but he was not interested in them. They were not like the other white men: They were poor; they did not drink rum; they offered no presents in exchange for a female companion; they did not buy ivory and rubber. Thus the chief exprest himself, and the missionary felt the darkness, but he stayed to let his light shine.

When, on his first journey, the chigoes, the little insects that plague the African traveler, buried themselves between his toes, as he slept on the counter of a friendly trading house, he was about to give up, despite his noble consecration and high resolve, but with the morn he reconsecrated himself to the task of meeting the hunger of the Ogowe with the bread of life. Wearied to distraction by the duplicity of the African, he yet remained tactful and kind, never resorting to questionable expedients, tho representatives of another religious denomination were far less scrupulous. And "traders," he writes,

"did not have to be diplomatic; their rum bottle was a power before which all difficulties vanished."

Crocodiles, hippopotami, leopards, gorillas, savage and tricky natives, unsanitary conditions, confusing dialects; planting a station and moving on to another—Belamble, Kangwe, Talaguga! Planting fruit trees, and wondering: "Will I be here to eat the fruit?" He sowed more precious seed. Under the branches of the cocoanut palms that he himself planted lie buried the earthly remains of his dear companion, Mrs. Foster-Nassau, who lost her life in giving another life.

Dr. Nassau wrote: "I said for her:

'And when I come to stretch me for the last,
In unattended agony, beneath the coco's shade,
It will be sweet that I have toiled
For other worlds than this.'

Even so he himself, scholar and poet, labored for other worlds than this, but he labored for other worlds on the banks of the Ogowe, which had become his because he had paid the price of a loving heart.

All that you really love belongs to you, and in the noblest sense of possession, nothing else.

THE VERNAL EVENING SKY^{*}

Professor JOHN WRIGHT BUCKHAM, D.D., Pacific School of Religion,
Berkeley, Cal.

WE live in a universe singularly fitted to stimulate and enlarge the mind. Nature is a constant source of astonishment and inquiry. The language of the day and of the night is so pictorial, as well as so profound, that the mind can not resist its appeal.

If we could decipher something of the effect which the stars have had in awaking the human spirit it would be a tale of fascination and enlightenment. The dull brain and drowsy eyes of undeveloped man, that would fain have dozed off into unthinking oblivion when the day's task was over, have been startled into questioning wonder at the unveiling of the nightly pageant of the skies. More, perhaps, than anything else in nature the stars have aroused that question-mark which is the beginning of knowledge. They have compelled men to ask themselves what these alluring points of light are and why their singular changes of position occur. There is enough of marvel in the sunlight to waken the dead. But when the darkness falls and the stars start out of empty space, wonder grows insistent,

will not be assuaged. There is no living in a universe with stars in it without thinking. Astronomy, oldest of the sciences, mother of them all, carries them in her train, arousing in the mind all its latent laws and potencies.

Yet the stars stir something beside the desire for knowledge. Two overwhelming emotions arise within one as he gazes up into the night sky. The first is awe. "When I consider thy heavens, the work of thy fingers—what is man!" The soul of universal humanity speaks through these words of the psalmist. His is the voice of generations of star-gazers. Space—vast, immeasurable, overawing—how it calls to the soul, humbles and purifies, breaks the petty world of selfish interests in pieces, and makes one feel that he belongs to a vaster order and has been made but little lower than the angels!

"When I look up into the dome
Their gathered constellations wreath—
The Great, the Faithful, trooping home—
I am so small, I scarcely breathe."

It is good to be thus awed and

^{*}This is the Prayer-meeting topic for April 4-10. See p. 800.

humbled by the skies of night. For after the first sense of dread the soul expands and enlarges as if it were in its own true and appointed chamber—no narrow and enclosed cell, but wide as the universe and spacious as its own unlimited capacities. By looking into the starry universe we are not only awed but assured. For here is not empty space, but peopled space. The stars are "the friendly stars." It is an estranged mental mood that finds them cold and unfeeling. If space were indeed empty, it might well overwhelm the gazer, but sown thick with celestial homesteads it calms and reassures the mind.

"My soul's a heaven where they shine
A part of me—I am so great."

Comparatively few realize that the night sky has its seasons as well as the earth. Not that it passes through its seed-time and harvest — tho it has its own laws of development and decay—but our position toward the stars undergoes an annual change such that each season has its own characteristic aspect and *ensemble*. Our earth atmosphere, too, with its moods and temperatures, affects our impressions of the night skies.

Certain of our astronomers, like Garrett P. Serviss and John R. Kippa, have done a fine service in describing the characteristic seasonal stars and constellations. Following their lead, but with eyes of our own, let us look into the nightly skies in their changing aspects to see if we may read some of their words to the reverent soul.

What then are some of the features of the "Vernal Evening Sky?" What are the spring flowers in the garden of the sky? Most of them are the same that bloom all the year round—only they take on a fresh charm with the coming of the spring. There is, to begin with, the ever-blooming Polaris, symbol of the stedfastness

of him who, watching Israel, slumbers not nor sleeps.

Whoever has not learned to locate the North Star by means of the "Big Dipper" has left his life, if not his eternal happiness, in jeopardy. It is a far wiser precaution to know the North Star than to carry a revolver. And what an assuring and pacifying effect this steadfast star has upon the world. A sky with a North Star in it is a sky that one can trust. Then there is its neighboring ever-blooming constellation, the Dipper, the one constellation that every child knows. The ancients saw in it a bear,—we a more prosaic resemblance, yet one not without its poetry. For this generous heavenly cup runs over with nightly draughts of refreshment. Who does not rejoice to see it in the sky, to remember how he saw it there as a child and to know that his children's children will trace it out with the same wonder and delight?

Describing the spring constellations, Mr. Serviss writes in his *Round the Year with the Stars*:

"Away over in the East, close to the ecliptic, you will see Virgo with her diamond, Spica, flashing in her hand. You are now facing east; to your left then, north of Spica, glows great Arcturus, with his attendants shaping the figure of Boötes . . . Farther to the left, beyond Boötes, shines the exquisite 'Northern Crown,' *Corona Borealis* . . . On the meridian south of Ursa Major stands the 'Sickle' of Leo. Away round in the northwest, beyond Capella, are Perseus and Cassiopeia, immersed in the Milky Way."

But if one begins where shall he stop? Other stars and constellations will engage us later—and planets. The planet which most commands the eye in April is that glorious superstar, as Serviss calls it, Jupiter—now in the western sky—no hurler of the thunderbolt—as was the Jove of Olympus, but calm, majestic, benignant.

As spring brings once more its draughts of delight, do not fail of its

full chalice! After you have walked and worked in your garden, go out after the sweet spring eventide has fallen, as far as possible from the street-lights, look up at the glori-

ous garden of the skies with its unfading celestial bloom, and let the sense of sublimity and harmony and worship steal into your receptive soul.

THE PEST OF NEWNESS

In the London *Methodist Recorder*, R. H. Brown in a delightfully ironic vein discusses the above subject under the title of "Jeshurun the Storekeeper" who "waxed fat and kicked." He describes the inertia that gradually comes on with age and predisposes against the task of adjusting oneself to new conditions arising from new knowledge. He begins by speaking of a strange feeling of disquiet, hard to explain, aroused by the sight of a young man in the ear opposite.

"Everything was new, and vehemently new at that. 'That's it,' I said; it's his newness that affronts you'; and as I could not contradict the assertion I have been feeling concerned about myself."

He continues:

"I am disquieted because this incident connects itself with others of recent date. A few weeks ago Professor Rutherford announced that he had discovered that nitrogen is not an element; and when I read the news I was annoyed. What right had he to be making new and disturbing discoveries? When Madame Curie and her husband told us of radium I had to revise all my chemistry, and almost learn it afresh. I had enjoyed that, and indeed felt a rapture in finding so many previously incomprehensible facts now capable of explanation; but I was twenty years younger then. Now, just because I saw the possibility of having once again to revise my stock of knowledge, I fumed at the professor and his discovery. Why couldn't he leave well alone?

"Since then another man has caused my gorge to rise. Dr. Albert Einstein, to wit, who has apparently proved that light is material; and has thus, incidentally, swept that hypothetical substance, ether, on to the dustheap of delusions. When I read the account of the verification of his epoch-making theories I said, 'Drat the man!' It can scarcely be five years ago since I came to the conclusion that at last I knew all about matter. Matter was, so my teachers informed me, just a knot in the ether. Everything was ether, variously knotted and variously arranged. And now, all through this amazing genius, I have got to unlearn it all, to scrap all my old physics, and to get to myself a new set of more satisfactory hypotheses.

"Three times in six months has my resentment been stirred by newness. It was not so once, and I am alarmed because it means that I am in danger of growing old. A man is only really old when his intellect, which ever seeks the new, has ceased to be active; and I interpret these happenings as signs that mine is inclined to retire from work. Evidently an enemy has been active within, for I know my intellect well enough to know that it would not voluntarily retire. Fortunately, because I have studied my fellows to some effect, I have recognized the enemy in question. For over forty years I have fed him on the finest of mental wheat. I have toiled to make him rich. I have read books by the thousand to add to his stores. I have labored hard until I have come to conclusions on most matters, and then handed my gains into his care for safe keeping. In every way I have sought to fill my memory with acceptable things; and now that he is full and fat he kicks, like Jeshurun, after whom I have named him, and seeks to kick my intellect from its throne."

This usurping enemy, then, is memory, satisfaction with the achieved and the acquired, repletion; and intellect shows a "desire to acquiesce." So he proceeds to chastise his becoming-lazy intellect and compel it to continue its work of readjustment to facts. Mr. Brown was once in charge of a stock-room and new acquisitions cluttered things up and offended his sense of neatness—which indulged would have led to bankruptcy. So now, memory—Jeshurun the storekeeper—prefers neatness; but it must not be. It must assimilate the new products. To do otherwise would be to repeat the facts of history; Israel and the law after Ezra; the Jews and the Messiah; the Church and scientific research, etc. And Jeshurun is a danger to-day!

"The most harmful of all the people in the ranks of the Church are thus the folk who aid Jeshurun the storekeeper in his nefarious attempts to oust the intellect from its rightful throne; the folk who try to compel every member of the Church to reject all views of truth which are not contained in some ancient statement that can be memorized. Truth is not the sum total of truths already known; it includes the infinitude of truths as yet unapprehended;

and the man or the Church which rejects the truths that active intellects, led by the Spirit, are capturing to-day from the infinity of the unknown, ceases at once to be useful. What you can memorize is always the truth as that was known yesterday; and to dwell mentally in yesterday is to be useless as a counselor for to-day, or as a guide for to-morrow. If the Spirit is in Christendom to-day his presence is being manifested

somewhere in men whose thought is progressive, to whom new visions of truth and duty are coming because their intellects are active and alert; and it is these men, when we have found them, who are the only men fit to be our guides into a new day. Jeshurun the storekeeper slew Jesus and ruined Jewry; and he will do the like for the Christian Church unless we deal with him and with his allies even as have I."

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

Professor Moffatt on New Testament Study

In the course of a survey of New Testament scholarship during the past thirty years, contributed to the *Expository Times*, Professor James Moffatt enumerates the main directions in which its problems will lie in the immediate future. The following, he thinks, will require fresh treatment: (1) The precise nature of literary pseudonymity during the first century; (2) the presence of non-primitive elements ("tendencies," etc.) in the New Testament itself; (3) the economic factors in primitive Christianity; (4) the application of the newer psychology and of the methods of valuing psychic phenomena to the historical appreciation of miracles, visions, etc. He calls for a new edition of Wettstein, a critical edition of the Fourth Gospel in English, corresponding to Lagrange's *Mark* or J. Weiss' *I Corinthians*, and a satisfactory English treatise on John the Baptist. Dr. Moffatt urges upon all who care for the future of New Testament study to seek to revive the waning interest in classical Greek. Classical Greek literature at its best and the New Testament on every page deal frankly with life and are healthy antidotes to sentimentalism—that in itself should induce the younger generation to study both. He is severe on sentimentalization of the New Testament, which represents, e.g., the primitive Church "in a mood of provincialism and pathos, like an old woman

bending over a jar to inhale the fragrance of withered roses."

"New Testament criticism," he says, has "done away with the notion that it is the book of a timid, conventional little society, which shrank from contact with the facts of life and sheltered itself behind pretty fancies about God and the world . . . There is no pathos in the New Testament in the sense of a weak, regretful, affected attitude to life. The pathetic thing about the New Testament is the way in which it has sometimes been perverted into a book for people whom the apostles would have found it difficult to recognize as alive at all."

That is true, if severe; yet, on the other hand, it must be remembered that the biggest movements have again and again seemed small and tame to their contemporaries. Moreover, the demand for mental or moral robustness may easily become a superstition: it may, in fact, degenerate into a kind of inverted sentimentalism.

A Great Woman Scholar

There has died at Cambridge Mrs. Margaret Dunlop Gibson, D.D., LL.D., Litt. D., one of the learned twin sisters who were known and loved in the old university town as "the Heavenly Twins." Mrs. Gibson and her surviving sister, Mrs. Lewis, both became widows at a comparatively early age, and devoted the next ten or twelve years to scholarly pursuits, mainly in languages. They became known on both sides of the Atlantic as Oriental scholars of the first rank, traveled much in Syria and Palestine, and were associated in research with men like Professors Ren-

del Harris and Adolf Deissmann. They brought to England the first leaf of the Hebrew *Ecclesiasticus* and were the discoverers of several important Arabic and Syriac Biblical manuscripts, among them the famous Sinaitic Syriac codex of the gospels, at the monastery on Mount Sinai. Both sisters were earnest Christian workers, devoted to the Presbyterian Church. Westminster College, Cambridge—the theological college of the Presbyterian Church of England—owes its existence mainly to their liberality in providing not only the site, but also an endowment of £20,000.

Fifty Years an Orientalist

There are few men living whose literary and scholarly activity may be described as universal, but Professor Sayce is of that small number. In an interesting article in the *Expository Times*, Stephen H. Langdon, Professor of Assyriology at Oxford, reminds us that it is now exactly fifty years since Professor Sayce made his first adventure upon scholarly discussion in an article on "An Accadian Seal" (those were the days before the Accadian-Sumerian controversy had been decided in favor of the latter). He was the first to translate a Sumerian inscription unaccompanied by a Semitic version, and his work on the mysterious ancient language which the Semites had borrowed was not only notable, but decisive. He determined the agglutinating nature of Sumerian, and fixt its phonetic peculiarities. His first article was a distinct phenomenon—it is difficult to understand how any young man of twenty-four could have produced it, for it exhibits an intimate and ripe knowledge of the grammar and phonetics of Aryan, Semitic, Turanian and the Asianic agglutinating languages. These Sumerian studies were a worthy prelude to his Assyrian work. Dr. Sayce has been an aston-

ishingly prolific writer, and three periods or, rather, three shifting of interest, may be traced in his work. His earliest interest was philology; from 1885 onward he turned to the history of religion, especially the religions of Egypt, Babylonia and Israel; and since 1907 he has been more and more drawn to pure archeology. Dr. Sayce, who is now in his seventy-fourth year, is a preacher of marked ability and a raconteur of delightful tales.

Robert Louis Stevenson and Missions

It is now twenty-five years since that most lovable of literary craftsmen, "R. L. S." died on Vailima, and it is therefore specially timely that Rev. Henry J. Cowell should give in the current *Holborn Review* (under the editorship of Professor A. S. Peake) an illuminating study of the inimitable writer's relation to missions. Stevenson, as is well known, went to the South Seas prejudiced against missions, and ended by becoming "a terrible missionaryite," as he phrased it. He was singularly fortunate in his missionary friendships. There was W. E. Clarke, of Samoa—"a man I esteem and like to the soles of his boots"; James Chalmers, of New Guinea, "a man that took me fairly by storm"; and George Brown, the Wesleyan pioneer—"a splendid man, with no humbug, plenty of courage, and the love of adventure"; besides others too numerous to mention. Yet, as Mr. Cowell points out, there was one aspect—and that the central one—of the missionary cause Stevenson could never understand. To him the missionary was, as he put it, "the most useful white in the Pacific." To become a missionary meant for him "to embrace a useful and honorable career in which no man should be ashamed to embark." A missionary's duty was to beware of sudden conver-

sions, to civilize the natives "in the line of their own civilization, such as it is," and "to teach the parents in the interests of their great-grandchildren." Of the awful, impelling divine call that thrusts the missionary forth, not to a civilizing agency, but to an apostolate, "R. L. S." seems to have recked nothing. Yet he himself was a romanticist, an adventurer of the soul. A strange psychological riddle, surely!

The Church in the Mission Field

The *International Review of Missions*, which has now come to be recognized as the most comprehensive and authoritative of missionary periodicals, is rendering great service in giving a survey of the effects of the war upon the different departments of missionary activity. In the current issue Miss G. A. Gollock deals with the effect of the war upon the Church in the mission field, and her facts and figures yield an inspiring record of unbroken progress under great difficulties. Throughout the war the churches in every part of the mission field have been increasing steadily, both in number and in power. In China great strides have been made, the total Christian constituency showing an increase of forty per cent. In India the mass-movement has swept shoals of humanity into the Church. In many parts of Africa church membership has doubled, and in the regions directly affected by the war, so far from there being an ebb-tide, there has been a great ingathering of converts. As significant as the numerical increase is the steady advance toward self-support. Everywhere there has been a large increase in financial contributions in spite of the increased cost of living—surely an example that might shame many Christians at home. Another most potent feature of the situation is the extent to which the

churches in the mission field are making their influence felt in public affairs. In Japan the Christians in 1916 led a nation-wide agitation against the opening of a new quarter for licensed vice. In China a Religious Liberty Society has been formed. The Indian churches have taken a vigorous part in the agitation against the system of indentured labor. There is every indication, indeed, that these churches have stood the test of war in a way that is at once an inspiration and a rebuke.

Are British Baptists Declining

Whereas Baptists are one of the greatest Protestant bodies in America, and can report an increase over last year's membership of more than 1,000,000, it looks as if British Baptists were declining in numbers. For the first time since 1917 *The Baptist Handbook* contains the usual statistical section, and the figures are not reassuring. The situation is thus summed up by *The Baptist Times*:

"There are more chapels and more ministers in charge than in 1916, but there are fewer churches, and there has been a further decrease in membership and in the number of teachers and scholars in the Sunday-schools. Church members number 405,540, as against 408,029 in 1916; and Sunday scholars number 501,784, as compared with 531,295. In one respect the returns are not unsatisfactory. For some years before the war the decrease in membership ranged from 2,000 to 5,000 a year. Now it is less than 3,000 for the three years covered by the returns. It is worth noting that the decrease is almost entirely in the membership of the London churches. In the rest of the country there has been a general increase, tho a small one."

It will be seen that the decline is not due to war conditions. Quite on the contrary, the decrease for the three years 1917-19 is considerably less than the rate of decrease prevailing for some years before the war. It must also be remembered that the decline is shared by nearly all, if not all, of the other Free Churches. One must therefore seek for the cause be-

yond purely denominational conditions, and it may be found in the general haziness, if not downright ignorance, of the average churchgoer as to what church membership really means and involves. A decline of church consciousness and a cheapening of church fellowship have led to indifference on the part of thousands of earnest, helpful Christian people, who see the splendor of following Christ, but can discern nothing noble or heroic in joining a church. A new conception of the dignity of the Christian fellowship is needed.

The Y. M. C. A. and Church Recreations

There is a proposal afoot in England that the Y. M. C. A. should henceforth relieve the churches of the recreational aspect of their work, becoming, in fact, a kind of half-way house between the sacred and the secular. At first glance such a proposal is eloquent of relief for the over-worked and much-harassed minister who is urged in and out of season to provide entertainment for the young people, and finds it hard to draw the line at dancing, card-playing, and theatricals. Why should not the Church relegate these worrying things to a nice, competent, reliable organization like the Y. M. C. A.? But in reality the matter is not so simple. A church that cares only for the "souls" of its young people cannot hope to make a very successful appeal to-day. We can no longer departmentalize human nature in that cut-and-dried fashion, and religion has a word to the body as well as to the soul. No ready-made solution of the problem can be found, but certain principles may well guide us. The fundamental principle is surely that however wide the circumference of the Church's activity may and should be, its central motive is spiritual. It

says to the young, "We want you, body as well as soul, with all the joy and strength and sheer gay abandon of your youth, but we want you for Christ." Having said that, and shown that it is really meant, the leaders can then tell the young people frankly and reasonably, and with freedom of discussion, just why the line must be drawn at certain forms of entertainment. Where that is done, there will be a rich response.

A Woman's College 4,000 Years Ago

Professor Sayce has an interesting story to tell of the discovery near Kaisariyeh, Asia Minor, of the records of an ancient Babylonian colony, partly military, partly commercial. These records, inscribed in cuneiform characters upon clay tablets, reveal *inter alia* the existence of a Women's University in that ancient center of ancient civilization. Women's rights had evidently triumphed in that colony. Women could trade and bequeath their property on equal terms with men, and princesses and prefectesses had exactly the same official authority as princes and prefects. The Women's University had two faculties—literature and arts—each under a male principal. Among other rather startlingly modern arrangements to which reference is made on the tablets is a regular postal system—one correspondent expresses the hope that the postman will have a bright moon and a clear sky to guide him on his night-rounds—and payment by a species of check. Tho nominally under the supremacy of the Babylonian kings, the actual government of this colony was not monarchical, but republican, a province or district being under the government of a prince, and a city under that of a prefect. The tablets all belong to the same period—about 2400 B.C.

Editorial Comment

THE call of war upon the purposes of individuals and nations has recently been so unexampled that people have formed the habit of giving as never before. Loan has followed loan, drive succeeded drive, and wage increase been heaped on wage increase until the cry, "Where do we come in?" has resounded on every side.

**The Problem
of the
Drives**

It was natural that when the Red Cross, the various War

Services, and then the schools and colleges presented their appeals, the churches should fall into line—natural and by no means improper. But once started, the thing has gained such impetus that thoughtful people stand aghast and warning voices begin to be heard. The Congregationalists, for instance, who had started out to provide a five-million-dollar Tercentenary Fund for 1920, suddenly and without previous discussion among the churches, expanded the plan to provide for \$50,000,000 within the next five years. The Baptists propose \$75,000,000, the Presbyterians and Episcopalian, it is reported, an even larger sum.

What attitude shall we take toward these plans and such criticism of them as that of the Rev. J. H. Holmes of New York and Dr. G. A. Gordon of Boston? Mr. Holmes, to be sure, is a radical who delights to confess the sins of the so-called orthodox churches; but Dr. Gordon is as constructive as he is forward-looking, and his arraignment of the present tendency to estimate the progress of God's kingdom in terms of money is not to be lightly set aside.

The danger that the churches may become great bureaucratic and property-holding corporations is not an altogether imaginary one, and the occasional claim that the world could be at once converted if only so many millions of money were put at their disposal by no means accords with the spirit or method of Jesus.

Furthermore, altho it is good that believers should give, it is not good that they should come to believe that their main use in the Church of Christ is as holders of a purse to be drawn upon at the will of every more or less responsible committee. It is likewise good that ministers should exhort their people to generous and sacrificial support of all worthy causes; but it is not good that the exhortation to give to this and that fund should become the really dominant element in many services that were intended for instruction and edification. It is good that ministers should be competent managers of business affairs; but it is not good that so many able men should be turning aside from the pastoral office to seek places in the business organization of these gigantic drives. It is good that all who come into the Church should support the gospel; but it is a distinctly unhappy outcome of this present epidemic of drives that some are coming to feel that they must shun an organization which constantly embarrasses them by requests for gifts which they can not meet. We welcome the widespread movement toward free pews; but these are in danger of standing vacant if we appoint too many of the sons and daughters of the horse-leech to be our ushers.

Religious Conditions on the Pacific Coast IN A SENSE the "Far West" is no more. San Francisco is nearer New York to-day than Chicago was in 1850. The tide of travel is constant. Interchange—political, educational, religious—is free and continuous. Provincialism has ceased to exist except in the most remote corners. One sometimes wishes it had not, in view of some aspects of cosmopolitanism.

And yet there is a characteristic Pacific Coast atmosphere, mental, social, religious. One hesitates to attempt to describe it, for it varies in different sections. Southern California differs from Central California and both from Washington and Oregon. In part this is due to early traditions and the character of settlement, and in part to economic and social factors. But certain common traits reveal themselves. There is less of religious lethargy and more of religious discontent than in the older parts of the country—less of ease in Zion, more of dis-ease in Babylon. The Church holds no such place in the community as in the East. It has not the sacred traditions and the standing in the community that it holds when it has been long established. Church buildings are as a rule cheap, unchurchly, and unattractive—a sorry contrast to the handsome and well-constructed school buildings. Overchurchism is much greater on the Pacific Coast than in the East, despite the fact that there are many isolated camps and ranch communities which have no religious services whatever. In some communities the plethora of churches would be amusing if it were not so pitiful.

Theologically there is much less liberalism within the Church, and far more without. Churchgoing people, most of them, are clinging to the older views, in the belief that in some way spiritual vitality is bound up with orthodoxy; outside of the Church there is a deal of thinking going on which, unfortunately, is not aware of the wider movements of Christian thought. Being aimless, and uninformed as to what Christianity really is, these more thoughtful people are either keenly sceptical or carried about with every wind of doctrine.

The Pacific Coast is perhaps the most conspicuous instance in history of the ability—and yet the inability—to get on without religion. It has what might be called a natural ability and a moral inability. Thousands are living without recognition of religion, yet are more than half conscious that something essential is lacking in their lives. They have lost confidence in the Church because of the pettiness and self-absorption which too often conceals whatever deeper qualities lie beneath the surface. They are feeling about for some substitute for Christianity, in health-mysticism cults, in social and humanitarian organizations, in community service, in education, thinking at times that they have found what they are seeking and increasingly conscious that they have not.

Certain hopeful facts, however, are emerging. The failure of materialism is becoming more evident daily. Science itself is disproving it and intelligent people are becoming aware of it. The spiritual world presses closer upon all who think. Altruism is coming to be recognized as essential to true and contented living; also the need of a motive sufficient to inspire and sustain it. The social message of Christianity is coming to be better understood. Best of all, Jesus Christ is coming to be better known and more deeply and widely reverenced, tho often with the feeling that he is not to be found in the Church.

Here lies the opportunity of the Church. If she can but lose herself, as did her Master, in serving the deeper needs of men, individual and social, she

will recover her mission. And nowhere is her ministry more needed than on the Pacific Coast.



THAT is—in the Korean's place! On April first of this year certain ordinances go into full effect in the higher common schools and in the primary and private schools of Korea. Among these is one that **Put Yourself in His Place** all teaching is to be in the Japanese language. Another forbids the use of the Bible even as an optional text-book. A third, forbidding religious exercises, is aimed particularly at the "private" schools (*i. e.*, those under missionary auspices).

Of the three ordinances cited above the first if adhered to means the extinction of the Korean as a living language, destroying a bond of national unity among the Koreans. It has all the earmarks of a sentence of death pronounced against an instrument and means of culture. By this the Japanese government recalls to memory the course repeatedly taken by the German government. That power attempted to kill Danish language and patriotism in North Schleswig by like measures, the Polish language and sentiment in Prussian Poland, and the French system in Alsace-Lorraine. All attempts were failures.

These German measures produced an effect opposite to that expected: they made the languages affected semi-holy things to the users of them, to be protected by sacrifice of life if necessary; they called forth the adverse judgment of civilized nations as acts unnecessary, futile, and cruel; and further they evoked the hostile criticism of the fair-minded in Germany itself. Can any other results than those attend Japan's employment of this offensive and oppressive measure in this age of "self-determination of peoples," of freedom of speech and liberty of religion?

The other two measures would seem to be aimed definitely against Christianity, and in favor of the alien, pagan, animistic Shintoism, which the Japanese are vainly endeavoring to transplant to Korea. They are of a piece with the frequent charges that missionaries foment or encourage Korean disloyalty—charges which Japanese have frequently been compelled officially to withdraw after unjust persecution of the missionaries, amounting sometimes to imprisonment and assault. Against these measures the whole spirit of modern civilization revolts. The spirit either of forbidding or of imposing a religion or religious method recalls a long repudiated past. This particular attempt challenges all Christendom, and should awaken expression of worldwide indignation and protest.

Oppressive acts of this sort in this "year of grace" have more than local interest. They affect every lover of fair play, every hater of inhumanity of whatever type. When a beautiful language, gilded with imagination and poetry, like the Korean, our best Book—the Bible, and a beneficent, soul-building agency like a religious service are forbidden by a conquering people to the young of the conquered, the future of humanity is put in jeopardy by the oppression of the present.

Imagine yourself in the Korean's place, compelled to learn in an alien and hated language, and then voice your protest against such ill-judged, outworn, and harsh measures.

BEFORE the Great War "cooperation" had become a vital term in the vocabulary of social and economic progress. Commissions were sent to Europe to study its operation and came back convinced and hopeful.

Christian Cooperation It is interesting that amid the Russian chaos the Union of Cooperative Societies is the one thing to retain enough continuity and promise to serve as a key to the renewal of intercourse with the Allies. The reason is that the cooperative society not only meets an economic need in production or distribution, but it safeguards the rights and self-respect of the individual. He is not "exploited," but has his share in the management, profit, and loss of the enterprise.

There is a lesson here for those who are striving toward church union. If any illustration were needed of the waste and scandal of our present state of schism, the recent book by Messrs. Gill and Pinchot, *6,000 Country Churches*, would supply it. Overchurch a community with little societies unable to support an adequate ministry and often at odds with one another, and its moral and social life is starved. Try, on the other hand, to eliminate one of these superfluous societies and at once denominational consciousness is antagonized. The Secretary of the Federal Council has recently called attention to the seemingly contradictory phenomena of an increasing unity among Christians accompanied by an intensified denominationalism.

Where is the way out into a better sense of brotherhood and a greater efficiency? Almost certainly through the door, already opened, of federation or denominational cooperation. Properly organized, such federation utilizes the energy, enhances the self-respect, and curbs the tendency to fanatical self-assertion in competing churches. It does this the better because it rarely attempts the merging of one denomination into another. Thus individuality is respected and resources are conserved. The Federal Council has blazed a clear path here, and the Inter-Church World Movement has taken some long, tho rather hasty, strides upon it. In doing so it has illustrated the happy reaction of Christian missions upon the union of effort at home which has so often been noticed before; and if by its survey of the field and its suggestion of well-planned campaigns it can introduce its thirty-two denominations and one hundred and forty-seven boards to more vital cooperation and less overlapping of effort, every Christian must rejoice.

But a word of warning is needed. It is possible that the efforts to cooperate may multiply themselves as unwisely as the old unrelated and competing enterprises. As a people we are prone to fall in love with a new idea and hurry to realize it in all possible ways; and as a result there is a distinct drift in the direction of bureau-rule in too many of our churches. If cooperation is to do for us what we so sadly need, the plans must be as carefully matured and the organization kept as simple and representative as possible.

We have arranged for several articles appropriate to the Tercentenary of the Pilgrim Fathers. The first one will appear early in the fall.

Professor McFayden is not only a fine example of a modern scholar and exegete, but also an able homilist, as the lessons in this number clearly testify; one who can readily adapt Old Testament life and thought to the life of today is doing a much needed service. Professor McFayden has consented to write the material covering the lessons of the next six months.

The Preacher

PICKING UP SERMON MATERIAL

President OZORA S. DAVIS, Ph.D., D.D., Chicago Theological Seminary,
Chicago, Ill.

THIS article is a study in homiletical habits. It is boldly and without apology personal and, therefore, the offensive pronoun is inevitable. But the most useful counsel is that which comes out of experience and is concrete. It is interesting to see how some one else does his work, even if he makes a botch of it.

Now gathering sermon material is an essential part of the minister's work, and the habit of picking it up in all sorts of places is one that ought to be acquired early in the experience of the young preacher. Did you ever see a collie dog come out of a burdock patch in the fall of the year in New England? His career through the thicket has been a steady amassing of souvenirs until he is a traveling seed store rich in one variety. Every burr has stuck. He has picked something from every fruitful plant.

The preacher who has his mind charged with a few sermon subjects and who goes through the day's work watchful and sensitive, will come out at the end of it with sermon points and illustrations that are fresh and vivid. Everything will be grist for his mill. He does not so much watch out for thoughts and figures as he does trustfully expose himself to them as he walks along. And they make themselves known and attach themselves to him.

First of all there are those that gather around the subjects which he has in his mind. Every preacher knows how inevitably we see that which we are looking for. Catch sight of a new word, look it up, add it to your permanent vocabulary as a fresh discovery, and you will meet that

word again within a fortnight. This is simply because your diction was polarized with it and you ran straight into it because it had formed the pleasant habit of associating with you. The finest statement of this principle that I ever have met is in those too much neglected Yale Lectures by N. P. Burton, published under the title *In Pulpit and Parish*. I commend this book to every preacher. Dr. Burton has this to say about the way in which he sits waiting for thoughts when once his mind is charged with a sermon subject; and the thoughts come homing in, too, like the birds pouring down from zone to zone seeking the summer. Then he continues:

"And I keep on in that way as long as thoughts come at all. No doubt I have by that time what some would call a very heterogeneous and unusable mass of material—a perfect chaos precipitated there on my paper. But they are mistaken. They know not the beautiful sanity of the human mind and the beautiful coherencies on which it insists, always and instinctively. All those items there recorded are strung on one string, and are no hotchpotch at all, because the mind that waited for them there at the desk and got them waited in a certain status—it was not a vacuum by a good deal, but a mind occupied by a chosen subject, as the love of God, or the ruin of man, or the passion of Jesus on Calvary; and whatever thoughts come to a mind thus preoccupied, and in that particular status, come they from here or there or yonder, or from regions most remote, will assuredly be in every case, and without one exception to all eternity, congruous to that mind in that particular state. A rather striking fact when you look at it."¹¹

Thus thoughts and illustrations somehow tie themselves up without conscious effort to the subjects that we have in mind at any particular time. It is not simply a random

¹¹From the chapter "Making Sermons," p. 49 f.

activity. But also there are all sorts of material that does not lay hold on us with any especial force on the ground of association with a subject in our minds at the moment, which, however, we find it worth while to preserve.

For all this I have a simple method which works practically with good results. I carry a few plain 3 x 5 library cards and, when I am traveling, a tube of library paste (blessings on the man or men who made our life easier by getting us away from the mucilage bottle to the paste tube!). I used to carry pocket scissors and have them now. But the point of a knife (sharp) is better than scissors. If I run down a short clipping or want to make a note it is easy to stick either of them on a card with paste or pen and then to file it. Longer clippings go in the larger file in the study.

I was on the train going to a Sunday appointment last spring and picked up the following material. It is given here not as a prize garner at all; indeed, it was not a bumper crop, for I have done much better many a time. But here is the material, just as I gathered it and put it away.

I had bought the *American Magazine* to read on the trip. It was the May, 1919, number. Curiously enough I ran at once into an article by Rev. William H. Leach (Presbyterian), giving an illustration of the way in which he uses the magazine in his own work as a preacher. He had thirteen suggestive illustrations and sermon points that he had garnered from the February issue.

The first article that I read was entitled "Burbank at Seventy." The following paragraph brought me up sharp:

"Most of us, young, middle-aged, and old, are surrounding ourselves with self-created limitations. Because a thing has not been done before, because nobody around us is doing it, we assume that it is impossible. In every plant and in every human being there are forces and powers of a range so

wide, of a potentiality so great, that few people realize their full extent. One can take a plant strain and, by breaking up its inherited habits, guide it into a new and higher development. Even the despised weeds have this potentiality in them. They are weeds merely because at some time in their history they were starved, crowded, neglected, and had to adapt themselves to their surroundings in order to survive in a hostile world. But the possibility of developing into a higher form is still in the lowliest of them. In the human plant there lies this same power for growth and development, and the use we make of our possibilities depends almost solely upon ourselves."

That bites. The man himself is the living illustration of the truth. Young men know Burbank. To quote from him or from Edison catches the attention of eager young men and women who need to be told that there are possibilities before them and in them which they must lay hold on and realize. So down went the clipping on my card. I labeled the card "Growth," altho it does not satisfy me.

Then I turned to another article and found that I had another paragraph which must be preserved. It came from a virile statement by Frank Bacon under the caption, "Don't Get Side-tracked." Here it is:

"Here's where I indulge in a bit of free advice to all ambitious young men: When you find out what you want to do, go ahead and do it. I didn't. That is why I had to wait until I was a near-old man before I got my big wish. Nothing in this world is worth while unless you have to make some kind of a fight for it. It is of no value to you or any one else unless a spiritual price has been paid for it. The sooner you make the fight and pay that price, the quicker you get your wish."

The two belong together. I put this on my card under the head "Ambition." But both of them needed cross reference, so in a moment I made two more, simply referring to the quotations entitled, "Humanity; its Worth and Ourselves." Librarians might object to these titles; but they suit my purpose as a preacher, so I use them.

Then I picked up a newspaper that was lying in the seat when I took it. It was a copy of the London, Ont., *Free Press*.¹ One always turns to the editorial columns of the English and Canadian papers with expectation of some criticism or opinion worth while. Here is the leader in this "secular" newspaper. It is quite impossible to cut it short. It must go wholly into the big file under "Sacrifice."

THE SPIRIT OF SACRIFICE

"Lloyd George says Bolshevism is on the wane. This was inevitable. Fundamental law can not be overthrown for long. But while Bolshevism is on the decline, we must not take it that the cry of the masses for justice and liberty, for the right to live and to enjoy life, is to die away. In so far as that cry is based upon the principles of right and humanity it must prevail. The war has given a tremendous impetus to the spirit of the human brotherhood. It has put selfishness to shame if not to rout. Men are discovering that it is not all of life to live.

"Nearly two thousand years ago the Master Mind went into the valley of death that men might learn and understand the great law of love. In human agony he suffered death. Men have ever marveled at the sacrifice. In the last four years hundreds of thousands of men have repeated the sacrifice in so far as in them lay the power to do so. They, too, have given up life that others might have it.

"It is well that men reflect to-day upon the relationship between the sacrifice on Calvary and the sacrifice on Vimy and Passchendael. Neither has been made in vain. Out of the sacrifice on Calvary has come eternal life, and by the sacrifice on the battlefield freedom has been preserved. The day of sacrifice has not passed. The call still is heard and presents itself to every one. To the degree that men respond do they carry out the great purpose of life. The selfish life defeats itself; its end is ashes. The life of sacrifice succeeds, even tho it sometimes may seem to fail.

"The word sacrifice does not necessarily imply the supreme sacrifice. Men live lives of action, of service, in the behalf of others. The parent makes sacrifice for the child and finds happiness in the act. But this is not enough. The sacrifice worth while is the sacrifice that is made for those who can give no return. If we love those who love us, what thank have we? And so civilization is widening its scope and understanding and is learning the joys of service for its own sake.

"Besides, the world is finding out that it

is good business to pay some heed to the other fellow. It is being disclosed that there can be no greater national and international folly than to perpetuate ignorance and ill-health and unemployment. Not even may a nation live unto itself. To quote the British prime minister again, England entered the war with a C2 class citizenship. That was because it had not been recognized that the families in the slums were not self-contained, but that their condition affected the moral and physical health of the nation as a whole. The mistake which England made in overlooking and neglecting the lower strata of her society was pretty nearly fatal. There were too many men exempted from military service because of their physical condition. The thing must not occur again. England must have an A1 class citizenship. Canada and all other countries must strive to gain the same end. The willingness to give and to be used rather than to get and to use—this must be the spirit of the citizen of to-day."

How the newspaper editors have taken to preaching within the past five years! Some of it has been first-class work, too. And this is an example. To quote such an editorial in whole or in part from a city newspaper rather than from, for instance, *The Outlook*, is to gain a freshness and force and carrying power that one covets for his illustrations.

Then I turned to a story in *The Saturday Evening Post*. It was one of those tales that make you swallow hard and look out of the window and pretend that you have a cinder in your eye. It had a simple title, "A Love Story," by Mary Brecht Pulver. I found this:

"Alas! Alas! Love. Young love! Are we all eighteen or fifty? I see a woman with a gold star in her window.

"'Love,' she says, 'is giving. It is pain, joy, bliss, anguish in one.'

"And somehow her words make me think of Norah West, and of that old-world legend which epitomizes Norah's story.

"There was a son, you will remember, who loved his mother much. The love between them was strong as any. But on a day he came to love another—as was natural and fitting. And this woman, having a small soul, must be sure, quite sure she had vanquished the first.

"'If you love me,' she said, 'bring me your mother's heart.'

"And as was natural and fitting—he ran away at once and slew his mother and hastened to bear her still beating heart to his

beloved. And on the way he tript and fell down, the heart falling from his hand and bounding rudely on the earth. Whereupon it cried out to him, piteously, 'Oh, my son, my son, hast thou hurt thyself?'

That is a haunting illustration. Just how to use it or where I do not know. It went on a card with the title "Love," but it went into my memory with a barb.

Then I picked up *Collier's* and read Kipling's poem "The Scholars." It is a vivid and challenging thing. It happens to hit the heart of one of my own problems: What are we to do to meet the temper and need of the men who have been in the service? At least a paragraph goes down under the title "Soldiers" and will be used in some sermon or address if the need serves. It is as follows:

"They have touched a knowledge outreaching speech—as when the cutters were sent To harvest the dreadful mile of beach after the vanguard went.

They have learned great faith and little fear and a high heart in distress, And how to suffer each sudden year of heaped-up weariness.

They have borne the bridle upon their lips and the yoke upon their neck Since they went down to the sea in ships to save a world from wreck, Since the chests were slung down the College stair at Dartmouth in Fourteen, And now they are quit of the sea-affair as tho no war had been.

Far have they gone and much have they known and most would they fain forget, But now they have come to their joyous own with all the world in their debt."

Now here is the result of such reading as one does when he is traveling. A railway journey may be a dull affair or it may become profitable. As I looked over this collection of material picked up during a three-hour journey it seemed much worth while. And it changed what might have been only a dreary trip into a profitable conference with men who had done noble work and thought well about the meaning of life. I felt the personal stimulus as well as enjoyed the profit of the relationship formed through type and paper.

In time the picking up of material for use in preaching becomes simply second nature. It is inevitable to discover a point worth preservation every time we complete a round of parish calls or do anything that brings us into contact with books or life. So there is always an accumulating store of fresh material in our stock. Preaching grows interesting as we cultivate the collecting habit. All the world grows into a great and beautiful analogy and the universe contributes copiously to the making of sermons.

Professor Ladd's Books

"(1) Will you please give me your opinion of Professor Ladd's books: *What Can I Know?* *What Shall I Believe?* *What Ought I to Do?* and *What May I Hope?* (2) Will they make a good set for a series of sermons?"

Answer: These books bring to expression some of the deepest questions which haunt the mind of to-day. The table of contents of each of these volumes which contain three hundred pages each, is astonishingly rich and attractive. The subjects are presented by one who is not only at home in every aspect of his theme—psychological, philosophical, metaphysical, historical—but is in profound sympathy with men who are feeling their way through the present tangled theories of knowledge, belief, and activity. One knows of no books of the same size dealing with these themes which are of equal value for thoughtful preachers. Happy is he who masters their contents, even if he undertakes no supplementary reading and who selects subjects from them to interest and quicken the thought of his people. A few sample topics may be quoted: What is it to know? On being sure of what we know. The value of men who know. Can a man know God? On the intention of being good. The feeling, "I can"; and moral freedom. On settling questions of conscience. The so-called "Will to believe." Comforts and rewards of right belief. The faiths of religion. A great service is indeed rendered by a pastor to his people when he presents to them such questions in the light of the best thought and ideals of to-day.

My Garden—A Reverie

My loved garden! Cheerer of weary hours,
 Reviver of faith, inspirer of hope,
 Trysting-place of holiest fellowship,
 Temple of unformulized devotion!
 Mute poet, hymning in strains of glowing
 Symbol the glories of the ideal.
 Apt seer, proclaiming mystic truth and lore
 In terms of nature's living imagery!
 Sooth prophet, setting amid earth's hard, rough,
 Thorny ways bright hint and promise-token
 Of a beauty, truth, and consummate good
 Eye hath not seen but souls sublime have felt!

My garden, spake I, in a burdened hour,
 Of thy luxuriant energies run wild,
 Disordered overgrowths, and wantoning weeds,
 With shrinking from the toils to which thou call'dst
 And slighting thy just claims as out of place
 Amid the interests of these burning days?
 Ah, fickle and ungrateful heart, faithless
 Alike to love and cosmic law! Forgive
 My sad defection as, in penitence
 Sincere, I now return to utter love
 And fealty. Even my penitence grows
 A subtle joy stressing with poignant zest
 And touch endearing joy more positive.
 The dreadful war with its concerns and cares,
 If not too greatly, too absorbingly
 Engrossed us. We have breathed its heavy air,
 Lived in its lurid light, too utterly;
 Neglecting in our morbid eagerness
 The spirit's generous play, the life's full sweep.

Thou, too, my garden, hast had thy trials,
 Thy days of darkness and sore struggle,
 Thy cross and passion, thy death and burial.
 Winter with icy hands smote thee hard blows,
 Seeking thy heart, and driving to its last
 Resort and inmost hiding thy dear life.
 O the ruthlessness of pruning surgery,—
 The keen-edged blade,—the fierce consuming fire!
 O the choking weeds, plundering thy dear wealth
 Like grafters plundering opulent states!
 O the diggings, shiftings and dividings!
 But from all thou hast emerged triumphant,
 Through death to life, through darkness to new day.
 Thou hast fought thy hard fight with loss and gain,—
 Gain bought by loss,—hast come forth in thy might,
 And bathed thy wounds in joy of victory.

Four hundred blooms for world's use yesterday;
And more upon thy valiant stems to-day!

My garden, I must learn thy mystery
And in my order know that life divine
By thee so fair exprest; must come like thee
Victorious out of tribulation, not
Overborne thereby; must bend to the blast
As thou dost bend, the deeper for the wealth
Thou bearest; must like thee rejoicingly
Give what my life affordeth for world's use;
And like thee grow richer in the giving,
Finding new good and beauty for the good
And beauty freely given in world's use.
And like thee I must foretoken in my
Measure, and in my measure help bring in,
The paradise our every yearning pang
Forecasts, and every faith-born hope assures,—
That fair and well-conditioned human state
Which in the crassness of our human terms
We designate as yet the Kingdom, not,
With fitlier sign, the Fatherdom of God.

The Gardener

Ministry to the Deaf

Editor THE HOMILETIC REVIEW.

In the January number of THE REVIEW I noticed an interesting article on "Preaching to the Deaf." In one of my congregations there was a constant worshiper who was almost stone-deaf. For his sake I printed sets of my prayers for each Sunday

in the year. Along with the prayer for the day I copied for his benefit the text, the hymns and an outline of the sermon. All these in a neat case I placed in his pew each Sunday.

Perhaps some of your readers may welcome this hint.

CHARLES B. ROSS.

Silton, Sask., Canada.

THEMES AND TEXTS

From the Rev. ALBERT L. COPELAND, Paoli, Ind.

When God is For Men. "For the eyes of the Lord are upon the righteous, and his ears unto their supplication."—1 Peter 3:12.

When God is Against Men. "But the face of the Lord is upon them that do evil." —1 Peter 3:12.

When God is Precious to Men. "Sanctify

in your hearts Christ as Lord."—1 Peter 3:15.

When God is in the Place of Men. "Christ also suffered for sins once, the righteous for the unrighteous."—1 Peter 3:18.

When God is Reminded of Men. "Jesus Christ who is on the right hand of God." —1 Peter 3:21, 22.

The Pastor

A WORKABLE PLAN FOR INCREASING CHURCH ATTENDANCE AND MEMBERSHIP

FRANK HAMPTON Fox, D.D., Decatur, Ill.

I TOOK a map of the city about two feet square and pasted it on a smooth board, being careful not to leave any wrinkles in the map. Then I stuck a big-headed black tack where each of our church families live, and a red-headed tack for each family whose children are in Sunday-school or some member of the household attends church, but no one in the family a member of the church.

Next I divided this map into eight sections, marking the divisions by heavy black lines so that they can be easily seen several yards away. This map so marked with every family located on it hangs in the lecture room of the church, where all the people can see and examine it.

After this I selected eight captains, one for each section of the city, being careful to select women who are recognized leaders. I selected eight lieutenants, one to help each captain. Each lieutenant has eight helpers, so far as possible one in each block, though some have two or three blocks. The lieutenants locate the families in their districts, securing street number, telephone number, and names and ages of each member of the families, not overlooking the wee baby. Each lieutenant calls up or calls on each family in her district once a week. She calls on any new family that may move into her district and notifies the families living near to call. She reports to the captain each week the number of calls made, with the names of new families. The captain reports by card. These cards are kept on file for future reference. The pastor can tell each week what kind of work is being done in

each section of the city. The cards have the following form:

Report for week ending.....

Mrs. Captain.

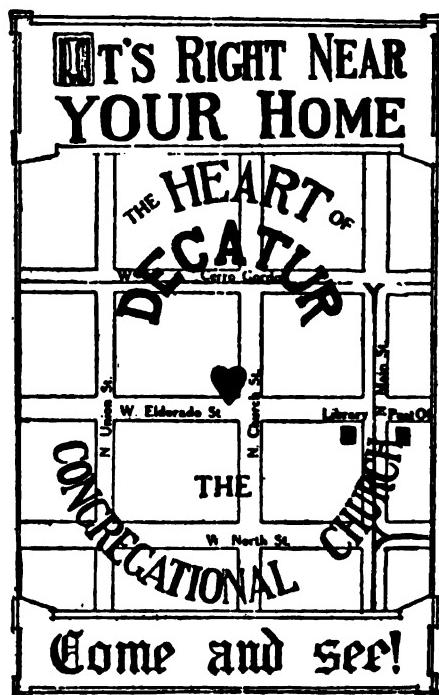
Names of people called on:

.....
.....
.....
.....

Number Invited to Church by Phone:

New People
Addresses

We have also prepared a map showing the location of our church. These cards we leave with each new family. They are also placed in the mail boxes in the hotels. Here is the map card.
[Size 5 in. x 3]



On back of this card are the hours of services and the pastor's name.

The eight captains are on duty at the church services to welcome the people, especially strangers. They secure names and addresses for the pastor. They also see that new families are followed up.

In front of the church we have a large bulletin board with a glass front. The week's program is set up in big type on this board. During the week hundreds of people pass by this board and read the subjects and begin to discuss them. This board is so attractive

that one of the daily papers sent a photographer down to photograph it, and ran the picture in the Sunday edition.

This is the age of advertising and of the traveling salesman. We combine both of these features in our church program to increase attendance and membership. The above plan is workable for any church in any community or city. Results are sure to follow its use, for it has the two unfailing features that win in every walk and business, personal contact and the appeal to the eye.

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES

Name	Churches	Minis- ters	Members	Sunday- schools	Sunday- school Members
Adventists (5 bodies)	2,772	1,526	123,143	3,177	113,629
Albanian Orthodox Church.....	2	3	410	....	....
Amana Society	14	....	1,400	....	....
Apostolic Christian Church.....	52	73	5,000 ¹	40	3,815
Apostolic Faith Movement.....	24	26	2,196	16	769
American Rescue Workers.....	29	30	611	13	499
Armenian Apostolic Church.....	34	17	27,450	7	682
Assemblies of God.....	1,000 ¹	967	6,703	81	4,839
Assyrian Jacobite Apostolic Church.....	2	1	788	....	....
Bahai Movement	57	....	2,884	4	....
Baptists (21 bodies)	61,992	46,086	7,598,280	48,748	4,305,170
Brethren (German Bapt. Dunkers) (5 bodies)	1,262	3,767	122,932	1,204	119,706
Brethren (Plymouth)	470	....	13,717	261	12,813
Brethren, River (3 bodies).....	112	248	5,389	71	6,180
Bulgarian Orthodox Church.....	4	3	650 ¹	....	....
Catholic Apostolic Churches (2 bodies). .	13	13	2,768	4	192
Christadelphians	145	....	2,922	79	3,101
Christian and Missionary Alliance.....	166	114	9,625	161	11,077
Chris. Cath. Church in Zion.....	....	....	....	....	....
Chris. Ch.-Amer. Chris. Convention.....	1,204	1,037	105,310	963	76,055
Christian Congregation	15	28	3,000	15	1,650
Christian Union	220	211	13,692	173	13,061
Church of Christ—Scientist.....	1,589	....	....	....	....
Church of Daniel's Band.....	3	16	100	2	70
Church of God.....	429	490	12,012	232	7,796
Ch. of God and Saints of Christ (Col.) ..	94	101	3,311	57	1,783
Church of God as Org. by Christ.....	23	18	227	....	....
Church of the Nazarene.....	999	844	35,041	990	50,397
Church of Universal Messianic Message.....	5	4	266	4	93
Church Transendent	3	2	91	3	104
Churches of Christ (independent)	5,570	2,507	317,937	3,441	183,022
Church of God in N. A., Gen. Eldership.....	458	419	25,847	413	37,952
Ch. of the Living God (Col.) (2 bodies) ..	184	450	14,050	88	1,925
Chs. of the New Jerusalem (2 bodies) ..	116	134	7,252	14	358
Congregationalists	6,019	5,722	808,122	5,804	709,859
Disciples of Christ.....	8,912	6,031	1,193,423	8,843	981,723
Evangelical Association	1,729	1,327	159,310	1,700	222,793
Evangelical Prot. Ch. of N. A.....	37	34	17,962	38	8,792
Evangelical Synod of N. A.....	1,385	1,131	352,644	1,301	141,015
Free Chris. Zion Ch. of Christ (Col.) ..	35	29	6,225	35	3,699
Friends (4 bodies)	861	699	107,422	754	56,615

Name	Churches	Minis. ters	Members	Sunday- schools	Sunday- school Members
Greek Orthodox Church.....	115	115	119,871	17	1,115
Hephzibah Faith Miss. Association.....	12	38	352	12	583
Holiness Church.....	33	28	926	21	791
Holiness Methodist Church.....	7	8	460	7	390
International Holiness Church.....	325	640	11,000	152	8,975
Jewish.....	2,960	...	260,000 ¹	784	108,534
Latter Day Saints (2 bodies).....	1,740	9,790	494,388	1,892	227,796
Lithuanian National Catholic Church.....	7	3	7,343	1	142
Lutherans (20 bodies).....	15,638	9,731	2,451,997	10,255	954,115
Mennonites (16 bodies).....	887	1,488	82,722	697	42,236
Methodists (17 bodies).....	67,493	46,364	7,867,863	69,078	7,287,381
Metropolitan Church Association.....	7	122	704	3	458
Missionary Church Association.....	25	59	1,554	29	3,343
Moravians (3 bodies).....	194	209	30,675	147	18,006
Non-Sectarian Churches of Bible Faith.....	58	26	2,273	12	571
Old Catholic Churches (2 bodies).....	19	19	34,025	6	840
Peniel Missions	10	33	257	4	81
Pentecost Bands of the World.....	8	...	250	7	350
Pentecostal Holiness Church.....	192	282	5,353	143	8,143
Pillar of Fire.....	23	133	722	24	775 ¹
Polish National Catholic Church.....	34	45	28,245	27	2,967
Presbyterians (10 bodies).....	16,066	14,523	2,243,678	14,627	1,847,945
Protestant Episcopal Church.....	8,103	5,677	1,065,825	5,790	435,761
Reformed Episcopal Church.....	65	65	11,806	60	7,750
Reformed (4 bodies).....	2,779	2,236	535,040	2,758	484,548
Roman Catholic Church.....	10,460	20,588	17,549,324	12,800	1,932,206
Roumanian Orthodox Church.....	2	2	1,994	2	123
Russian Orthodox Church.....	169	164	99,681	126	6,889
Salvation Army	957	2,918	28,586	720	46,823
Scandinavian Free Churches (3 bodies).....	458	496	37,816	453	47,347
Schwenkfelders	4	6	1,150	6	1,961
Serbian Orthodox Church.....	30	26	3,000	9	664
Social Brethren	19	10	950	8	478
Society for Ethical Culture.....	5	5	2,850	4	481
Spiritualists (2 bodies).....	611	520	32,081	82	3,694
Syrian Holy Orthodox Church.....	35	37	50,000	8	546
Temple Soc. (Friends of the Tem.).....	2	2	260	2	158
Theosophical Societies (4 bodies).....	222	...	8,071	...	...
Unitarians	477	505	82,515	346	23,160
United Brethren (2 bodies).....	3,907	2,810	367,087	3,579	478,119
United Evangelical Church.....	949	535	88,847	955	121,391
United Society of Believers (Shakers).....	12	...	367	6	107
Universalist Churches	650	561	58,566	467	58,442
Vedanta Society	3	3	35	...	...
Volunteers of America.....	97	307	10,204	26	1,611
Totals—all religious bodies.....	233,834	195,315	44,788,036	199,772	21,291,658
Totals—1916	227,487	191,796	41,926,854	194,759	21,888,521

¹ Estimated.

FEDERAL AID TO SOLDIERS

IN almost every community in the United States there is a discharged soldier, sailor, marine, or war nurse, suffering from some injury, or ailment, which dates back to service with the fighting forces. Often this injury or ailment has made it hard or impossible for these persons to fit in where they did formerly. They are handicapped and need help; not charity, but mental and physical reconstruction. In many cases such people unfortunately keep their troubles to them-

selves. They are reluctant to seek aid or advice, for fear their friends might consider them weak. They should be encouraged to take their troubles to the government. The War Risk Insurance Bureau and the United States Public Health Service are especially anxious to get in touch with people of this sort. The Public Health Service has set up a chain of reconstruction bases throughout the country for beneficiaries of the War Risk Bureau. These are not army hospitals, nor

is there army discipline in connection with them, but rather a system of hospitals similar to the general hospital in large cities except that the treatment is free and goes much further than in the ordinary hospital.

Recreation, vocational training, and wholesome entertainment are combined with treatment. While men are being bodily rebuilt they have the opportunity of learning some useful occupation or of pursuing academic studies. They are taught not only to find themselves but to better their condition. The environment is as homelike as it is possible to make it.

A great many men who went into the army have developed tuberculosis and other diseases requiring special treatment. The Public Health Service has separate hospitals and sanatoriums for these patients, where they may get the best treatment known to medical science. A large number of soldiers are not yet aware that the government offers them free treatment.

To this treatment a discharged soldier is entitled as a beneficiary of the Bureau of War Risk Insurance, and he may receive it through one of a number of channels.

1. He may apply directly to the examiner of the Public Health Service in his locality, presenting evidence in the form of an honorable discharge of his right to such treatment. He will at once be examined, treated, and provision made for hospital care should such be necessary. The examiner will also instruct and aid him in making out the necessary forms to be forwarded the War Risk Insurance Bureau, and also the necessary application to be made in order to become a claimant of the Federal Board for Vocational Education.

2. The discharged soldier may apply to the Bureau of War Risk Insurance by letter requesting examination and treatment as its beneficiary. The War Risk Insurance Bureau then notifies the District Supervisor of this request who in turn notifies the patient to report to an examiner, giving the examiner's name and address, and issuing him transportation if travel is necessary to carry out the request. Upon presenting himself to the examiner, he is cared for in the above manner.

3. The discharged soldier may apply to the American Red Cross, American Legion, to his county or State Board of Health, or to

other organizations interested in his welfare, who through the publicity of the War Risk Insurance Bureau and the Public Health Service will either direct him to the nearest examiner of the Public Health Service or will take up his case with the Public Health Service of the district in which he resides, which proceeds at once to notify the patient to report for examination, as indicated under 2.

The examiner is authorized to obtain the advice and services of consultants for a patient, should such be necessary, and if hospital care is deemed advisable, to place him in the hospital upon the direction of the District Supervisor, either locally if his case can be cared for locally, or in a hospital unit where the services of special consultants can be obtained. Upon the discharge of a patient from the hospital, a report of physical examination is submitted to the District Medical Officer of the Federal Board for Vocational Education, and the patient is notified of his rights as a claimant of that Board for training, and as he ceases to be a patient of the Public Health Service, his case is turned over to the Federal Board for further disposition.

The foregoing information is furnished by the Treasury Department, which also issues a pamphlet—*Uncle Sam's Guides to Health*—and this lists a number of useful pamphlets on health and disease, all of which are obtainable free from the United States Public Health Service, Washington, D. C.

The Young Women's Christian Association

This year the Y. W. C. A. is not asking the churches to give a special Sunday, since there are so many claims of this kind, but observed within the associations a season of community education and of outlook over the world field during the last week in February.

The increase of urban congestion which began during the war has made the extension of the splendid service which the Y. W. C. A. offers to working girls a necessity. Building campaigns planned for 1920 already total \$5,100,000, covering activities centers, boarding homes, and similar enterprises, ranging from \$75,000 to \$800,000 each. Dallas, Texas, has just completed the raising of \$805,000 for a new Y. W. C. A.

building. Its twin city, Fort Worth, where the housing shortage is acute, will soon erect an \$800,000 boarding home and activities building. St. Louis is planning a \$500,000 campaign for increased boarding home facilities.

In Kansas the family of the late U. S. Senator Preston B. Plumb, of Emporia, has given the beautiful Plumb residence, near the entrance to the State Normal campus, to the Association, together with \$20,000 for remodeling and repairs.

Owing to the recent concentration on war work, the Y. W. C. A. was forced to devote a minimum of effort to the needs of China, Japan, India and South America, countries for which they had in past years assumed special responsibility. Now plans are under way for national buildings in China and Japan, for the National Physical Training School for China, for four hostels for business girls, four vocational homes, for health programs, conference opportunities, and the extension of service programs which will also require fifty-six additional American workers for the three Oriental fields and for South America.—*Religious News Clip sheet*.

The Value of the Christian College

Society is even more deeply indebted to colleges than most persons believe, according to statistics compiled by the Interchurch World Movement. Tho the Protestant Church gives little more than one per cent. of its sons and daughters to the college, the college returns to the church from eighty to ninety per cent. of the church's professional Christian workers.

The American Education Division of the Movement, under the direction of Dr. Robert L. Kelly, has shown that of every thousand pupils who entered the first grade of primary school in 1903-04, but 600 finished the eighth grade, 300 entered high school, 111 graduated from high school in 1915-16, thirty-eight entered college and only fourteen intend to complete their course in 1920.

On the other side of the ledger, it is shown that, of 288 missionaries who have been in active service for the past eight years, 236 attended their own church college, ten went to other denominational colleges, fourteen to independent colleges, sixteen to state universities and only twelve received no collegiate training.

Explanation of the constant appeal from the pulpit for funds for denominational colleges might be made in these figures. Expenditure for all American education, from the first grade up, is estimated at more than \$900,000,000. State universities alone have annual incomes of \$60,000,000, whereas church colleges and institutions have annual incomes of less than \$25,000,000.

The students pay only a third of the cost of the running expenses of the college. The remaining two-thirds is raised by endowment and current gifts. The average annual expenditure for the college education of one student is estimated at \$337.57, but the average amount spent by the Church for the education of one student attending a denominational college is \$140.

The Support of Church Hospitals

Four hundred hospitals, supported wholly or partially by church funds, which serve more than 2,000,000 free patients a year, will benefit from the nation-wide campaign to be conducted April 21 to May 2 by more than thirty Protestant denominations co-operating in the Interchurch Movement.

"Many of the church's hospitals are now in a life and death struggle because of the high cost of living. They can not take care of their free work without help from the outside. This help must be given them. More than 2,000,000 free patients are taken care of by the church hospitals in the course of a year, and as many more are turned away because of limited facilities."

The Interchurch World Movement's General Committee has adopted the following:

"Philanthropic institutions, such as hospitals and homes, are included in the financial budget of 1920. Where the denomination has voted cooperation, its hospitals and homes enter automatically. Where a particular denomination is entering by vote of its several boards and no philanthropic board exists, the Interchurch has decided: 'That the budget of any local philanthropic institution (hospital and homes) which is approved by the denominational authority of the region in which it is located, may be included in the denominational budget of that region.'"

Dr. English points out that this statement makes it possible for hospitals and

homes now belonging to the Protestant evangelical denominations to be included in the financial budget by a vote of their regional authority.—*Religious News Clip-sheets.*

Laymen and the Interchurch World Movement

Two hundred and twenty-one laymen, representing thirty States and twenty-eight denominations, gathered at the National Laymen's Conference in Pittsburgh January 31 and February 1-2, under the auspices of the Laymen's Activities Department of the Interchurch World Movement. The conference unanimously pledged the men of the evangelical churches working together in the Interchurch Movement to give themselves to the personal extension of the knowledge of Christ through day-by-day evangelism, better service to the communities, better support of all organizations intended to develop young life, industrial and racial justice, greatly multiplied hospitals, strengthened schools, both week-day and Sunday, and an adequately paid ministry.

The conference voted its approval of the interchurch project to remedy conditions in communities that are overchurched or under-churched, also of the Industrial Relations Department of the Movement, which it is hoped may assist in finding a remedy for the industrial ills of humanity.

The Pilgrim Tercentenary

This celebration is not to be confined to the United States, but is to be international. It will begin in Holland with the commemoration of the sailing of the Pilgrim Fathers, August 29 to September 4 of this year. In the Netherlands a committee has been formed which includes ministers of state, an ex-premier, burgomasters, and governors of provinces, with representation from the universities. Possibly for purposes of co-

ordination Dr. Henry Van Dyck of the United States and Dr. J. Rendell Harris of Manchester, England, as well as Viscount Bryce and Lord Reay are on the committee. There are to be celebrations and a congress, the latter held in Leyden University for two days, then moving to Amsterdam. Both the scholarly and the popular sides of Pilgrim history are to be considered and the proceedings are to be partly in English and partly in Dutch. In Amsterdam religious services are to be held in the ancient Bagynenkerk, where the Pilgrim community in 1620 sought church membership. Thursday, September 2, is proposed as the day when American members of the congress are to be carried by canal boats from Leyden to Delfshaven, a part of the way along the route traversed by the earliest group of Pilgrims to New England on July 31, 1620.

It is understood that the English celebrations will begin at the conclusion of the congress in Holland and will last a week. These will be held partly at Southampton and Plymouth and partly at Scrooby, "cradle of the Pilgrim community."

Motion Pictures in Churches and Schools

In connection with the peace program of the American Red Cross, it is announced that that organization will develop a broad educational program by means of the motion picture. According to a statement from Washington Headquarters the Red Cross will furnish not only pictures depicting its own work but will expand its film activities to include subjects pertaining to governmental, industrial, scenic and such other pictures as may properly be made parts of a broad program for a healthier and happier America.

Catalogs describing available films, suitable for churches and schools, will be sent to such institutions as send their addresses to National Headquarters, American Red Cross, Washington, D. C.

MID-WEEK PRAYER AND CONFERENCE MEETING

April 4-10—The Vernal Evening Sky (See Page 277)

By JAMES M. CAMPBELL, D.D. Claremont, Cal.

**April 11-17—The Best Way
to Grow**
(2 Pet. 3:18)

To grow—that is our first duty! Many remain stationary, suffering from arrested development. Some are concerned only with physical and intellectual growth; for the growth of the spirit they have no care. To grow in the best way is to attain enrichment and enlargement of moral personality along with the development of physical and intellectual powers. This comes by striving. A plant grows by the law of necessity, a soul grows by self-directed culture. The importance of the soul-growth lies in this—that being comes before doing; that what a man makes of himself determines what he can do with himself.

In the text referred to above, two directions are indicated in which we are to grow in order to attain ripeness of Christian manhood. First, we are to grow “in the grace of Christ”; that is, in his kindness, winsomeness, graciousness. “Grace” is a Greek word which Christianity adopted and sublimed. Originally it meant beauty of form and action. As used in the New Testament it means beauty of soul, beauty of moral character. These two meanings coalesce. The forgiving love of God is called “the grace of God” inasmuch as it is the most beautiful thing in God’s nature. The grace of Christ was express in his self-denying ministry to men. “Ye know the grace of our Lord Jesus Christ” says Paul, “that though he was rich yet for your sakes he became poor, that ye through his poverty might become rich.”

To grow in the grace of Christ is to grow in moral gracefulness; it is to

grow in the beauty of holiness to adorn the Christian profession; in a word, it is to become comely with the comeliness that he puts upon us by the impartation of his spirit of love.

We are also to grow “in the knowledge of Christ.” In Christianity we have a progressive religion. When we accept it we enter upon a process of religious education which ought never to stop. We do not get a new Bible, but we get a better understanding of it; we do not get a new Christ, but we come to know him better. Finality belongs to the Divine, progress to the human. Even to retain what we have we must increase it. Growth is a condition of life.

Christ is at once our teacher and our lesson. It is by him and in him that the truth is revealed. We advance in the Christian life in the measure in which we advance in the knowledge of him. Take the apostolic group. Those twelve young men in obeying the call “Follow me,” became Christ’s disciples and entered his school. At first they knew him very slightly, having merely a conviction of his Messiahship. After his death they knew him as their Savior; after his resurrection as their living, conquering Lord. It was this later and enlarged knowledge that gave them their evangelical message and their evangelistic power.

The old divines presented Christ in the whole circle of his office as Prophet, Priest, and King. In that large way we need to know him to-day to recover the original evangel. It is not enough to acknowledge him as teacher, we must also acknowledge him as Savior and Lord. We must not be content in merely knowing about him, we must know him personally that we may make him known liv-

ingly; for the river of our testimony can not rise higher than the fountain of our experience.

April 18-24—Life's Swift Pace

(Job. 7:6; Ps. 90:1-10)

Since Job's day the pace of life has greatly quickened. To compare it, as he did, to a weaver's shuttle is to come short of the present-day reality. It is more like the whirr of the darting airplane. We have passed the age of steam, and are now in the electrical age when the machinery of life is geared up to the breaking point. We live faster, we think more intensely, we go through with a rush, and have hardly time to collect ourselves and ask what it means before it is all over.

When the present exiled German Emperor began his reign, Gladstone dubbed him "the young man in a hurry." Well would it have been for himself and for the world if he had checked himself in his headlong course. When one is headed wrong the greater speed means the swifter ruin.

To this overdriven, restless age the counsel of Dr. William Ellery Channing comes with peculiar pertinence:

"To think quietly, act frankly; to listen to stars and birds, and to sages, with open heart; to bear all cheerfully, do all bravely; await occasions, hurry never; in a word, to let the spiritual, unbidden, and unconscious grow up through the common."

A contrast is drawn between the fleeting life of man and the calm and undisturbed movement of God in the working out of his providence in the lives of men. Over against the brevity of human life is put the eternity of God, over against man's frailty is put God's power, and over against man's sinfulness is put God's forgiving, restoring grace.

"Our life is scarce the twinkling of a star
In God's eternal day."

It is but "a gleam of time between the eternities." Hence it matters lit-

tle whether it be a few years longer or shorter than its allotted time—the thing that matters being "not how long we live but how." And while we do live, we are to find in the God to whom "a thousand years are as one day," our "dwelling place"—our home, our fixt abode. This God's people of Israel were to find even when they wandered in the desert; this we are to find in the whirl and tumult of our restless impetuous modern life.

"That we may make an end, the sooner" we must betimes stay with God. Waiting on him we can confidently affirm,

"In some time, his good time, I shall arrive,
He guides me and the bird
In his good time."

In his *Paracelsus* Browning makes his hero say, in speaking of the Eastern pearl-diver:

"There are two points in the adventure of a diver—one, when, a beggar, he plunges into the depths, and the other, when a prince he comes up with a priceless pearl in his hand."

But pearls can be found only in deep places. And only in the deep places of a life that is hid in God can the priceless pearls, which change a spiritual beggar into a spiritual prince, be found.

April 25-May 1—A Social Vision

(Rev. 21:2-4; Isa. 55:11-14)

In the darkest midnight hour there have always been prophetic souls who have caught the vision of a brighter morrow. In the texts referred to above we have descriptions of the social vision caught, in times of the deepest depression, by two of Israel's seers—Isaiah and St. John. In both cases the meaning of the vision is essentially the same, but it is differently exprest.

While the people of Israel were still in bondage in Babylon Isaiah saw

them "led out with joy." He saw them returning to their land and carrying on the work of reclamation with so much good effect that instead of the thorn came up the fir tree, and instead of the briar came up the myrtle tree, so that the tangled jungle became converted into groves of useful trees.

The meaning of this vision is not exhausted in any work of land reclamation. That was the emblem of transformation of souls and of society wrought by displacement. Not only were evil things rooted out but better things were planted in their place. Not by spontaneous growth but by divine power mediated through human agencies was the miracle wrought.

The social vision of Isaiah teaches us that things will not be put right until men cooperate with God in reclaiming the waste places of the earth—when things have been allowed to run wild and some vigorous grubbing and wise replanting are demanded.

The vision of St. John is that of the coming down to earth of the New Jerusalem—which is not a city in the clouds, the old Jerusalem restored, nor the eternal abode of the righteous, but the coming down of the heavenly life into the earthly. As Andrew Fuller suggests, "the whole of what is said instead of describing the heaven of heavens represents the glory of that state as coming down upon earth."

At the beginning of his apostolic vision John saw a door opened in heaven, and at the center of things was a throne—the symbol of government and power—and on the throne One before whom angels bowed; now

at the close he sees all this coming down out of heaven. He sees a new social order begun; he sees the ideal of which men have dreamed realized here and now; he sees the kingdom of heaven become a this-world kingdom.

Of this kingdom "the holy city," the New Jerusalem which God has planned and built and in which he dwells, is the metropolis, the seat of power, the place from which it is ruled. In that city John saw no temple, for the reason that it had become all temple. The Church and the world which are now separate had become one by the expanding of the Church into the kingdom. The saints reigned in righteousness; in other words, the best elements in the city life had gained the ascendancy, all social injustice had ceased, and God's will was done on earth as in heaven.

Never perhaps was this social vision brighter than it is to-day. By a vision splendid the Church is on her way attended as she goes forth on the mission of world conquest. She sees coming down from above a power adequate to produce the social changes hoped for. She sees the New Jerusalem in a transformed New York, Paris, or London. She sees politics purified, business redeemed from selfishness, brotherhood actualized, and the rule of Christ accepted in every department of the world's complex life.

Out of this vision is being born a social passion which is urging multitudes on to work with God in faith and hope for the realization of their own ideal in the fulfilment of his world-embracing purpose of redemption.

The Book

EARLY LEADERS AND KINGS OF ISRAEL

Professor JOHN E. MCFADYEN, D.D., United Free Church College, Glasgow,
Scotland

April 4—*Israel Ruled By Judges*

(Judges 2: 6-23)

A YEAR ago we concluded our study of the work of Moses and Joshua, those two great leaders who, each in his own way, helped to launch Israel upon that great career which was to mean so much for the world—the one by bringing her up to the verge of the land on which she was to work out her destiny, the other by leading her to her first victories over the native inhabitants. The lessons for the next six months cover roughly two centuries (1150-950 B.C.), and we shall have an opportunity of watching how the people were carried by the heaven-sent “judges” through the difficult and turbulent times when they were struggling to secure complete possession of the land, until they were finally consolidated into a monarchy under Saul, David, and Solomon.

The book of Judges is the story of that early struggle—a strange book to be bound up in a volume that issues in the story of Jesus; but it has a real place in the larger story, for the land upon which the prophets and Jesus were later to do their mighty work for religion and for God had first of all to be won, and this book is the story of its conquest. We do not, however, properly understand the book, unless we understand the aim of the men who wrote it, and that aim was to exhibit and illustrate the purpose of God for the people of Israel. In other words, the writers were not primarily historians, but preachers: they furnish us with an abundance of interesting and even fascinating nar-

rative, but they write not so much as annalists who record events, but as religious men who interpret them and point their moral. Their object is not simply to inform but to edify, to show what God meant by all the stern discipline through which he caused the people to pass, and to teach later readers that the fortunes of a nation are always in the long run determined by their attitude to God and to the great and abiding things in life and religion. The stories themselves—for example, of Deborah, Gideon, Jephthah, Samson—have a perennial fascination; but we miss the whole point if we do not fix our eyes upon the purpose as well as upon the stories.

For those who have eyes to see, the purpose shines through every story; but, so eager are the writers that that purpose shall not be missed, even by the dullest reader, that they sometimes stop and dwell upon it elaborately and eloquently, much in the spirit of a modern preacher. One such halting-place is the passage before us to-day, and it is thrown, with great skill, almost at the beginning of the book, in order that the readers may hold in their hands, from the very outset of the story, the thread on which all the later incidents are hung. They tell you in advance the meaning of the facts which they are about to relate.

The facts are just what you would expect if you consider the circumstances in which Israel was placed. She was trying to gain a secure footing in a hostile land; and nothing was more natural or certain then that she would be met by a fierce and energetic

opposition from the populations she was displacing or absorbing. In the nature of the case, her triumph could only be gradual—in point of fact, it took about two hundred years to achieve, and in the process Israel sustained many a rebuff and disappointment. It is these rebuffs and disappointments that the early Hebrew historians set themselves in this and other passages to explain; and more than one explanation is offered.

One of these explanations, which characteristically is touched upon only briefly, is secular rather than religious. In Judges 3:2 the nations are said to have been left in order that Israel might not forget the art of war, but might be continually exercised in its stern discipline. By Israel's later thinkers this early ideal was repudiated and transcended; by them war is felt to be a hateful thing which desolates the earth (Isa. 2:1-4, Micah 4:1-4), and the great King of the latter days is to be a Prince of Peace (Isa. 9:6). If anything could drive home upon the minds of men the horror of the older ideal and the beauty of the later, it would surely be the confusions and miseries of the last six years, which discredit forever the militaristic ideals still unhappily cherished by some at least in every land.

Another explanation (Judges 2:20-22), is that the nations were left in the land unextirpated, in order to test Israel's faith. She was exposed alike to the influences of war and worship that streamed from the nations about her. If she could resist the degrading and debasing allurements of that heathen worship, she would emerge from the ordeal more strenuous and devoted to her God. Her attitude to the temptation would be a test of her moral and religious quality. Temptation always tests.

But the explanation on which the passage dwells most elaborately

(Judges 2:7-19) is this, that the stern experiences to which Israel was subjected by her neighbors was not only discipline but chastisement. Her strength and prosperity were bound up with her obedience to her God; but when she came up from the desert upon the relatively luxuriant soil of Canaan, she was tempted by, and fell before, the alluring and often immoral rites associated with the worship of the native peoples—the Baals, i.e., the divine beings who were conceived to be the lords or owners of the various districts, and the goddesses, represented by Ashtoreth, who were worshiped throughout the whole Semitic world. Our passage represents this idolatry as divinely punished by a foreign invasion, which led to repentance, which in turn was rewarded by deliverance effected by some divinely sent judge, who is not to be regarded as a magistrate, but rather as a leader, champion, vindicator of his people, and is usually a warrior.

This explanation is held by some to be too mechanical to account for the strange sequences of history, whether Israel's or another nation's. National sin, we used to be told, is not immediately or necessarily followed by punishment, nor one confession and conversion immediately or necessarily followed by restoration. After the great world tragedy, we shall be less disposed to offer such glib criticisms than once we were. Of Israel it is certainly true that contact with lower Canaanitish worship involved her in a correspondingly lower morality: untrue to her God, she could not be true to her best self, and she failed. But when by the sharp discipline of invasion she recovered her faith in her God, she recovered with it her own soul and the soil for which she was struggling.

The passage means much to-day. It teaches us (1) that stern national experiences have a deep religious mean-

ing. The social, political, and economic confusion in which all the nations welter to-day is unquestionably due to a large extent to the fact that, in their ambitions and policies, they have departed from God and his will. A sincere and universal return to God and to a moral basis for the conduct of individual, social, industrial, national, and international life would issue in the establishment of universal peace and order. (2) Great men—be they statesmen, thinkers, preachers, or whatever else—who can guide their nation through times of stress and storm are veritable gifts of God. But the only men who can safely be trusted with such a task, or who can hope to carry it through to a lasting triumph, are those who fix their eyes not upon the welfare of their own people only, but on the gracious purpose of God, which embraces all the world.

*April 11—Deborah and Barak
Deliver Israel*

(Judges 4: 4-5; 31)

We saw in the last lesson that fighting was part of early Israel's business, and here we find one of her greatest fights celebrated in one of her greatest poems, the song of Deborah, which, altho the oldest poem in Hebrew literature, remains to this day one of the greatest war-ballads in the world. In the development of a national literature, poetry almost invariably precedes prose, and there is reason to believe that much of the glorious narrative that runs through the books of Joshua and Judges rests ultimately upon ancient poems, such as may once have been embodied in the Book of the Wars of Jehovah (Num. 14:21). But in Judges, chapters 4 and 5, we have the good fortune to possess two versions of this ever memorable battle, one in prose, and one in verse. At some not unimportant points of the story there are considerable divergencies,

notably in the account of the manner in which Sisera met his death. In the prose version, Jael, after hospitably entertaining the exhausted captain, takes advantage of the deep sleep into which he had fallen to deal the fatal blow by driving a tent peg through his temples (4: 21). In the poem, she strikes a mighty blow at him as he stands, with his face buried in the bowl of curdled milk which he is about to drink. On either view she is guilty of a breach of the sacred law of hospitality which prevailed even in the wild life of the desert; but, in Hebrew eyes, the breach would be at least partly excused and condoned by the flaming patriotism which inspired it, and it would be less grave in the poetical account where the fatal blow is struck before he has had time to taste the milk and while he is therefore not yet a guest in the strict and proper sense of the word. The story shows how rough and ready were the conceptions both of religion and morality in those far-off days. There is no thought of pity for a fallen foe, but only wild exultation over his destruction and a passionate prayer that all Jehovah's and Israel's enemies may similarly perish (5: 31). Of such an act doubtless Jesus would have said, "With you it shall not be so." But it would betray an unhistoric sense to apply Christian standards to deeds which were done more than a thousand years before Christ appeared. The poem gives us a vivid insight into the fierceness of the struggles by which Israel gradually secured her place in Canaan, and into the power of religion, as it was then understood, to unite scattered tribes against a common foe.

The poem bristles with difficulties and obscurities: partly, therefore, because it is more in need of elucidation, and partly because it is the more original and ancient account of the victory which it so brilliantly de-

scribes, we shall concentrate our attention upon it rather than upon the prose version. In keeping with the thought that Israel's victories were essentially not her own but her God's, the poem characteristically opens with an ascription of praise to Jehovah, the mighty God of battles—praise to which the kings and princes of all the world are invited to listen, so splendid has been the victory and so glorious the God who gave it against such fearful odds (verses 1–3). His might is vividly suggested by the next two verses, where he comes from his ancient southern home (here we meet with the primitive local conception of God) with giant resounding steps that shake earth and heaven and bring down the clouds in streams of water (verses 4–5). In the days before these two heroic women, Deborah and Jael, delivered the land from the oppressor, terror reigned, caravans were nowhere to be seen, travelers took to the by-ways, the soldiers of Israel being without proper weapons could not hope to make headway against the well-armed Canaanites (verses 6–8). But a change came. The leaders began to take heart, as the story is rehearsed of the mighty acts done by Jehovah for his people in the days of old. We can imagine, at a gathering of the clans, some one appealing to Deborah, who, as we learn from 4:4, is already a well-known figure, in the words, "Awake, awake, Deborah, utter a song!" Instantly she responds with a challenge to the leader, "Awake, Barak, and take thy captors captive!" (verses 9–12). Then would follow a scene of wild enthusiasm, and the call would run throughout the land to rally to the flag. Verses 13–18 represent the national response to this call. Some of the tribes came, some stayed away. Speaking generally, those came who were nearest to the place where the battle was fought—on the great plain of Jezreel towards the

north. Reuben and Gad (*i.e.*, Gilead) across the Jordan refused to come, as did also Dan and Asher in the remoter north. Those selfish tribes are stingily reproached, while the loftiest praise is conferred on those who risked their lives in the national cause.

The battle is not described, but we are given to understand that the very powers above fought against Canaanite kings. Their influence was seen in the mighty rainstorm which broke and swelled the waters of the Kishon, which flowed through the plain so high that the war-chariots were useless and the warriors were swept away (verses 9–22).

A curse is then called down on the people of Meroz—apparently some town in the neighborhood of the battlefield—for refusing to help in securing the national victory; and in contrast, a special blessing is announced for the heroic Jael, who, woman as she was, dealt the decisive blow (verses 23–27). Then follows a touching picture of Sisera's mother, peering with anxious eyes for the son who will never come back again; and the poem closes, as it began, with a prayer.

It would be a dull heart, indeed, that would not thrill in response to a song so brilliant and stirring as this. There are features in it, such as the treachery of Jael, which no true Christian could appropriate or desire to emulate. No follower of Jesus could commit himself to the principle that "everything is fair in love and war." But there are also elements in the song of transcendent and undying worth: (1) Patriotism is enormously enhanced when it has the support and inspiration of religion. The battle which those rough tribes were fighting was, they believed, the battle of the Lord. It was to the banner of their God and his cause as much as to their country's flag that they rallied. This

is a lesson of peculiar value to-day, and there are millions in every land who have not learned it. Many statesmen and hosts of people are seeking to further the interests of their country in ways which take no account of God or of the higher welfare of humanity. Germany has learned at an infinite cost that a jingoistic patriotism can lead only to the abyss, and Germany's foes must lay to heart, ere it is too late, the lesson which has been written in letters of blood and fire. The only patriotism that is not a peril is the patriotism that recognizes its solemn obligation to God and to all mankind, as that obligation has been interpreted by Jesus. (2) Patriotism, as thus conceived, demands the sternest and the most heroic sacrifice. Infinite scorn is poured by this imperishable song upon the laggard, selfish tribes who refused to come, and immortal praise is lavished upon the tribes and the men who hazarded their lives even to the death. Millions in every land have proved themselves ready, and almost eager, to sacrifice themselves in time of war; but men must be prepared to live in times of peace for the ideals for which they risked and lost and sacrificed so much in war; and this they must do at whatever cost of time and strength and study and devotion, and at whatever sacrifice of national prejudice. (3) Patriotism needs the services of women no less than of men. It is the courage of two women that this ancient song celebrates. The work of the world is not all done by fighting men, but by patient and heroic women also, who are prepared to risk and dare and suffer for the higher life of their country. They will not imitate the methods of those ancient heroines, but they will imitate their spirit and their devotion. The militarists and their tribe have ruled the world long enough; what our sorrow-stricken world now needs is that the very different temper

and spirit and outlook of women be brought to bear, in public and private ways, upon the conduct of national and international affairs. The mighty power of women will help in time to overthrow militarism and every other curse by which our poor humanity has too long been blighted.

April 18—The Victory of Gideon's Band

(Judges 7)

The story of Gideon (chapters 6-8) illustrates afresh the perils and difficulties by which Israel was beset while she was seeking to secure her position in the land. The Midianites, nomads from the wilderness which lay to the southeast, used to swarm across the Jordan about harvest time into the very heart of the country, rob the people of their crops, and so terrify them that they hid themselves in caves (6: 4, 5). Gideon was the man who emancipated his people from this terror. In the Old Testament a man who accomplishes a great service, whether as patriarch, warrior or prophet, is frequently represented as having been destined and called to his high task by God himself. Chapter 6 contains the story of Gideon's call, and chapter 7 of the heroic work he accomplished in the inspiration of that call.

Thrilling as the narrative is, it is not easy to form an altogether coherent picture of the detail. Gideon's warriors are represented as all having trumpets in their right hands and pitchers in their left, with torches inside the pitchers. One would suppose that the manipulation of a pitcher with a lighted torch inside would, without the trumpets, be enough to keep both hands busy. Probably there are remnants of two stories here, as often in the Pentateuch and also in the account of Gideon's call (6: 11-24 representing one version, and 6: 36-

40 the other). The trumpets may belong to the one source and the pitchers and torches to the other. In the one version the Midianites are thrown into panic and headlong confusion by the loud and sudden trumpet blasts at dead of night; in the other by the sudden crashing of the pitchers and flashing of the torches. Unless on the assumption that the story combines different elements of tradition, it is difficult to form any intelligible picture of men holding a torch in the left hand and a sword and trumpet in the right. Such an assumption, however, need occasion no perplexity: it is not only not a loss, but a positive gain; for whatever minor differences and difficulties there may be, we now, on this view, possess two witnesses instead of one to the broad fact that Gideon's victory over the mighty hosts of Midian was won by a handful of men.

This victory made a stupendous impression; it was remembered and alluded to four centuries later by Isaiah (9: 4), and it is worth while to watch how it was won. It was won not by numbers, but by a few brave men and by skilful tactics. The battlefield is no place for cowards, so first they are given the opportunity to leave; and the proportion of cowards turns out to be two in three. But the Bible is never weary of reminding us that God can achieve his purposes by means that are slender and unpromising (1 Sam. 14: 6), so the number of brave men left has still to be reduced. How this was done is not perfectly clear. Those who bowed on their knees to drink the water were rejected; those who lapped it with their tongue like a dog (7: 5) were accepted. Sir George Adam Smith remarks that the former did not appreciate their position or the foe, while the latter,

"who merely crouched, lapping up the water with one hand, while they held their weapons with the other and kept their face

to the enemy, were aware of their danger and had their hearts ready against all surprise. The test, in fact, was a test of attitude which, after all, both in physical and moral welfare, has proved of greater value than strength or skill—attitude toward the foe and appreciation of his presence."

The lapping, however, is distinctly said in verse 5 to have been "with the tongue, as a dog lappeth." The real reason for the choice of those who lapped thus could possibly lie, as Gressmann has suggested, in their eager and almost animal passion, which would specially qualify them for the work of the warrior. The clever tactical move which took place in the dead of night succeeded in its object of creating a panic among the enemy, who, in their bewilderment, turned their swords on one another.

The passage describes a military victory, but it suggests no less the conditions on which our moral victories may be won: they are courage, caution, vigilance and resolute attack.

(1) The story reminds us that there were then twice as many cowards as brave men. Is it different now in the battles that we have to fight with our own evil natures and with the evil conditions of our time? A few brave Hebrews delivered their country from devastating Arab hordes; a few brave Greeks, by holding a pass against tens of thousands of Persians, saved western civilization. Cowardice then would have altered the course of history and retarded the progress of humanity, perhaps for ages; and cowardice is just as tragically fatal to-day. The cowardice of a statesman at a great crisis in the world's history may spell untold misery for many a day to come and for generations yet unborn; the cowardice of any of us in face of a great call of duty or a great temptation may bring down our life in ruin. (2) But caution and vigilance are equally necessary. The man who would win must, like Gideon, reconnoitre the ground and prepare for the assault by every device known to

him. The enemies of national and international welfare are many and unscrupulous; and we can meet them adequately only when we know the ground they hold, and prepare to dislodge them by every force at our disposal—prayer, instruction, organization, and appeal. (3) Brave men, well prepared, may then attack, as Gideon's band did, in good hope. They rush to the fight with their war-cry, "The sword of the Lord, and of Gideon," with the result that "all the host of the enemy run and cry and flee" (7: 21). So has the long-drawn fight against intemperance been won—by intelligent, vigilant preparation and by resolute attack; and so may we look for the winning of other victories against other foes too long entrenched.

April 25—Ruth's Wise Choice

(Ruth 1)

The story of Ruth, with its simple country life and its exquisite domestic affections and pieties, forms an admirable foil to the wild and warlike tales of the judges which we have been studying. It is so simple that it seems to need but little comment, and yet its very simplicity may hide from many its real depth and power. The pathos of some of its immortal words can be fully appreciated only when we know something of the ancient world from which they sprang. For example, Ruth's words to Naomi, "Thy God shall be my God," are inspired by an almost incredible heroism as well as by the purest and tenderest affection. Jehovah was the God of Israel, and therefore Naomi's God; but equally was Chemosh the God of Moab (Judges 11: 24) and therefore Ruth's god—at any rate before her marriage; yet so mighty is the love that Ruth bears for her mother-in-law that she is even prepared to abandon the god of her country and her kinsfolk for her sake. Doubtless Ruth

made a good bargain in abandoning Chemosh for Jehovah, but from the ancient point of view, her sacrifice is none the less heroic. Again, "Where thou diest, I will die, and there will I be buried." To us that may seem a simple vow enough, but in a woman of the ancient world it was a vow of the most original and heroic quality: for in that world there was an eager desire, as the stories of Jacob (Gen. 47: 29-31) and Joseph (Gen. 50: 25) remind us, to be buried in the land of one's fathers. To appreciate the transcendent heroism of Ruth it has to be seen against the conduct of Orpah, who only kissed her mother-in-law and went back to her own land, whereas Ruth clave to her with an affection that was nothing less than sublime, "Where thou goest, I will go; and where thou lodgest, I will lodge," though that meant for Ruth exile and death in what to her was a foreign land. "Orpah is not mean, but she is not heroic—just a type of average human nature."

The book is full of striking and pathetic contrasts—between the famine in Israel and the comfort of Moab, between the happy homes of Naomi, Ruth, and Orpah, and those homes desolated by death, between the average affection of Orpah and the transcendent love of Ruth, between the aged lonely widow and the winsome girlish Ruth. But one of the most poignant contrasts of all is that between the happy youth of Naomi and the sorrow of her later years. When she comes back to Bethlehem the women gather about her, and, looking on the old face with its lines of sorrow, they are ready with their gossipy comment. "Is this really Naomi, who left us a bright and happy girl! This sad and wasted figure—can this be Naomi?"

The chapter is a little miniature of life—its sorrows and its sources of

(Continued on page 340)

Social Christianity

SOCIALIZATION OF BUSINESS

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

April 4—*Basis and Importance of Business*

SCRIPTURE LESSON: In Ezek. 27:1-25, the prophet describes the city of Tyre and its numerous relations to other peoples through commerce. It had grown rich and cultured by exercising these activities.

INTRODUCTION: In considering the subject of socializing business, it should be made clear that we do not mean nationalization. The latter means turning over to the State all business, whether agricultural, manufacture, banking, transportation, public utilities, or anything else which serves man's material interests. This is a proposal made by the socialists, and we are not endorsing their program. By socialization is meant rather the infusion of a moral and Christian spirit into business; or, rather, by the infusion of a social spirit, as will be indicated in the lesson for April 18. For the present by "social" we mean to suggest dependence of all business on society, and that consequently all business must render social service.

DEFINITION OF BUSINESS: A number of activities have just been mentioned as being comprised under business. Perhaps the most important of these was omitted; indeed, it is the first one of which we think when speaking of business, namely commerce, both local and world-wide. And even this does not include all the activities which come under the head of business in its broadest term. Is a publisher in business? Certainly! He has to buy paper, machinery, and many other things; he has to pay rent, hire labor and writers, and must make other arrangements in the form of contracts. For the product of these various processes he must not only charge a price sufficient to cover expenses, but make a profit in addition to a salary for himself, since there should be some return on capital. A "university press," which is intended primarily for publishing books and researches of a financially unremunerative character but of

great service to the community, is not in business because its first consideration is not profit but service. Hence it must be subsidized by the university to which it is attached. This does not mean that a publisher does not render great services, but simply that he does not as a rule publish a book on which a fair return is unlikely; the university press will, on the other hand, publish books on which it is almost certain to lose money. Business is defined as "Any occupation in which men, at the risk of loss, seek to make money by producing commodities for sale, or by buying and selling commodities, or by hiring the services of others for utilization at a profit." More briefly: "Business is any gainful occupation of which profit is the goal and in which there is risk of loss." A man engaged on a salary by a bank or a manufacturer is, consequently, not in the strict sense of the word a business man, because he runs no risk of loss, altho he is learning the business and, if he be in charge of a department, would have to be included under that term.

"A bookkeeper, for instance, who keeps the records of purchases and sales, the output, costs, etc., stands on the border line between business and manual labor. As mere bookkeeper he is little more than a machine, but as a potential accountant, able to improve his employer's system of book-keeping and to warn him against danger of increasing costs, he steps into the ranks of business men" (Johnson, *Business and the Man*, pp. 37 and 38).

Emphasis has been laid on profit and risk in business, because those are its characteristic distinctions from manual labor on the one hand and the professions on the other. When we speak of socialization of business we do not mean the abolition of profits, but rather of a greater stress on service and less concern with the size of profits. The socialists would abolish all profits and with them all business. That would imply that all men would have to be employees of the State—a condition not altogether desirable.

BASIS OF BUSINESS: The basis of all

business is exchange of goods of which one has more than one needs for those of another of which he in turn has more than he needs. That means roughly a division of labor. This may be of two kinds, natural and artificial. When a certain locality is specially adapted for the production of a particular commodity, it is natural; when, again, people in another locality have subdivided, e.g., the making of shoes in such a way that thirty or more persons take a hand in the completion of one shoe, it is artificial. The natural division is world-old. The men living along the seashore inevitably took to fishing, those in the mountains to hunting, while those in the plains resorted to keeping flocks and farming. If the fisher was lucky he caught more fish than he needed, and he was anxious to exchange his surplus for cereals, mutton, or venison which he might get from farmers, shepherds, and hunters. This natural division of labor, based on geographical conditions, has survived to this day. Even now we get our herrings from Norway or the Isle of Man, our salmon from Alaska and the Columbian basin, our fur comes from the mountains or the northern latitudes; while our cereals are produced in the plains of Europe, or Asia, but chiefly in America. Artificial division of labor is a product of the modern era of industrialism, and has been the result of machinery. Unlike human beings, a machine can do only one thing, but it can produce hundreds and thousands of pieces of that one thing against man's one or two. In some cases natural and artificial division go hand in hand. In certain parts of Yorkshire great advantages in cotton spinning and weaving result from the natural moisture in the atmosphere; some localities nearby may have either too much or too little of it, and the difference in the product is marked. In the favored regions everything has been done to increase productivity by a minute division of labor, thus adding artificial advantages to those of climate and locality. It is due to lack of naturally favorable conditions that cotton, for instance, is usually manufactured far from the places where it grows. Texas produces much cotton; but hardly any of it is put into finished goods there, because the climate is too dry, rivers do not furnish regular power, and coal would have to be carried long distances. It

is more economical to grow cotton in Texas, ship it north or even to Europe, and bring back the finished product, than to ship coal to that State and then have a poorly made grade of cotton goods. Nature has thus provided that certain localities have advantages of which they can not be deprived. It is at this point that business steps in.

IMPORTANCE OF BUSINESS: In proportion as men's wants multiplied—a topic to be discuss more fully in the lesson for April 18—they failed to be satisfied with the products of one locality. Resort had to be taken to exchange. At first men bartered one kind of commodity for another—the fisherman exchanged his surplus catch for venison or cereals; the basket maker, his wares for those of the farmer, etc. Barter is to this day the predominant form of exchange in most non-civilized countries. That could be done, however, only within small areas, because most of the goods would not endure long transportation, e.g., fish before the days of salting, drying, and canning. Moreover, the means of transportation were lacking. Hence all exchange of goods was originally confined to small areas and business was practically non-existent. This is the case to this day in all countries except the civilized.

With the very large increase in the number and variety of wants business had to improve the means of transportation and of preservation. In proportion, moreover, as an ever larger number of people came to live in the city, there was increasing need for business in order to supply these people with the articles they needed for food, clothing, housing, and other means of sustenance. It has, consequently, become the most important occupation in civilized countries; the farmer may dispute the great importance of the business man in a half-civilized country, but not in a civilized one. In the latter even the farmer depends to a large extent on business to supply him with what he needs. He sells his wheat and buys his flour from the grocer; the wool of his sheep may go through a hundred hands before it comes back to him in the form of clothing. In proportion as production becomes more specialized, a civilized community becomes more dependent on business. Naturally, every man who gives his time and energy to supplying these needs, demands compensation.

*April 11—The Individualistic
Tendency of Business*

SCRIPTURE LESSON: Read James 4:13. Owing to the tendency of business to lay too great stress on profits, early Christians restrained from entering it, especially in the way of trading, because in many cases deception was employed.

THE TEST: It was inevitable that as man's wants multiplied some one should try to supply them, especially those which went beyond immediate needs. It is characteristic of most men and women that they will pay disproportionately for anything that strikes their fancy—much more, even, than for a real necessity. A man will become disgruntled about the price of bread or meat—not that he may not rightfully do so in these days—and talk about profiteers and then think little of paying \$3,000 or more for an automobile; a woman may demur to paying a moderate wage to a seamstress, but think nothing of paying \$200 or more for a small diamond which she does not need. People will cut down their appropriations to church, charity, or magazines to save money, then pay exorbitant prices for articles which appeal to their fancy alone. It has always been so, especially in earlier times when reason was even less trained than it now is. A savage chieftain would go to war, run the risk of getting killed, and lose a number of his men in battle for the sake of something which appealed only to his uncontrolled imagination. And there have always been men who knew how to exploit this tendency for their own purposes. The man or woman with a strong desire for some article and the man who would supply it for a price made profiteering possible. If the first cared little about the amount it cost so long as he could procure it—whether horses, cattle, land, even wife and children had to be sold to secure a coveted object—another man (usually a shrewd, practical psychologist) would play upon this covetousness, praise the article, play upon the desires of the prospective buyer, and exact the uttermost farthing. It was there that the individualistic tendency of business began, because it was there where the prospect of profits was greatest. In the exchange of necessities the opportunities were not nearly so great. If you want my fish and I want your venison,

the chances are about even for a square deal and for mutual service. One man might be a little shrewder than the other; each knew, however, what the article of the other man was worth, and the exchange was advantageous to both. With a rare and generally useless article there was no measure on the part of the average buyer, and the advantages were with the seller. It came about in this way that the profiteering aspect of exchange was based on the exploitation of an unregulated fancy for the satisfaction of a more or less spurious want.

By "spurious" wants are meant those desires which do not minister to the enlargement of personality; those that do not make men stronger, healthier, wiser, more kind and forbearing, more moral and spiritual; those that satisfy only vanity, greed, whim, or caprice. An illustration will make this clear. Many men are playing golf because their occupation is indoors and sedentary, and they are in need of exercise. It is good exercise, chiefly because it is out of doors. It may be a necessity for the professional man, and it ministers to a real need. If, however, the carpenter should want to buy the more or less expensive togery and paraphernalia necessary for golf, might it not be spurious want, because he is supposed to get all the physical exercise while at work? Leaving out of sight the recreational element of life, what he most needs for a change, perhaps, is to read a book or otherwise to cultivate his mind. That this is a comparatively rare exercise on his part is witnessed by the fact that the book agent of not a distant past was able to palm off comparatively cheap books at high prices to a carpenter. The transaction partook of the nature of exploitation, because the latter knew so little about books that a few gaudy pictures and an attractive binding captured his imagination.

We must remember, then, that the profiteering attitude was, at least in part, created through spurious wants. When division of labor was still of the natural variety, our fisherman not only knew the cost of the venison quite accurately, but could supply it himself if the price of it was too high. He could not, perhaps, use the bow and arrow as well as the hunter, but with patience and a little practise he could kill a

deer or trap a rabbit. He was thus in a position where he could not be exploited. This is merely by way of illustration of what happens along other lines.

With the coming of the artificial division of labor and the removal of many people to the city, the whole situation changed. The city dweller is of necessity a specialist along a narrow line, and loses the ability to do many or any other things. This put many articles, perhaps even necessities, in the class of means for profiteering. The city man can not procure his potatoes directly from the farmer; since the latter is too far away, he must depend on the grocer, and the latter on numerous middlemen. The original business man was, however, a profiteer because his sales were comparatively few and he ministered to spurious wants for the satisfaction of which the customer was willing to pay high. This attitude on the part of the older merchant was carried over into the new order. As the provision of article after article came to depend on his services, his field for exploitation was increased. From this followed several important results.

There is an old Latin saying, *caveat emptor*, "let the purchaser beware." That is to say, the merchant's aim is to get all the profits he can, and the customer must look out for himself. The modern saying, "all that the traffic will bear," is merely the adaptation of this idea to present-day conditions. It was merely a matching of wits, but the merchant usually won out. In the long run people began to realize that they had been outwitted both in the price paid and in buying more or less useless goods into the purchasing of which the trader had coaxed them. Hence traders and merchants came to be looked upon as robbers—an epithet which has been applied to them in ancient China and other parts of the world. Hence also a differentiation in the amount of goods among men. As long as every man could produce practically every article for himself with a little extra trouble, no one could exploit another and no one could get richer than another. This meant that in the days of "homespun" all men were more or less equally rich or poor. Society was practically homogeneous or on the same level. There was little opportunity for dishonesty because the other fellow had little more

than you. Locks were non-existent even in our own country districts not so many years since, and doors were often left wide open where there was no danger of prowling animals. The social differentiation in wealth produced by specialization in labor changed many things.

THE PRESENT: The ancient trader was an exploiter because he had no permanent associations with his customers. With his pack and dog he wandered from place to place, to none of which he was likely to return. So he took all the profits he could get. When settlements became larger and more numerous, he found it to his advantage to settle down. This meant that he had to build up a permanent group of customers by supplying goods at prices attractive to present and future purchasers. If his prices were too high or goods not as represented, he would be unable to do business. He must therefore become honest and cut down his profits. The inclination to profiteer might still be there, but it was curbed by the necessity of building up permanent relations. Where he had a monopoly on a certain line of goods, he still resorted to profiteering, and does to this day. He prefers as a rule, however, to make his money with small profits out of many sales.

The new situation eventually brought into practise different trade customs. It became the desire to help the buyer as much as possible and to facilitate business transactions with the least friction. One of these new customs was the fixing of prices by marking the selling prices in plain figures. It is spoken to the praise of A. T. Stewart—whose business was bought by John Wanamaker—that he introduced this wholesome innovation. It was found so beneficial and profitable that it has been adopted in most American stores and in many European cities. The old haggling and pitting of wits are gone, to the great relief of all honest people. Another trade custom is the "satisfaction or money back," with its twin sister of returning or exchanging goods within a reasonable time, if not injured—a privilege often abused.

The oldest business, that of trading, has thus been compelled to give up its individualistic tendency to become social, because it has come to recognize that it is dependent on society for its success.

April 18—The Dependence of Business on Society

SCRIPTURE LESSON: Read Prov. 23:23. The truth with which we are here concerned is the recognition that only in organized society can there be "business."

ASPECTS OF THIS PROBLEM: An intimation has been given in the preceding lesson how business customs changed owing to changes in society. This needs further explanation.

Business is merely one of many social activities which society carries on. In proportion as more people become engaged in it, a change in its attitudes and practises is inevitable. The pack pedler is found to-day only in backward communities, and the department store with its hundreds of employees and thousands of customers in the cities of civilized countries. The former, like the ragman in the city, still follows the ancient method of taking large profits whenever possible, while the store tries to give satisfaction even at the cost of great inconvenience to the clerks. A civilized and informed society will not willingly permit exploitation and demands service.

In a larger sense business is, however, entirely dependent on society. This statement may be illustrated in a number of ways.

First, there are the the psychic aspects of society in the form of ever-increasing and varying wants. Here is a fundamental difference between man and beast. A certain amount of milk and meat, a little play, a warm corner in winter, an occasional chance to run down a mouse or a chipmunk, climbing a tree to escape a pursuing dog—will bring complete content to the most highly bred blue-ribbon tabby. More she does not want, and will be satisfied with less. Her wants are fixt in number, and incapable of expansion. And so it is with all the lower animals. That is, of course, one of the reasons why they never develop into anything higher.

It is different with man. He began with physiological wants like all animals. But he had a little imagination. Every want that was satisfied opened up a series of new wants. He strove to satisfy these, only to find that he was still far from happy, because his imagination pictured still other

wants. This creation of constantly new wants is the dynamic element in society. It is due to the fact that man's mentality is not fixt by instincts, but is free and permits him to live in imagination. On the basis of this principle of expanding wants, satisfaction lies not so much in getting what you want as in trying to get it, that is, in exerting yourself. This constant exertion means development, and in no other way has it been possible for man to rise from savagery to civilization.

One reason why the so-called nature-peoples remain in a low civilizatory condition is their lack of wants. They are very much like the animal, satisfied if their few elementary needs are met. They will exert themselves sufficiently to satisfy the demands of nature and get a few physical pleasures, then stop. The peon in Mexico and elsewhere is in a similar condition. The higher wages paid him by Americans simply meant that his few wants could be satisfied by four days of labor instead of six, so he idled the other two days. A similar condition prevailed in our own country where much foreign labor was employed before the rise in prices came in and liquor was to be had. Every rise in wages simply meant more drunkenness. A poor Yankee farmer gave this illuminating reply to the question, what he was working for: "Salt pork and sundown!" He wanted the day to end that he might get something to eat and go to bed. It is to be feared that if man had not been driven out of the garden of Eden, we should have remained ignorant children. Lack of wants means, then, lack of development.

Under those conditions no business was possible. If we all followed the example of Diogenes who lived in a tub and threw away even his wooden cup when he saw some one drink out of the palm of his hand, there would be no business. The social problem would be quickly solved, since there would be neither rich nor poor. Everybody would be desperately ignorant and "hard put to it" to meet the elementary needs of life.

Second, business utilizes knowledge already existent in society. Whether we look to transportation, canning, the by-products of oil or coal, advertising, or any other form of business, it is constantly applying socialized knowledge. With the low condition of

information existing among the Botosudes, the greatest financial or administrative genius could not do more than barter coconuts for a parrot, or perhaps a primitive boat for a palm-grove, or maybe one wife for another. Where the only means of transportation on land is human backs, it is plain that exchange must be purely local; and where the oldest and wisest man can not count more than three or five, it is likewise plain that barter of even existing goods is very limited.

Third, business depends on the protection of organized society. In primitive times no one could leave the settlement of his own clan without fear of losing his life. Society existed only within the narrow range of a few score people. Only as its boundaries extended to include hundreds and thousands of people was a limited exchange of commodities possible within this larger group. Exchange between groups began by having goods brought to designated places along the border where they were bartered while the merchants were still under the protection of their own people. Only as some sort of inter-tribal law was established could the people who desired other goods than those they produced venture further into the territory of strangers. For a long time this was done under the protection of armed guards, who were either hired for that purpose by the merchants or were furnished for a consideration in cash or goods by the chieftain through whose territory the caravan went. Even during the middle ages this was still the case in Europe and is so to this day in the interior of Africa. It was in this manner that Henry M. Stanley crossed Africa in search of David Livingstone in 1874, and the same is true of Emin Pasha in 1888.

In modern times goods may be transported to almost any part of the globe in comparative safety. Piracy at sea is now only a memory, just as the highwayman with an organized company is. Interruptions of travel even on railroads are, however, still too unpleasantly frequent even in our own country to make us feel as if we were living in an entirely new age.

Fourth, business requires the guarantee of society for the safety of property, whether in transit or in a state of rest. Without the legal sanctity of private property business would relapse almost at once

into the chaos of former ages. This implies that the business man is able to devote his whole time and attention to the perfection and extension of his affairs if he keeps within the limits of the law. It saves him much energy and expense. In modern times even wars are not supposed to interfere with neutral traffic, and one of the reasons why our own country and others aligned themselves against the Germans during the World War was their disregard for this international law. The modern world is organized on the basis of international commerce, and any violation of this principle is looked upon as an act of barbarism to be met with punishment.

Fifth, business is sanctioned by society on the implication that it render service and ministers to the wants of the people. It is plain that business men have no right to complain if society protects itself against its own offspring. In recent years many of the large corporations have issued protests against the interference of the government. A campaign of education was entered into so as to make the people believe that such acts on the part of the government were paternalistic, un-American, and socialistic. Some corporations even tried to show that their profits were infinitesimally small per unit. So they were, but the aggregates ran into many millions. And this was with necessaries, not with luxuries. Society has a right, or rather the duty, to prescribe how business is to be conducted so as to have it become the servant instead of the master of the people. That service must be the key-note of every human activity will be shown more conclusively in the relation of business to the professions.

April 25—The Relation of Business to the Professions

SCRIPTURE LESSON: Read Eph. 4:11, 12. The gifts which men have differ; but if each uses his own for service, all will be benefited.

INTRODUCTION: As was stated in the first lesson, business renders immense services to society and can not be dispensed with in a civilized community. It is entitled to reasonable profits, and socialization should not mean depriving it of profits but rather keeping them within certain limits and

teaching it to lay the emphasis on service. The question naturally arises whether injustice would be done if business were limited in its compensations. The relation of business to the professions ought to make this clear. The statement should be made that only so-called "big business" is considered here, since the smaller business man is as a rule comparatively a novice, and often has a hard struggle for existence, as the numerous failures prove.

CLAIMS OF BUSINESS MEN: Few people realize how dependent their activities are upon society. We are so accustomed to take things for granted and to find things moving smoothly that only an occasional interruption like the World War brings home to us the recency and comparative instability of the present world order. An occasional strike of street-car men brings consciousness of this fact to a city as one of the railroad men does to the country. The business man is, of course, no exception to this rule, and he is inclined to think that what he makes is due purely to his own efforts and ingenuity. Yet, nothing is more firmly established in sociology and other social sciences than our mutual interdependence. A few illustrations will make this clear.

A city is growing rapidly owing to some natural advantages. Every newcomer and every baby born there adds to the value of real estate, especially if the area be limited—as it is, for instance, on Manhattan island or old New York. Some persons happened to have farms on the outskirts fifty years ago. In such a situation the population must press outward, since pressing upward is limited to a height of a few hundred feet. The former farmer may become a millionaire without personally contributing towards it, except to pay the rather low taxes for unoccupied land. He may claim that it is his cleverness that made him rich when it is plainly the growth of population. Many of the rich families of New York and other cities have made their money that way. One ought rather to say, money was made for them that way. Another man merely buys up a farm, waits a few years, and sells his land for city lots, getting as much for an acre as he paid for the farm.

There are three men in Oklahoma each of whom has an annual income of over \$5,000,

000. What have they done to get it? May be they staked a claim when the territory was opened to settlement, and oil was later discovered on it. Oil is a necessity these days, and our three multimillionaires had nothing to do with its production or the need for it in various kinds of engines.

A more striking claim is that made by a banker, Mr. Arthur E. Stillwell (*Confidence or National Suicide*, p. 50), attempts to show that the late J. J. Hill single-handed created values ranging from six to ten billions. He says:

"Therefore we must acknowledge that through Mr. Hill's construction of the Great Northern Railway the Northwest has received, first, an increase in land values amounting to \$6,000,400,000; second, larger annual payrolls for all labor along Great Northern territory, \$300,000,000; third, investment opportunities in that region for \$6,000,000,000."

This is a summary of a bill of particulars covering several pages. All that Mr. Hill, who was a good and very able man, did was to turn existing wealth and socialized knowledge into new channels, and this without risk, since the Canadian Pacific to the north and the Northern Pacific to the south had each been finished several years before in territory no more inviting, with a rush of settlers and an increase in land values. He died a multimillionaire only a few years ago.

All the knowledge necessary for the production of that road had been furnished by the professions—the physicist, chemist, engineer, journalist, and many inventors. There was money enough in the country waiting for investment. But little did any of the professional men profit from the new venture, because the professions aim primarily at service.

SERVICE OF PROFESSIONAL MEN: It may not be out of place to present the services of some professional men in economic terms by way of contrast. Lord Lansdowne certainly saved Europe hundreds of millions of pounds sterling by negotiating the treaty between Great Britain and Japan and thus averting war. Dr. Walter Reed saved the Western Hemisphere at least \$5,000,000,000 in fifty years through the discovery of the yellow fever carrier. Two of his assistants, Dr. Jesse W. Lazear and a nurse, lost their lives in the attempt to prove the correctness

of the theory. Dr. Reed got the thanks of Congress as a reward. Colonel Donald Ross, a British army physician, saved the world at least \$5,000,000,000 a year with his discovery of the carrier of malaria. He received the Nobel Prize from Sweden (For other cases see the author's *Major Social Problems*, chap. x). The estimates do not include the grief and sorrow saved, the increase in happiness, and the possibility of utilizing the tropics more extensively owing to these discoveries. The future alone will appreciate these values more than we, especially the availability of the tropics.

Why this difference in reward? A professional man works with the idea of service; he has a code of honor which makes it imperative that he should give his knowledge to the world. When a physician makes an important discovery, he hastens to let the world benefit by it. A business man in a similar position may buy the patent at the cheapest price possible, prevent others from using it, and mulct the public "all that the traffic will bear." The artist, the poet, the preacher, the musician, the university teacher—all give of their gifts freely to help their fellows; the whole of our civilization is built upon their services. They have made the world safe for the business man, made it intelligent, provided knowledge upon which he builds; yet, they are satisfied with a bare living. Soldiers and sailors risk their lives so as to have the merchant's and manufacturer's goods carried safely across continents and oceans. The business man gets the profits. Why this difference? Because business is not yet a profession and will not be as long as profit is its main object instead of service. Admittedly it renders great services, but those are incidental to profits, and there are cases where it renders disservice to make profits.

The employer of whatever nature must try to hold the scales fairly between three elements—the worker, the investor, and the public. The welfare of each and of society as a whole depends on this. That means, that he must not only be fair according to the best of his enlightened conscience, but that he must have knowledge not only of his own business, but of its interdependence with other businesses and its dependence on society. Too many men in business imagine that society exists merely to protect them in

their property rights; they forget that this protection involves duties toward others. Society is becoming increasingly insistent on business men meeting these duties. It has a right to do so, and will enforce it more persistently in the future. Property rights will never again outrank human rights.

That many employers have not yet learned this lesson is proved by the too numerous deaths which occur in peace. Our country was greatly shocked at the 76,000 deaths of soldiers in our army during the nineteen months we were at war. Yet, during the very same period 226,000 men, women, and children were accidentally killed in our country. Most of these deaths were in mines, factories, and other forms of employment, and were due to the neglect to establish proper safety devices or otherwise protect the workers. This proves that the wheels of slaughter work as effectively in times of peace as in war. The soldiers died for the sake of patriotism and liberty; those in the mines and factories usually because of sordid gain on the part of employers. Which death is more noble? If peace produces greed, sloth, self-indulgence, and other vices, we can not blame those who claim that occasional wars are necessary in order to call us to the realization of higher things. The soldiers gave their lives to keep the pursuit of business undisturbed. Does the business man realize that he must not further increase this slaughter through greed?

It is true that the professional man gets a subjective return of satisfaction by expressing himself through his work. But, similarly, the business man expresses his nature. He should be allowed liberal compensation for every service he renders, but should be prevented from squeezing his laborers, mulcting the public, and then posing as a great benefactor by giving a tithe or less to some institution. The human element must be introduced in the relation of the manager to his employees, of the salesman to the customer; and the owner must acquire a professional code of honor. That means the socialization of business.

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Sermonic Literature

THE CHURCH AND THE SOCIAL CONSCIENCE

RAYMOND CALKINS, D.D., Cambridge, Mass.

That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.—Eph. 5:27.

THE Church is coming in for a good deal of criticism. We are told that church-going has practically ceased to be a habit of the American people taken as a whole; that corporate church loyalty is dwindling; that the thought of the Church does not measure up to the problems of the hour; that its ethics are narrow, without moral range and vision; that its social program is petty, parochial, provincial. And we are told that it is without moral leadership; that whereas we used to have wooden churches and granite ministers, now we have granite churches and wooden ministers.

Now nearly every item in this general indictment can be challenged. The Church has by no means failed in spite of the monotonously repeated assertion that it has. It is not true that the people no longer go to church. Has loyalty disappeared? When was there ever such a united demonstration of church loyalty as the great Methodist campaign, rolling up the unprecedented sum of \$110,000,000 for work at home and abroad? Are the laymen uninterested? On the contrary, they never were more interested in the Church. Are we ready to sneer at the men who compose the ministry of the Church to-day? But a secular journal not long ago paid them the tribute of saying that this band of men, unrecognized, underpaid, overworked, unassuming, that never complain, never strike, is accomplishing under conditions that make their performance nothing short of heroic, a work that is fundamental to the stability and permanence of our civilization.

Is the social service of the Church to be despised? But men forget that every institution that they hold dear—school, hospital, and college—is as closely related to the Church as an apple to a tree; and that every modern movement for the reclamation of mankind owes its origin, its existence and

its maintenance to the heart of love that still beats warmest where two or three are met together in the Master's name.

THE HEROES OF TO-DAY: Is the Church without its militant heroes and an imperial statesmanship? But I remember that this is the annual gathering of the oldest foreign missions organization in the United States. From the day of those first missionaries, over a hundred years ago, down to the very day in which we live, the roll of its volunteers contains the names of some of the most intrepid heroes this land has ever produced. And when I found myself thrilled with the stories of a self-sacrifice so complete that there was literally no self left to sacrifice, I was proud to ask myself what group of men anywhere can produce representatives that will compare on the whole with the devotion and selfless heroism of our ordinary every-day missionary. When I read of plans for the betterment and rebuilding of the world, I say to myself: Do not nearly all of them lack precisely that vision, that breadth, those spiritual dimensions that make our foreign missionary program the most inclusive and fundamental plan for the ultimate redemption of mankind that is in the eye and mind of men to-day? The world statesmanship of the Church's missionary program contemplates the redemption of the backward races of the earth. Beside it, many secular schemes look petty and narrow, sectional and provincial. For a truly imperial plan for the reconstruction of a broken world, we can look only to the Church of Jesus Christ.

AN ADEQUATE SOCIAL CONSCIENCE: Such, then, to my thinking, is the perfectly just and sound *apologia* that may be made for the Church of to-day. The real question is, Can the Church herself, can those of us who love her, believe in her, and are giving our lives in her service—can we—be satisfied? Is there nothing lacking? Can we say that the Church is without spot or wrinkle or any such thing? Is there nothing for which

¹ Preached before the Congregational National Council at Grand Rapids, Mich.

we have to reproach ourselves? Is there nothing earnest, vital, meaningful for us still to do? I believe there is. The great outstanding need of the Church to-day is the possession of an adequate social conscience.

To compress in a word what I want to say, it may, I think, with justice be urged, not that the Church has not a social conscience, but that that conscience has been, and to a certain extent still is, conventional in its range; that it lacks a penetrating moral vision and an uncompromising moral courage. The defect in its moral outlook lies here: that it too often seems to provide only a foundation for the existing social or economic order, whereas its gospel ought to be spiritual interpretation and proclamation of the essential teachings of Jesus from which a higher, better and juster social order must emerge.

THE DISTURBING IDEALISM OF JESUS: I do not know who it was who spoke of the "disturbing idealism" of Jesus. No one can read his New Testament intelligently without discovering that it was just that.

It disturbed the Scribes and Pharisees, and the elders of the Jewish Church. It had all kinds of upsetting potentialities in it. When the New Testament Church uttered the idealism of Jesus, it had the same effect. The message of St. Paul at Ephesus did not let things alone. The industries of Ephesus were indignant: "Sirs," they said, "ye know that by this business we have our wealth."

If the Church to-day truly interprets and utters and lives the idealism of Jesus, it will do more than provide a foundation for the existing social order. It will contribute the spirit of Jesus to the ideals which are provocative of discontent with the existing status. If we look at the contemporary ecclesiastical conscience, must we not say that it is too often content to think what has been thought, to echo the word that has been spoken, to do the possible deed, and to walk in a path that has been already blazed? Can it be claimed that its thought is critical and constructive? That its outlook overleaps present conditions and is passionately bent on the creation of a juster and truer social order? That its conscience is keen, awake to defects in actual conditions, and resolutely bent on securing a closer approximation to the kingdom of God?

From this point of view, the undoubted devotion of the Church to all forms of charity and relief does not, you see, begin to meet the issue. "The business of the Church is not to pity men. The business of the Church is not to rescue men from their sufferings by the mere means of material relief, or even by the means of spiritual reassurance." That is not the business of the Church if its business is Christ's business. Christ did not merely pity the man sick of the palsy. Neither did Christ merely say to him, "Thy sins are forgiven thee." He gave him power to take up his bed and walk. And to make lame men walk, to remedy the causes of their decrepitude, alone will vindicate the Christian conscience of the Church that bears the name of Christ.

Already the Church rests under the suspicion of being more interested in charity than in justice, and to that extent its charity is resented. As a result, the toiler feels, often unjustly, that its social service is a pretense and a sham. But the fact remains that we must pass in the operation of our church conscience away beyond the notion of charity, and must swiftly realize that while its business is to care for the poor, its first business is to remove the causes of poverty. The criticism may fairly be made that thus far the Church's social work has not kept pace with the deepening problems of our modern world. It is quick and tender to care for victims of tuberculosis, yet not in condemning the real estate that produces them; it is lavish in its gifts to provide hospitals for the victims of industrial accidents and disease, but not in its indignation against the industrial greed and carelessness that cause them; it gives bountifully to the hungry and the naked, but it tolerates an antiquated industrial order that breeds them; it loves its homes for the aged poor, but it is not keen about old-age pensions. In a word, the moral code which is traditionally Christian needs expansion and revision because it has not taken note of the change of requirement due to the passing of the storm center of the modern world from individual to social problems. An individualistic religion is not adequate to the needs to-day.

The Church has, in each age, done about what it conceived to be its duty. The trouble has lain in an understanding of its duty. And the supreme duty of the Church

to-day is to direct its onslaught not only upon personal and individual vice, but also upon social and collective sin. Until the Church shows its moral determination that not only individual but corporate selfishness shall be checked by justice, and that the economic world shall not proceed solely upon the basis of self-interest, she can not exhibit that type of social conscience which will claim the loyalty of thinking and suffering humanity. For the Church is the agent of the kingdom of God only in proportion that it is the true instrument and shrine of that immortal and pervading and all-conquering spirit of Christ, which to deny is for the Church to lose her birthright and her glory.

THE CHURCH OUTSIDE THE CHURCH: At this point we are challenged by the serious consideration that for this inclusive, courageous, and penetrating moral conscience many people to-day are looking beyond the Church and not to it. I do not say that it is necessary to do this. I am only pointing out that this is what many earnest souls are actually doing. The fact must be faced by every serious church lover that "Society has absorbed into its living tissue a large measure of that idealism of which the Church seemed once to be the solitary representative."

Society in the twentieth century differs from that of the thirteenth century, for example, in having moral resources within itself which render it independent of any single section in the pursuit of the highest good. It has well been asked if the difficulties in which organized Christianity is placed at the present time do not arise from the absorption of its highest idea into the conception and practise of morality outside and independent of the Church itself. No man who faces that question honestly can treat it flippantly. It is a question of life and death both for the Church and for the new social order. The Church can not bear the imputation that its social conscience is not alive enough, penetrating enough, to satisfy so many who do represent so much that is best in modern culture and social passion, so much that is earnest in every class of society. Many who have silently withdrawn from the Church or have lost their faith in it are not the frivolous or the unmoral, but men and women who believe that they can realize Christ's ideas better outside the Church than through its instru-

mentality. I believe that they are tragically mistaken. I only record how they honestly feel.

And then, there are the thousands of unchurched, passionately in earnest, labor leaders themselves. The fact needs to be faced that there is an immense amount of religion—in so far as a moral passion, and an instinct for brotherhood, are elements of a true religion—in the labor movement, taken in the large, to-day. Yet for multitudes of these men socialism has become a substitute for the Church, and the idealism of the earthly propaganda has taken the place of the visions and ideas of the religious faith. Look where you will, then, you find a vast amount of what must be termed a genuinely social conscience, which is of the very nature of religion, operating wholly outside the sphere of the life of organized Christianity. For myself I can not view that spectacle without concern—I can not view it without concern for the Church. For while I do believe that ultimately Christ will present the Church to himself a glorious Church not having spot or wrinkle or any such thing, holy and without blemish, still I know that if the Church is truly to be itself, if it is to be the body of Christ, then it must reincorporate within itself the spirit of true religion wherever found.

But neither can I view the existence of pure religion apart from the Church without concern for those who are thus outside the range of the spiritual message of the Church. For them also it must mean loss; deadening, saddening loss and emptiness. For the "one thing needful" to-day, as always, comes more from the sanctuary than from any other source. It puts into human life a joy, a strength, a nobility, that are precious and permanent. It provides the soul with a complete spiritual equipment for which, after all has been said, one just does look elsewhere in vain. The Christian impulse, more than any other motive, can be made to hold and to discipline corporate enthusiasm. It may well be asked if the social movement can afford to dispense with it, much less to despise it. Chiefly it is the Church which generates the spiritual sentiment and above all the spiritual assurance and confident hope which must go hand-in-hand with culture and humanitarian passion and devotion, if human life is to be made sane and sweet and strong. What would it

not mean if these souls could be touched, quickened by a coal from off the altar of the living God which would replace their noble melancholy with the confident assurance of St. Paul that because we are laborers together with God, our labor can not and will not be in vain in the Lord!

THE RELIGION OF JUSTICE, DEMOCRACY AND BROTHERHOOD: One thinks of the mass of handworkers, wage-earners, the vast industrial army upon whose work depends the structure and existence of the social order. The social creed of this multitude of men and women is in many vital respects a replica of the gospel message. Justice, democracy, brotherhood—these are the religion of the world's industrial workers. And these are the key-notes of the gospel of Jesus Christ. Yet what we discover, in at least a large radical element in this host who hold in their hands and know that they hold in their hands the future of governments and the very structure of human society, is the absence of that comfort and that control which comes from a total understanding of the message of Jesus. To one who knows anything of the life of the people, the thought of them in the midst of the birth and labor, the sweat and the dying, the pain and the joy of human existence, devoid of the sure knowledge of God in Jesus Christ our Lord, is so heart-rending that no one even remotely sharing the Savior's sympathy can fail to know his piercing compassion beholding the multitudes as sheep having no shepherd.

Think of the social danger of these great popular movements that are sweeping over the world, which no voice or hand of man can stay or control; great mass movements unerringly and irresistibly directed to the attainment of the people's right to life, to liberty, and to the pursuit of happiness, undisciplined by the religious motive, without the sobering or the sweetening of the Christian idea: going forward under the dreadful persuasion that Christianity is "the chloroforming agency of the confiscating classes," that the notions of individual holiness and responsibility are a delusion long practised to hoodwink the people, and that the Christian religion as a whole, with its hopes and its fears and its teaching of the Invisible and Eternal is an obsolete superstition, and a positive obstacle to the realization of the industrial program!

Just to state the case is to fill all sober-minded men with a sense of the sinister possibilities of the modern social movement unless somehow it be permeated with the spirit of a true religion and directed by a motive that is essentially Christian. Without exaggeration it may be said that the destinies of mankind are involved in the issue.

In whatever direction we look, therefore, we discover that the times call for the recovery, the assertion and the operation by the Church of a social conscience both penetrating and adequate, that will at once win the loyalty of all earnest-minded men, satisfy the aspirations of the most passionate lovers of justice and brotherhood, touch the lives of the multitudes with the spiritual quickening which they need, reach the source and springs of the social currents and movements of our day and control and direct them toward the ultimate attainment of the kingdom of God among men.

This is the great modern missionary movement of the Church of Jesus Christ. I can not help being grateful that at such an hour and with such a task we are gathered here, a composite Christian assembly representing all the interests, all the resources, all the strength of one historic branch of the catholic Church. Before such a mission, the old distinctions between home and foreign missions, domestic and distant tasks, all fade and disappear. There is no near, no distant. The moral program of the Church to-day has no latitude nor longitude. It stands single, universal, four-square. The issue is world-wide, the same in Bethlehem of Judea as in Bethlehem of Pennsylvania. It is not alone for our nation or for our race. "It has suddenly become obvious that the whole missionary program of the modern Church, home and foreign, national and international, demands absolutely the Christianizing of the social order."

CHRIST OUR INSTRUCTOR AND GUIDE: For the settlement of this problem, for the performance of this task, all who love the Church and believe in its divine commission and appointment will look for instruction and guidance only to him who loved it and gave himself for it. All that is needed is that we seek to discover, to recover, if we can, the accent, the attitude, and the authority of Christ himself.

First of all, we will seek to recover the

accent of Christ. Taking up what he had to say precisely as if we had never done so before, we will grasp anew, and seek to utter the simple, searching teachings of Jesus. I heard some time ago with deep interest an essay on the radicalism of Jesus. The author took the position that the contribution of Jesus to the moral and spiritual life of the world lay not so much in the announcement of new ideas, but in carrying to their roots and ultimate consequences ideas with which the world was already somewhat familiar. I am not so sure about the first part of that statement, but I am absolutely sure about the last part of it. The prime function and duty of the Church to-day is not to evolve new ideas, but to carry to their roots ideas with which it has long been familiar. This is the kind of radicalism which we need to-day, and the only kind. To this degree every Christian preacher and disciple should be a religious radical in our modern world.

WHAT LOVE MEANS: Here are the familiar teachings of Jesus, about love, about brotherhood, about justice. Jesus carried the notion of love to its roots. It means that a Jew should love a Samaritan, and that a Pharisee should love a publican. It means that Dives should love Lazarus, and Simon the woman who was a sinner. The Church for the recovery of a true social conscience has only to insist that men love one another in the same radical reach of that doctrine. It means that a white man will love a negro; that an American will love one whom he is sometimes pleased to call a "dago"; it means that a workman will love his master, and that an employer will love his employee. It means that the Church will love men and women and little children in a different way from the generalized and poeticized forms of love contained in repetition of Bible verses and the singing of hymns. "When a mother loves," as an eloquent English chaplain has reminded us, "tho' she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing, and many other mundane things. And when the Church loves, she will have something to say about rents and wages, houses and workshops, food and clothing, and many other things. Where is the Church's mother-love? Where is her fierce mother-wrath as she sees her children trampled in the mire . . ." and prevent-

able destitution and poverty wasting the bodies and souls of men! When the Church knows the radicalism of Jesus in the sphere of love, it will give the lie at once to the statement that what falls within the range of economics falls below the proper level of the priesthood in its best estate; it will elevate to commanding view Jesus' estimate of the worth of a human soul. Now that is radical teaching. That is what Sylvester Horne has called it—a romantic creed:

"It means that the soul of a negro laborer, whether on the Congo or in the cotton-belt, is of more value than all the diamonds of Kimberly, than all the millions of all the magnates of America, and that one of these little children, conceived in lust, born in poverty, and doomed to degradation, whether in China or in Chicago, is of more value to him than all the suns and moons and stars that people infinite space."

When the Church loves as Jesus loved, it will remember that a part of our population still lives in houses so wretched that whereas the average mortality of children under five years of age is fifty-one per thousand, in these wretched tenements, some of them owned by church people, it mounts as high as ninety-two per thousand; and whereas the deaths from tuberculosis in the community as a whole are five per thousand, among the dwellers in these houses they are thirty-five per thousand. Also the Church will have something to say about an economic system which kills thirty-five hundred miners and thousands of railroad employees in a year—a proportion far in excess of any other civilized land.

THE MEANING OF BROTHERHOOD: Jesus' teaching concerning brotherhood carried it to its roots. It cut straight across national pride, race prejudice and class consciousness. And it will to-day, if we know how to utter it with the accent of Christ. That one simple principle will cause the Church to stand squarely for a new international brotherhood and sisterhood of nations, to replace that selfish and sinister nationalism which shot our world to pieces and headed civilization for the shambles. It will make Americans not only willing but eager in their strength and liberty to become the big brothers of the helpless Armenian population across the seas. It will mean that the Church will stand four-square for that democracy in industry, that brotherhood between employer and employee without

which anarchy will replace law and bloodshed will take the place of order and peace. When the Church utters the principle of brotherhood with the accent of Christ, it will have something fresh to say about the treatment of the immigrant and the worth of a civilization which last year permitted three hundred lynchings.

THE MEANING OF JUSTICE: Jesus carried the elementary principle of justice to its roots, and it caused him to heap anathemas of denunciation upon the orthodox of his day who would not so much as touch with their fingers the burden that was crushing the lives out of widows and orphans. When the Church recovers the accent of Christ, it will have a new word to speak concerning an economic order which even in these days allows two per cent. of the population to own sixty per cent. of the wealth, and leaves sixty-five per cent. of the population with but five per cent. of the wealth, and decrees that nine-tenths of the employees in manufacturing and transportation industries east of the Rocky Mountains and north of Mason and Dixon's line, shall receive less than eight hundred dollars per annum, and that the average wage of twelve million unskilled laborers shall be only five hundred dollars per annum.

In all of this, the Church is being no more, but also no less, revolutionary than Christ himself. It is simply facing the modern economic world with the trenchant judgments of its Master. It is simply replacing a conscience which has been too conventional and complacent with the piercing conscience of Christ himself. If this be called radicalism, it is simply the radicalism of Christ which alone can remove the selfish cancer from the heart of humanity and preserve it to health and peace and righteousness.

In all of this also the Church will be no respecter of persons any more than was Christ himself. It will utter its message of love, of brotherhood and of justice, cut where it may. The democracy for which it stands will tolerate neither the dictation of capital nor of labor. If it rebukes the capitalist who substitutes "welfare work" for the ideals of a fundamental partnership in the great processes of production, manufacture, and distribution, it will rebuke also organizations of labor which are themselves unfraternal and undemocratic in their out-

look and program and threaten to overturn the very structure of society for ends which are admittedly material and selfish. It will talk to men—all men—not of their rights and privileges so much as of their duties and obligations. It will never take sides; or rather it will take the side of the line which Jesus took. The line he drew was not a horizontal line. Horizontal lines talk of upper and lower, rich and poor, master and servant, educated and ignorant, native and foreign. But the perpendicular line which Jesus drew pierces through them all and talks only of right and left, darkness and light, sin and righteousness, right and wrong, justice and injustice, selfishness and unselfishness, life and death. To speak with the accent of Christ is to take sides with Christ.

THE ATTITUDE OF CHRIST: And when the Church has thus regained the accent of Christ, it will recover also his attitude. It will, that is, be profoundly discontented with conventional definitions of goodness and with the mere maintenance of ecclesiastical tradition in its pursuit of righteousness. I need not remind you what a non-conformist Jesus was in these respects. And when the Christianity of the Church more nearly approximates that of Christ, its whole ethical attitude will be reinvigorated and enlarged. Its definitions of goodness will be broadened and made adequate to the life of our modern world. The day will have passed when a man will be pronounced "good" by the Church who lives a respectable private life, observes the technical pieties and the ecclesiastical proprieties, but may be sinning in his business life and commercial relations against the most elementary principles of honorableness and brotherliness. It will not tolerate a standard of goodness far below that which the world outside the Church will admit or recognize.

And the moral aims of the Church will expand. For aside from the splendid altruism of foreign missions, the Church has not yet begun "to hitch the big motives of her faith to big enough jobs of service." "Often," to quote Bishop Williams, "she has seemed to use a Corliss engine to run a toy." The list of activities which she has offered have seemed technical and dilettante. Social service still means for her too often a round of charitable errands, or a system of charity relief. She neglects many of the

numerous evils flourishing within sight and sound of her steeples, and attaches exaggerated importance to matters of far less ethical concern. Too often she seems apathetic toward the burning questions of sexual immorality, undoubtedly economic injustices, corporate dishonesty and individual greed, whether upon the part of capital or labor—while making, for example, frenzied efforts to stop Sunday baseball. What the day calls for is not the furtherance by the Church of a set of prohibitions; but prophetic leadership into the domain of ideas that will warm the soul and inspire men first to love and then to do the right.

THE AUTHORITY OF CHRIST: To speak with the accent of Christ, and to reproduce the attitude of Christ, it is necessary to turn to the very springs and source of the spiritual authority of Christ. It must all flow out from the center. The solution of the social question for Christ all proceeded from the relation of the human soul to God. It was Jesus' doctrine of God that gave meaning and passion to his teaching concerning the relation of man to man; and nothing short of the recovery of a spiritual authority which comes and comes only from a fresh apprehension of the whole gospel of redemption can equip the Church for the performance of its task and mission to our modern world. As one of our own theologians has reminded us, it is not a question of a method so much as it is a question of a message. With what did St. Paul face the social inequalities and crimes of the ancient world? He faced it with the eighth of Romans—the grandest charter of the world's ultimate liberties that the world has

ever known: and that gospel he declared with authority and confidence. These are not the days to turn our backs upon the theology of the New Testament. These are the days to recover it. What the times call for is a revival of understanding of the social meaning and power of the gospel. The ultimate aid which the Church can render to our stricken world to-day lies in the joyful, confident and authoritative proclamation of its spiritual message.

For the only hope that this world will ever be a better world is that you and I somehow shall become better men and women. "I do not know," Secretary Lansing said at Boston, at the meeting of the American Bar Association, "that the world will ever be better until it is spiritually regenerated." "Good men," said Mazzini, "make bad organizations good, and bad men make good organizations bad." "If we really want the new world, we must provide the new men to make it." And to make a bad man good, and a good man better, to make the kind of man who alone can remake the world into the kingdom of our Lord and his Christ, there is no substitute for the gospel of him who loved us and gave himself for us. At such an hour as this, we want not less theology, but more of it; we need all the redemption there is. It is as we seek to understand anew, to proclaim afresh and live out with renewed meaning and devotion the height, the depth, the length and the breadth of the love of God in Christ Jesus our Lord, that he will at length present to himself a glorious Church not having spot or wrinkle or any such thing, holy and without blemish. God grant it, for his name's sake. Amen.

THE MULTITUDE WELCOMING JESUS

JOHN MACMILLAN, D.D., Belfast, Ireland

And as Jesus returned, the multitude welcomed him, for they were all waiting for him.—Luke 8:40.

CAPERNNAUM is to-day an extended ruin on a crescent-shaped bay at the northern end of the Sea of Galilee, laved by its waters and reflected in its depths. Landward is a plain several miles in extent, once fertile but now a lonely waste. Amid the ruins of the city are traces and materials of a synagog some eighty feet long, built of white marble, amid which has been found

a marble block that once had a place over the doorway, bearing the carved figure of the pot of manna deposited in the ark of the covenant as a reminder of the desert march of the children of Israel, and of the provision made for the pilgrims by the Creator and Preserver of men. That was the synagog presented by the Roman centurion to the Jewish nation which he loved, by whose faith he had been imprest. To that block with its carving one pointed in a psychological moment of his own life and

in the life of the disciples and of the multitude—after he had fed the five thousand with the five barley loaves, and after disparaging remarks had been made as to the inferiority of such bread to the manna given by Moses. “I am the bread of life,” he declared; “your fathers did eat manna in the wilderness and they died; this is the bread which cometh down out of heaven, that a man may eat thereof and not die.” The utterance of this word is as much a fact of history as was the existence of Capernaum or of its synagog.

Capernaum was once the busy scene of crowded life, its lake studded with sail and furrowed by the oar, its beach assuming an animated appearance at almost every hour of the day, but especially in the morning and in the evening, its plain occupied by the sower and his helpers in the springtime, or echoing with the song of the reapers in the harvest season; with its custom-house and military station, its gates and marketplace, its streets and houses, its boys and girls, its old and young, its shepherds and husbandmen, its lumbermen and fisherfolk, its workshops and gilds, and its constant stream of merchantmen on their way from Damascus and the farther East to the shores of the western sea. Every road in Galilee led to Capernaum, while its proximity to the lake brought it within easy distance of the principal localities on “the other side.” It was a commanding center for one who went about doing good. The island of Iona among the Western Hebrides has an interest for the modern tourist on account of its knolls and valleys, its scent of clover and wild thyme, the breath of its sea, its quaint and simple inhabitants, its children offering for sale their pebbles and shells in a language which they but imperfectly understand, its venerable structures exhibiting many successive stages of ecclesiastical architecture, and its ancient place of sepulture older than St. Mark’s of Canterbury or St. Peter’s of Westminster. There is one name which to the student of history haunts the thoughts, stirs the memory and dominates the scene, and that is the name of Columcille, who in a period of thirty-four years of apostolic service has made the place his own, and illustrious forever. He whom Columcille served has laid his hand upon the name of Capernaum and made it instinct with undying meaning and message.

A fervent lover of the Lord, standing on the beach eighty years ago, penned these verses:

“How pleasant to me thy deep blue wave,
O Sea of Galilee!

For the glorious One who came to save
Hath often stood by thee.

“Fair are the lakes in the land I love,
Where the pine and the heather grow;
But thou hast a loveliness far above
What Nature can bestow.”

Capernaum was our Lord’s city from the day on which he was ejected from Nazareth by the hostility of the people whose conduct supplied signal illustration of the proverb quoted by himself, “A prophet hath no honor in his own country.” It was his home, his permanent address during the remaining period of his ministry. On that sea he sailed and slept and walked and, stilled the storm, on that beach he taught the multitude and called the disciples, to that desert place he withdrew them for rest, on these hills he spent whole nights in prayer, and through the cornfields which covered the plain he passed on the Sabbath when the disciples plucked the ripening ears and did eat, rubbing them in their hands. Here he lived and loved and labored until his figure became the most familiar figure, and his voice the most familiar voice, in all the country.

Here is a specimen Sabbath. In the morning he enters the synagog, takes active part in the service, teaches with marvelous effect, heals the victim of an unclean demon, and heals the mother-in-law of Peter on his return to that disciple’s home. When the sun is set and the Sabbath is over, and the open space near the door resembles a hospital ward crowded with patients, he goes forth, moving among the sufferers, looks into the eyes and heart and ease of each, coaxing and encouraging his trust in the good-will and power of God; and he lays his hand upon every one of them and heals them. Then a great while before day he steals away into a desert place to repair his expended energy at the source of all renewal.

In Capernaum he utters words of grace to the poor fallen sister who bathed his feet with her tears and wiped them with the hairs of her head—“Thy sins are forgiven thee, go in peace”—and she goes forth with

a new heart of hope and love, a new earth under her feet, and a new heaven over her head. In Capernaum he speaks to the young man borne of four, let down into his presence by men of fellow feeling and of faith: "Son, be of good cheer, thy sins be forgiven thee, arise, take up thy bed and walk"; and he arises, takes up his bed and walks to his house, and the multitudes glorify God. In Capernaum he speaks the word which heals the servant of the centurion, who pleaded: "Speak the word only and my servant shall be healed." In Capernaum he sends to Cana the word which heals the son of the nobleman who urged his request: "Sir, come down ere my child die." From Capernaum he fares forth in the early morning, traveling fast and far, not slackening his pace until he arrives at Nain by sunset, when he meets a funeral procession at the gate wending its way to the sepulcher on the hillside, has compassion on the chief mourner, a widowed mother following the bier of her only son; and the word is spoken: "Young man, I say unto thee, Arise," and her sorrow is turned into joy. In Capernaum his sensitiveness to the suffering of others and his sympathy with them recall to observers the description of the suffering servant which they never fully understood, but which now they see abundantly exemplified: "Himself took our sicknesses upon him, and bare our infirmities." At times he has no leisure so much as to eat. His disciples feel constrained to convey him in a boat across the lake in order that he may have the rest which nature demands; and his head is no sooner on the cross-bench than he is fast asleep out of the hearing of wind and wave, only to be called to consciousness by the cry of need on the part of his terrified fellow passengers. Hither his mother and his brothers and sisters come from Nazareth, disturbed by the rumors as to his disregard of all considerations of health and personal safety, believing that he is beside himself and desirous of placing him under restraint. Seated on the slopes of yonder hill, and surrounded by the captivated multitudes, he opens his mouth and out of it flows such a river of speech as is indicated in the Beatitudes, in his interpretation of the decalog, in his doctrine of prayer and trust, in his Golden Rule; and he speaks with such plainness and power and pity that his hearers are astonished at

his teaching, for he teaches as one having authority and not as the scribes.

By and by many begin to say: "The Sabbath is not what it once was, the synagogue is not what it once was—sorrow, suffering, death are not what they once were; the law is not what it once was; God is not what he once was, he has been brought down from beyond the stars, and from between the cherubim to our hearts and homes, to the market-place and the family meal and the humblest concerns of human life. Life itself is changed; and the sea and the sky and the birds of the air, and the lilies of the field, for he has given us to see with his eyes, to hear with his ears, and to understand with his heart. Blessed be the Lord God, the God of Israel who hath visited and redeemed his people." They miss him, they mourn his absence, they eagerly await his return, and those who understand and love him best most eagerly await his return.

What an impressive picture! They are all waiting for him. They make inquiries at the house of Peter, examine the boats recently drawn up on the beach, gaze with practised vision along the lake, scan the hills; they sigh and say: "When will he return?" A frail sufferer has come from far, having spent her last coin in payment for remedies which only aggravated her malady, the last ray of hope flickering in her soul; an anxious father is there over whose home the angel of death is poisoning his wings and which he is darkening with the shadow feared of man. There are the blind groping in the darkness, lifting their eyes in vain to the sky, scenting the morning air, listening to the song of the birds, the lapping of the water, and the salutations of the people as they meet, saying to themselves, "If we may receive our sight!" The deaf are there and the lame with their limited lives, a great multitude of the poor and outcast for whom no one cares, and away at the distance prescribed by law stands the leper uttering his piercing cry of "unclean" and saying to himself, "If I may be cleansed and restored to a human habitation!" Besides all these the cities and the villages of the province are sending their messages and messengers to urge how much he is needed and awaited elsewhere. No wonder they are all waiting for him, and no wonder they welcome him with every demonstration

of gladness; cheering, singing, kissing his garments, falling at his feet, lifting their children in their arms that they may share in the common joy. The poor sufferer receives the unique commendation: "Daughter, thy faith hath saved thee, go in peace." The dead maiden hears the life-giving words: *Talitha, cumi.* The blind see, the lame walk, the deaf hear, the dumb speak, the lepers are cleansed, to the poor the good news of the kingdom is preached, and the sheep having no shepherd find a Shepherd in him. Forth through the cities and villages of Galilee he goes to extend his mission on similar lines; and the multitudes marvel saying: "It was never so seen in Israel!"

They who wait for Jesus will welcome his coming and they will not be disappointed in the gifts which he will bestow. Wait for him in the morning about the time he stands upon the beach, and, having made ample provision for your reception, he invites you to come and break your fast. Wait for him at noon when he sits by the well and offers you a draught of the living water. Wait for him when it is towards evening and the day is far spent and your strength is exhausted, and the light has gone out of your life; and a word from him will impart fresh vision and outlook, and your heart will burn within you in the joy of a new discovery and in the glow of a love unknown before. Wait for him at supper when he stands at the door and knocks, longing to sup with you and to transform the repast into a sacramental feast. Wait for him as you assemble in the house of prayer, following his own example, depending upon his own promise, and you will realize his presence and his power to heal. All ye who need pardon, cleansing, emancipation, recovery of sight, restoration, rejuvenation, wait for him, welcome him: he heals all who have need of healing. The Lord is good to them that wait for him. They that wait upon the Lord shall renew their strength.

The Jesus of history is as real as the Capernaum of history, and it will be admitted that his name is writ large on the records of the world since then. Capernaum, once exalted to heaven by so powerful a privilege as it was hers to enjoy, fell to the hades she has long occupied because she knew not the day of her visitation and declined to look beneath her more material and outward wants to the deeper wants of

the spirit which he who was the Truth came to supply. Jesus, rejected ultimately at Capernaum on account of the dulness of the people's apprehension and the envious action of their ecclesiastical rulers, has been exalted to the right hand of God, and he passes on his way to the throne of the world. Will he speak to Capernaum again and bid her awake from her tomb?

If our faith faltered for a day and for us there were no Jesus, no John 3:16, no John 14, no Matthew 11:28, no Luke 15, what a weight, heavy as a millstone, would roll from our hearts once the light emerged from behind the cloud and he himself reappeared! If on account of our inhospitable treatment of him he withdrew himself from us, how we should wait for him and welcome his return as the Hebrews never welcomed the new moon or the year of Jubilee, as the Laplander never welcomed the summer, as the ancients never welcomed Persephone with her spring flowers, as the people of Capernaum never welcomed the Healer, as even his disciples never welcomed their Master after he was risen from the dead! How we should say: "Come in, thou blessed of the Lord; wherefore standest thou without as a stranger and a wayfaring man to turn aside for the night? The house is prepared to be thy dwelling-place—here is water for thy once pierced feet, and oil for thy head once crowned with thorns, and the kiss of welcome for thyself; and what is to thee more than meat is the trust of the heart and the service of the life."

"Return, O Holy Dove, return!
Fair messenger of rest!
I hate the sins that made thee mourn,
And drove thee from my breast."

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

In the doing of his Father's will he found it necessary to leave Capernaum for a time. The disciples were in need of him in the storm: and the man had need of him, who lived on the other side of the lake in the country of the Gergasenes, whose name was Legion, whose dwelling was in the tombs, who bled from self-inflicted wounds, who was a terror to every one that passed that way, and to whom he gave the commission: "Go home to your friends and tell them

how great things the Lord hath done for thee, and how he hath had mercy upon thee." And the entire region on the other side had need of him, and there he would have remained for a season but for the urgent request preferred by the people that he should depart from their coasts—for he never wore out his welcome nor remained an uninvited guest. Nor will he spend all his time in Capernaum, his own city. Even to its people, his fellow-townsman who beseech him that he will not depart from them, he says: "I must preach good tidings to other cities also; for therefore am I sent." He could be present in only one place at one time; if he were at the other side of the lake he could not be in Capernaum; if he were in the street surrounded by the multitude he could not be in the house of Jairus; if he were beyond Jordan he could not be at Bethany or Bethsaida. But the

spirit of the living Christ is operative everywhere, and his promise is fulfilled: "I am with you all the days"—in peril and perplexity, in storm and tempest, in suffering and sickness, in the work of the common days, in life and in death. I have waited for thy salvation, O Lord. Come, Lord Jesus, come quickly."

"No fable old, no mythic lore,
No dreams of bards and seers,
No dead fact stranded on the shores
Of the oblivious years.

"But warm, sweet, tender, even yet
A present help is he,
And faith hath still its Olivet,
And love its Galilee.

"Through him the first fond prayers are said,
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name."

THE ANGEL AND THE WRESTLER

CHARLES CARROLL ALBERTSON, D.D., Brooklyn, N. Y.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.—Gen. 32:24.

IN the Rock Creek Cemetery at Washington, above the graves of Henry Adams and his wife, is one of the noblest pieces of modern sculpture. It represents a half-veiled figure, a woman of classic face, serene, impassive, museful. The meaning of the figure has been the subject of much discussion. Some have thought the artist meant to represent "Mystery"—the eternal mystery of death; others, "Tragedy"; others, "Submission"; others, "Fate." It is interesting to know that Henry Adams himself called it "The Peace of God."

In an artist's studio in Paris, which has been closed since before the war, there is a piece of statuary equally striking, but not so well known to the world at large. It is wrought in snow-white Carrara marble, and represents two figures wrestling. It is the work of Mr. Guernsey Mitchell, an American sculptor, who has not left in doubt the meaning and the message of the work. Some have called it "The Struggle of the Spiritual with the Material." Others refer to it as "Jacob and the Angel." I suppose it might be taken as a visible symbol of that experience Paul refers to in the seventh chapter of Romans: "When I would do good evil is present with me." Psychologists

speak of a dual personality. Literature knows such a story as that of Dr. Jekyll and Mr. Hyde. It all amounts to the same thing—the unending struggle on the battlefield of the human soul.

Dark was the night, but a darker night
Hung 'round the soldier's pillow;
In his bosom there raged a fiercer fight
Than the storm on the wrathful billow.

We read about the fifteen decisive battles of history—or is it sixteen now, since the battle of the Marne? The great battles of history are for the most part unrecorded. They have occurred in the secret places of the soul.

Consider this experience of Jacob at the brook. Jacob is not far from the founder of three great monotheisms. He has received from his father, Isaac, and from his grandfather, Abraham, an inestimable treasure. That treasure is none other than faith in and devotion to a spiritual God. Whether that treasure shall perish from the earth or whether it shall be transmitted, with its valid logic and its ethical beauty undiminished, to future ages and to us, is to be decided to-night. If so, the battle of Jabbok deserves a higher place in the spiritual history of mankind than Marathon or Salamis, or Tours or Hastings. It so happens that upon the choice of good or evil by a single man, upon his decision to

obey or disobey the impulses that derive their origin and sanction from Almighty God, vaster issues depend than may be measured by the rise or fall of dynasties, by the triumph or defeat of national or international policies.

The threefold temptation of Jesus recorded in the gospels is not only such a soul-struggle, but it is the supreme soul-struggle of history. What would have been the result if that battle had gone otherwise? What would have happened if he whom we call Lord and Master had been defeated when he measured strength with incarnate or discarnate evil? There would have been no cross to lift the world to God, no atonement, no reconciliation, no Easter morning, no Pentecost.

The record reads that Jacob was alone in his all-night battle. That is not strange. Jesus was alone in his severe soul-struggle. Every man is alone in the great crises of his life. Others may stand by us through sorrows manifold, but there are experiences which so far isolate us from all others that it is as tho they created a sort of social vacuum through which, tho we may see parted moving lips, we hear no words save those that pass between us and the unseen angel we wrestle with. There is much we can do for one another by sympathy and love, but there are some things every soul must do for himself and by himself. If we knew the secret history of every great and radiant soul, we should know that every crisis has been met in solitude. It is in solitude the soul grows. Nor is that solitude always the solitude of the desert or of the mountain. We may be most alone when in a crowd. Absence of sympathy creates a solitude. Solitude is a great revealer of character. It is often said that character is what we are in the dark. The soul is what it is when it is all alone.

I have just said that the soul grows in solitude. It is likewise true that the soul grows by struggle. A woman saw a gorgeous moth emerging from a cocoon. It had almost escaped, but seemed still bound by a few delicate silken filaments against which it struggled. In pity for the creature she took a little pair of scissors and snapt the threads. By so doing she freed the creature—and killed it. It languished and died within a few hours. She told a naturalist what she had done and he informed

her that it is nature's plan to develop the wings of the moth by its struggle to escape from the chrysalis. Lacking the struggle, it lacks its strength to survive. It is a parable of human life. The poet understood it who wrote,

Where'er the prizes go,
Grant me the struggle that my soul may grow.

Jacob grew greatly in a single night. Study that life and you shall find that it falls into three periods. First, there was a long time in which Jacob was a shrewd bargainer, a figure like that of Bunyan's Mr. Worldly-wise Man. He may have kept within the law, but that gave him a wide latitude. He sought only his own profit, his own promotion. He had no broad vision, no sense of brotherhood. Self-preservation was not only his first law, but it was his only law. Then came the vision at Bethel. Now religion enters his life. To him the angel becomes more sacred because angel-visited, and heaven moves nearer, because accessible from earth. But religion does not wholly emancipate him. He is like that modern poet of whom some biographer says, "He was not possesst by religion, but rather haunted by it." Jacob's heart is still fearful. He knows not how to meet that wild and wilful brother whom long ago he had defrauded. Now comes the night of wrestling. What took place that night we do not know. It was a night of mystery, of testing, a soul measuring strength with an unseen antagonist. There were hours when the struggle seemed to go against him. Then it was renewed, until when morning came Jacob's soul had conquered, his spirit stood supreme. Henceforth there is a new element in his life. He is not only religious but spiritual. Hitherto he has been a common man. Henceforth he is a prince. Hitherto his power has been limited. Henceforth he is in alliance with Omnipotence. The "supplanter" ceases to be. The "overcomer" takes his place.

Shall we call this Jacob's conversion? We may if we do not give the term too narrow a definition. This experience marks Jacob's empowerment. John Wesley had been a Christian for many years before he came into the possession of the secret of power. So had Dwight L. Moody. There is a point in life when the soul's freedom and the soul's power await the turn of battle.

There must be a wrestling. It may be a conflict between the material and the spiritual in us. The material element in some natures is much stronger than in others. Material ideals of success and happiness appeal to some natures much more strongly than to others. The wrestling may be on that ground. Again, the contest may not be between that which is base and ignoble and that which is high and honorable, but rather between that which is essentially good and that which is better or that which is best. The choice between good and evil is simple, even tho it may not easily be made. The choice between varying degrees of good is much more complex and soul-racking. Again, the wrestling may not involve problems of principle. It may be a matter of choice of methods. It is easy to see how the practical politician—or the politician who would like to be practical—or the poet who would like to be popular, how the artist who would like to be famous, how the preacher who would like to be successful, how the business man who would like to prosper, are all called upon at times to discriminate between methods that are approved, methods that approve themselves to conscience and judgment, and other methods by which the results desired may be secured more easily or more swiftly. Public opinion may be "molded"; popular approval may be hired; fictitious values may be "created." All this may be, but what ought to be? I quote the words of a great artist: "Deliberately to seek the easy path to success is the unpardonable sin." It is so because it means the loss of moral power.

Paul was a great fighter, a great wrestler, and he warns us, "We wrestle not against flesh and blood, but against principalities and powers, against world rulers of darkness, against spiritual wickedness in high places." That is a serious view to take of life, but is it not the only view for people to take who want to keep their souls alive? Is it not the view taken by all the great reformers? Is it not the view of the great poets? The great message of Robert Browning is just this—the glory of unending effort, power achieved through struggle. It is of himself he writes in "Prospice": "I was ever a fighter, so one fight more, the best and the last." Is not this the best thing Tennyson has to say of his dear dead

friend: "He fought his doubts and gathered strength!"

It comes to us at times that doubt is one of the angels with which we wrestle in the night, the wrestling with which so often leaves us lame—lame but stronger in our lameness than we have ever been before, abler to overcome the ills that mind is heir to. Is it not written, "The lame shall take the prey"? This, too, is the message of Arthur Hugh Clough: "Say not the struggle naught availeth." A gifted American poet whose lips have but recently taken the sacrament of death was never more auto-biographical, never more self-revealing than in the words:

Battling with adverse fate with men and
with myself
Up the steep summit of my life's forenoon,
Three things I learned—three things of
precious worth,
To guide and help me down the western
slope.

This is the view of life taken by the great moral philosophers. Lord Bacon may not have resisted evil as he should, but he knew there is no hope for the soul that does not contest every foot of its progress heavenward. Bacon it was who said: "In this theater of human action it remains only for God and angels to be lookers-on." "We wrestle," says the apostle. Did he? Well, Paul was no man to boast of his victories, but here and there, as through a rift in the clouds, as between the mountains in a landscape, we get glimpses of his wrestling. Fierce wrestling must have preceded the vision on the Damascus highway. There was wrestling in the Arabian desert where he sojourned in preparation for his apostleship. Fear would have barred his way to Rome, but with fear he wrestled, even as before he had wrestled with tradition, and to Rome he goes, even as to Jerusalem went his Master. There was a moment in the life of Sir Thomas More, who surrendered both his office as Lord Chancellor and his life rather than bow to the caprice of a sensual monarch. There came a demand from Henry VIII, "Do this or I will do that." Sir Thomas went apart alone. He faced the fear that bade him weakly yield. When he returned his eyes were sad, but his face was firmer set as he said, "Thank God, the battle is won." He went to execution as tho it were his coronation. "What will enable us to perceive the real?" inquires

one of the world's great philosophers. He answers, "The face of God will do it."

This is the conclusion of the whole matter. The mastery of the right philosophy demands that we face the specters of the mind and lay them—slay them. Some people have never thought their way through a moral proposition. They think their way into it, see looming up before them possibilities of loss if they do this or that, of disaster if they adopt this or that view of things, and beat a swift retreat. A certain college president will ever be remembered gratefully by one of his students to whom he came in an hour of agonizing doubt, and to whom he said, "Think your way through this question if it takes a year." In much less than a year the young man thought his way through, and never since that day has he lacked absolute certitude on that point.

More serious far to most of us are specters of the soul. Philosophy does not trouble us so much, but other things do. Self

troubles us. A mean and narrow self, an avaricious and exacting self, a slothful and slovenly self, a luxury-loving self, troubles us. How many selves we have! There is a dilettante self, and an animal self, and an unsocial self—an ugly brood are these. But ever within us is a better self. "God worketh in us," both to will and to do his own good pleasure. And religion is just this—the Christian religion: By every effort of the will; by prayer, by the opening of the soul's windows heavenward, by conscious fellowship with spirits that are brave and true, to fortify our better selves, to lend God a hand in the contest he maintains within us for the possession of our lives. A recent religious advertisement contains this sentence: "Give God a chance." That is why we are here this morning. That is why we read these Scriptures, sing these hymns, repeat the Creed, sit at the sacramental table—to reinforce the angelic self in our natures, to make more sure the final victory of God in every human life.

THE ENFORCEMENT OF LAW

The Rev. ALBERT EDWARD BENTLEY, West Farms, New York City

Every man did what was right in his own eyes—Judges 17 : 6.

Behold, I stand at the door and knock—Rev. 3 : 20.

COMMISSIONER ROPER of the Bureau of Internal Revenue has suggested that a day be set apart as Law and Order Sunday, to the end that the public conscience be aroused with respect to law observance and law enforcement. It is certainly a timely suggestion when one considers the charges made by Herbert Croly in the article on "Disordered Christianity," published in *The New Republic*. We read that "Christianity is paralyzed" and that "religious anarchy has existed and steadily increased since the Reformation." Yes, we need a Law Enforcement Sunday, and we need a general uprising of the patriotic citizens of this country to rediscover the republic of God under the empire of law. Every boy and girl should be drilled in the noble sentiment of Thomas Hooker: "The seat of law is the bosom of God and her voice is the melody of the world."

Some years ago, during the administration of President Harrison, we had an example of the power of quarantine. All

good citizens rejoiced that the scourge [bubonic plague] was kept out of the country. It was the neglect of quarantine that plunged Hamburg into such awful calamities; it was the wise adoption of vigilant quarantine measures that kept Great Britain free, and it was the quarantine precaution that held the plague out of our own country.

The thought has doubtless occurred to you, as it has to me, what a boon it would be for humanity if an eternal quarantine could be established against the moral plagues, Bolshevism, anarchy, and the rest. Is not society responsible for some measure of the safety for the souls of men? Is there not a cause for the rise of anarchy and the red doctrine of despair and disorder? There are injustices between man and man, there are growing evils connected with political campaigns, there are unspeakable social evils, there are unnumbered forms of social pestilence, against which a moral quarantine on the nation's part would work untold good.

The nation would seem to be responsible not only for the fumigation of a man's baggage, but also for the fumigation of

his mind and his whole intellectual environment. When the alarm at the presence of the moral scourge shall have become as deep and widespread as that over the invasion of the physical scourge, the Church will rise from her slumber and we shall have quarantine of the most energetic and apostolic kind.

It is absolutely impossible for society to do its full duty without insistence upon moral quarantine, and it is impossible for the individual to keep his life pure and clean against aggressive corruption without some such stern regulation. Believe me, my brethren, disinfection is absolutely necessary in the social and political life of America.

To-day as we look out upon the grand future of our country we realize that we have a crisis to meet, a war to wage, if we would bestow unimpaired the free institutions of our forefathers to future generations. The growing dislike for established order comes as a warning to our slumbering conscience, and we realize, if never before, that lawlessness must be exterminated, but how? Not an easy question, my friends. And yet, if Russian Bolshevism, with its jungle morality and pig-sty society, its negation of the spirit, its cold-blooded degradation of woman, its destruction of the home, if this crazy, monstrous thing is better than the good old American way of progress and stability, well and good; but if it is not, if it is, on the other hand, an infamous thing coming direct from hell, to hell let it return amid an aroused conscience of the republic of God.

Among the thousand and one remedies advocated to meet the present situation is that of a restricted immigration. It is, indeed, a fact that fully three-fourths of our incoming population since the Civil War has been drawn from the lowest strata of European society. So long as the hungry hordes of ignorant and lawless Europe are poured into this country, not one in twenty of whom can become a good citizen, our moral advancement will be checked, and our institutions in danger of assassination.

In a country in which every man has the right to vote, in which the citizen vote of Judas has as much weight in selecting rulers and legislators as the vote of Jesus, it is imperative that we look after the

character and intelligence of our immigrants. Under the burden of home ignorance and moral unfitness for citizenship the problem of unrestricted immigration becomes appalling.

And yet, appalling tho' it be in its possibilities and results, it is yet a very simple question morally. Is immigration a tide of power, of industry, of eagerness for self-improvement through honest work, of hearty delight in the institutions that offer opportunities magnificent to individual enterprise and courage? Then welcome! Let us open our ports and hearts alike to all such.

But if the immigration is of the dissipated, the diseased, the ignorant and the worthless Bolshevik, and of all who can be sent to our shores from the congested population of the Old World by the outlay of a few dollars passage money, then the call for restriction is plain and imperative. Holland could as well live without her dikes that quarantine the thundering sea as this country, at this crisis, under the floods of unrestricted immigration of this kind. A man must live if he is to do his work, and in the same way self-preservation is a national and patriotic duty. We have thrown open our ports for the dangerous offscourings of Europe to land upon our shores and organize societies for the overthrow of government. Cherishing our convictions of hospitality and freedom, we have opened our doors to the most bitter enemy of everything we hold most sacred. To those in no way fitted for citizenship we have offered an equal part in the sovereignties of the nation. We have imported all our anarchy, two-thirds of our crime, more than half our pauperism and every pestilence that has afflicted our country for the past 100 years.

We will always be ready to welcome the better class of immigration that has helped to develop our resources. America still needs the immigrant as much as the immigrant needs America; but we need, nay, we demand, an eternal quarantine against foreign criminals.

Our Western territory still needs the sturdy farmer from Sweden, but does not need the sandbag agitator nor the Haymarket rioter. Our Eastern industries still need the skilled artizan and the honest laborer from France and England, but we

do not need the brainless mobs that howl around Berkman and Goldman, with their poisonous tongues and blood-guilty hands. We may need the best in music that Italy can send us, but we do not need men who have accomplished the most diabolical of crimes against the State, against the flag, against God. It is certainly right that foreign agitators, whose purpose it is to burn our house over our heads, should be thrown out of the country they have tried to ruin and disgrace.

Back of all recent lawless outbreaks is the spirit of atheistic rebellion against Christ. Being so, the blotting out of these outrages, I take it, is essentially a religious question. Let the law take its course, do away with indiscriminate immigration, and the militant Church of Jesus must do the rest. A tremendous responsibility is hers. She is to educate and train the rebellious heart. She is to take the Ten Commandments and the Sermon on the Mount, and in the mold of love reincarnate the principle of the republic of God into the very

sinew and life of the nation. She is not to preach only, but to practise. She is to command obedience and reverence by the purity of her altars and the stainless and life-giving authority of her commission.

We need another nation-wide campaign and a world-wide evangelization, the consecration and surrender of every thought to the will of God. That, and that alone, is the cure for all the evils that torment and afflict our social and national life.

This is the great question which the text raises, with its beautiful idea of an immigration from the Infinite, an importation from the life and heart of God. "Behold, I stand at the door and knock." The resistance of that appeal, the casting aside of social law and order, is a terrible, a most horrible element of confusion. It spells disorder for the present, and black disaster for the future. But the admission of that pleading voice, the realization of Christ's perfect love, will not only rid the world of lawlessness, but every form of sin, Satan and death.

THE CHILDREN'S SERVICE LESSONS IN GOD'S GRAMMAR

By the Rev. A. RUSSELL

TOMLIN, Bolton, England

Most little scholars, I fancy, do not care for grammar. It is altogether too dry for them. I sympathize with them. It was the lesson I positively disliked most of all. But for grammar, I am positive I should have been out of school often much earlier than I was, and the fact that I had to stay in because of wretched verbs and adverbs, did not tend to make me more friendly with either the verbs or the adverbs. Yet the subject I liked least of all has proved one of the most necessary since, and I am glad that at some time or other I have even been forced to do a bit of grammar. Perhaps that little bit of experience may make you feel a little more kindly toward it.

Well, I want to try and interest you in a little bit of God's grammar. And the first little lesson I want to teach you is that just as in English grammar we always put ourselves last, so in God's grammar we always ought to carry out the same rule. To say "I and you" is never right, is it? No, it is always "you and I." It is a helpful little hint in grammar to remember that self always comes last. So is it in God's gram-

mar. Shall we print that in capital letters, so as to make it stand out in memorable form? SELF LAST! Now I am afraid, that not only do little boys and girls break this rule in English grammar, but that they often break it in God's grammar also. "Me first" they often cry. No, not "me first" but rather "me last." "Ladies first!" we say, not only because they are ladies, but because it is Christian to let others go first. God's grammar is—"in love preferring one another." Shall I tell you a little story about a little boy who believed in himself first and somebody else, second? He had been given two pennies, one for himself and one for the missionary collection, in connection with the missionary service at school he was attending that same afternoon. On his way, however, he fell down and dropt his two pennies, one rolling in the gutter, and the other going down a drain. When the missionary plate came his way the little chap let it pass him, hugging the other penny to himself. When he got home his father asked him if he had put the collection penny in the plate. The boy replied that

he hadn't. "Why not?" asked his father. "Well, you see," the lad answered, "I fell down on my way to the school, and I dropt one penny in the gutter, while the other rolled down the drain,—and," said he, "it was the missionary's penny that went down the drain, not mine." This little boy's policy was: "Self first, the missionary second." In that did he break one of the first rules of God's grammar.

The second lesson comes out of a saying that reads as follows: "God cares more for adverbs than he does for verba." Let us see what that means. An adverb is a word that qualifies a verb. So I was taught, at any rate. "The boy ran quickly." The word "quickly" tells you how the boy ran; therefore it is an adverb. The chief word is the verb, while the secondary word is the adverb. That is always so in our grammar, but not so in God's grammar. With him it is not the verb, but the adverb. That is to say, it is not so much the action

itself as the way in which we perform the action; it is not so much the "doing" of the thing, as the "spirit" in which the thing is done. The verb may be the principle word in the sentence with us, but with God it is not, it is the adverb. Let us take care, boys and girls, how we "do" a thing. If we only do a humble task in a noble spirit, to God that task is a noble one. It was the "adverb" and not the "verb" with the poor widow and her mite, you will remember. Out of a spirit of splendid sacrifice did she give her all, and the adverb lent a luster to the verb that the verb could not possibly have had otherwise, in the sight of God. To sweep a room finely, in the sight of God, is to make sweeping fine, tho in the sight of men it may seem mean and humble.

"A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy laws,
Makes that and the action fine."

SIDE-LIGHTS ON THEMES AND TEXTS

The Rev. EDWARD H. EPPENS, Ypsilanti, Mich.

Our Splendid Servants

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?—Heb. 1: 14.

"The only lordship of the world I have to offer to you is to come through service, the only glory is that of sacrifice, the only leadership that of love. Your work in the world is not to do great things, but to do small things greatly; to take your gifts, capacity, devotion, such as they are, and set them to the doing of the humblest deeds. This is my last sacrament offered to you,—the sacrament of service."—PEABODY, *Afternoons in the College Chapel*.

"I console myself in the poverty of my present thoughts, in the scarcity of great men, in the malignity and dulness of the nations, by falling back on these sublime recollections, seeing that Plato was, and Shakespeare, and Milton. In spite of all the rueful abortions that squeak and gibber in the street, in spite of slumber and guilt, in spite of the army, the bar-room, and the jail, have been these glorious manifestations of the mind. No more will I dismiss, with haste, the visions which flash and sparkle across my sky; but observe them, approach them, domesticate them, brood on them, and thus draw out of the past genuine life for the present hour."—EMERSON, *Literary Ethics*.

"More servants wait on man
Than he'll take notice of. In every path,

He treads down that which doth befriend him

When sickness makes him pale and wan.
Oh mighty love! Man is one world, and hath
Another to attend him."

—GEORGE HERBERT.

"All things that are yonder are also here below."

—PLOTINUS.

"You air that serves me with breath to speak!

You objects that call from diffusion my meanings and give them shape!
You light that wraps me and all things in delicate equable showers!

You paths worn in the irregular hollows by the roadsides!

I believe you are latent with unseen existences, you are so dear to me."

—WHITMAN, *Song of the Open Road*.

"And whosoever would be first among you shall be your servant! even as the Son of man came not to be ministered unto, but to minister."—Matt. 20:27.

The Face of a Man

*They lifted up their voice, saying . . .
The gods are come down to us in the likeness of men.—Acts 14: 11.*

"Did ye say the Almighty? I'm thinkin' that's ower grand a name for your God, Kirsty. Kirsty, wumman, when the Almighty sees a mither bound up in her laddie, I tell ye he is sair pleased in his heaven,

for mind ye hoo he loved his ain Son. Besides, a'm judgin' that nane o' us can love anither without lovin' him, or hurt anither without hurtin' him."—IAN MACLAREN, *Beside the Bonnie Brier Bush*.

"Tis the weakness in strength, that I cry for! my flesh that I seek
In the Godhead! I seek and I find it. O
Soul, it shall be
A Face like my face that receives thee, a
Man like to me,
Thou shalt love and be loved by, forever:
a Hand like this hand
Shall throw open the gates of new life to
thee! See the Christ stand!"
—BROWNING'S *Soul*.

"How can that be Christ? thought I. So simple, so very simple a man! It is impossible! I turned; but I had hardly turned my gaze from this plain man than it seemed again as the Christ stood beside me. Once more I forced myself. I saw the same face, like all human faces, the same common, though unknown features. Suddenly my heart sank and I came to myself. Now I realized that just such a face—a face like all human faces—is the face of Christ!"—TURGENEV, *Poems in Prose*.

"Oh eternal light!
Sole in thyself that dwellest; and of thyself
Sole understood, past, present, or to come!
Thou smiledst; on that circling, which in
thee
Seem'd as reflected splendor, while I mus'd;
For I therein, methought, in its own hue
Beheld our image painted: stedfastly
I therefore por'd upon the view."

—DANTE, *Il Paradiso*.

"A God that could understand, that could suffer, that could sympathize, that had felt the extremity of human anguish, the agony of bereavement, had submitted even to the brutal hopeless torture of the innocent, and had become acquainted with the pangs of death—this has been the chief consolation of the Christian religion. This is the extraordinary conception of Godhead to which we have thus far risen. 'This is my beloved Son!'"—SIR OLIVER LODGE, *The Substance of Faith*.

Why We Walk Together.

We will go with you, for we have heard that God is with you.—Ezek. 8:23.

"Highly owe we to enjoy that God dwell-eth in our soul; and more highly we owe to enjoy that our soul dwelleth in God. Our soul is made to be God's dwelling place; and the dwelling place of our soul is God, which is unmade."—JULIANA OF NORWICH, *Revelations of Divine Love*.

"Wisdom and understanding mean, for Israel, the love of order, of righteousness. Righteousness, order, conduct, is for Israel at once the source of all man's happiness, and at the same time the very essence of

the Eternal."—MATTHEW ARNOLD, *Literature and Dogma*.

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!"
—WILLIAM COWPER.

"We follow Jesus in and out of homes; children cluster about his feet; women love him; a dozen men leave net and plow to bind to his their fortunes and others go forth by twos, not ones, to imitate him. 'Friend of publicans and sinners' was his title with those who loved him not. Across the centuries we like and trust him all the more because he was a man of many friends."—WILLIAM C. GANNETT.

"An old English villager went up to London, and visited one of our great picture-galleries. Presently he came upon a wonderful painting of the crucifixion. As he gazed upon it, his whole soul caught fire. Tears came to his eyes. 'Bless Him!' he exclaimed aloud; 'I love him! I love him!' Others in the gallery looked on at first with startled curiosity, and then with profound emotion. A stranger approached the countryman and, grasping his hand, exclaimed, 'And so do I!' A third came up, 'And so do I!' And then a fourth, until there stood, before the picture of the cross, a little knot of men, perfect strangers to each other, whose souls had kept tryst in the love of Christ."—F. W. BOYTHAM, *The Golden Milestone*.

The Sin That is Not Yet Forgiven

Wherefore I abhor myself, and repent in dust and ashes.—Job 42: 6.

"Mind, Nikita, the tears of one that's been wronged never, never fall beside the mark, but always on the head of the man as did the wrong!"—TOLSTOY, *The Power of Darkness*.

"And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong."

—BYRON, *Mazeppa*.

"For he that wrongs his friend
Wrongs himself more, and ever bears about
A silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner at the bar, ever condemned:
And that drags down his life: then comes
what comes
Hereafter."

—TENNYSON, *Sea Dreams*.

"Unless we recover the note of repentance and penitence, our religion will become but another form of moral sentiment and social service, and thus cease to be a religion. And we can recover it only by rediscovering the cross of our Lord Jesus

Christ. . . A passion for service is to be welcomed as of the most hopeful augury, but it is destined to barrenness unless it be used as a stepping-stone to a genuine realization of sin and a lifelong repentance."—E. HERMAN, *Christianity in the New Age*.

"The evil of our age is not what exists with its many faults; no, the evil of our age is just this: this evil desire, this ogling with the business of reform, this fraud of wanting to reform without suffering and without making sacrifices, this careless fancy that we are fit to reform things without a notion, much less a noble notion, of how exalted the idea of reform is in fact, this hypocrisy of escaping the sense of our own unfitness in a distracting zeal, to reform the Church—a task for which our age is least of all fitted."—SOREN KIERKEGAARD, *Judge Thyself!*

Heaven's Voice in the Solitary Places

When it was the good pleasure of God to reveal his Son in me, I went away into Arabia.—Gal. 1: 15-17.

"We must not think so much of what the many will say of us; we must think of what the one man who understands right and wrong, and of what Truth herself, will say of us."—CRITO.

"There is a society in the deepest solitude."—DISRAELI.

Lascia dir le genti! ("And to their babblings leave the crowd!")—DANTE, *Purgatory, Canto V.*

"The average man will not get beyond the public opinion of his day—will, in fact, need its *esprit de corps* to maintain himself at the height it has reached. But the deeper spirits whom God has chosen as prophets and leaders must ever hold themselves open to further unfolding of his unceasing revelation, and in obedience thereto to break rank and move on, as forerunners of the new and higher order."—J. BRIERLEY, *Studies of the Soul*.

"'Tis solitude should teach us how to die;
It hath no flatterers; vanity can give no hollow aid
No hollow aid; alone—man with his God must strive."

—BYRON, *Childe Harold.*

"It is the few, the very few, that have kept alive whatever of good we see in the race. There are individuals who outweigh, in every kind of value, generations of ordinary men."—GEORGE GISSING.

"Do what thy manhood bids thee do;
From none but self expect applause;
He noblest lives and noblest dies
Who makes and keeps his self-made laws."

—BURTON, *The Kasidah.*

The God Who Baffles Man

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?—Job 11: 7.

"If we ask how eternal Godhead could make the actual condition of human nature his own, we must answer that we do not know. . . Let us not be impatient of the secret. Love would not remain love if it had no impenetrable reserves."—PRINCIPAL FORSYTH, *The Person and Place of Jesus Christ.*

"Nothing compels you to speak of your God, but if you undertake to do so, it is necessary that your explications should be superior to the silence which they break."—MAETERLINCK, *La Mort.*

"(Edipus: The prayer I fain would hear—tis of chief moment.)

"Chorus: That as we call them Benign Powers, with hearts benign they may receive the suppliant for saving: be this the prayer, thine own, or his who prays for thee; speak inaudibly, and lift not up thy voice; then retire, without looking behind. This do and I would be bold to stand by thee; but otherwise, stranger, I would fear for thee."—SOPHOCLES, *Oedipus at Colonus.*

"Exercise thyself in the knowledge and deep consideration of our Lord God, calling humbly to mind how excellent and incomprehensible he is; and this knowledge shalt thou rather endeavor to obtain by fervent desire and devout prayer than by high study and outward labor; it is the singular gift of God, and certainly very precious."—ROBERT LEIGHTON, *Rules and Instructions for a Holy Life.*

"It is probable that nobody can write a book about God, or even preach a sermon about him, without doing violence to something that is essential in the divine nature, for God is precisely that Being who by no manner of means can be made into public property."—L. P. JACKS, in *The Hibbert Journal.*

"O Thou, in that mysterious shrine Enthroned, as I must say, divine!
I will not frame one thought of what Thou mayest either be or not.
I will not prate of 'thus' and 'so,'
And be profane with 'yes' and 'no';
Enough that in our soul and heart Thou, whatsoe'er Thou may'st be, art."
—ARTHUR H. CLOUGH, *Religious Poems.*

The Vision That Can Not Be Dimmed

Looking unto Jesus, the author and perfector of our faith.—Heb. 12:2.

"Christ unites in himself the sublimest principles and divinest practises, thus more than realizing the dream of prophets and sages, rises free from all prejudices of his

age, nation, or sect, and pours out a doctrine beautiful as the light, sublime as heaven, and true as God. Eighteen centuries have passed since the sun of humanity rose so high in Jesus. What man, what sect has mastered his thought, comprehended his method, and fully applied it to life!"—*THEODORE PARKER, Discourses on Religion.*

"It is no exaggeration to affirm that the list of names which might easily be drawn up, of those who have rejoiced to avow this (that the love of Christ is the well-spring of all that is purest and noblest) would, for purity and loftiness of character, be at once the longest and the noblest that earth could furnish from its whole history."—*BALLARD, The Miracles of Unbelief.*

"The simple record of three short years of Christ's active life, has done more to regenerate and soften mankind than all the

disquisitions of philosophers, and than all the exhortations of moralists. This has indeed been the well-spring of whatever has been best and purest in the Christian life."—*LECKY, History of Morality.*

"If God has spoken most clearly in Jesus and in the development which started with him, then we must proclaim Jesus as we have seen him and know him. And we have faith that what we have found as the nature and very principle, i.e., as the power and the consolation of Christ will prove itself as the victorious ferment in all mixtures; that it will eliminate everything untruthful in the other religions, and strengthen and secure what is of the truth."—*F. NISSER-GALL, Which is the Best Religion?*

"There is no hope for the world but in the coming of Christ the King."—*W. E. BLACKSTONE.*

ILLUSTRATIONS

An Impressive Presence

He (George Fox) was a striking, impressive man to look at. There was a certain majesty about his presence, his friend William Penn tells us. His eyes possess an extraordinary power and seemed to look right through a person. "Take thy eyes off me; they pierce me!" one man cried out as Fox steadily gazed at him. Ministers were often afraid to face him. When Francis Howgill saw Fox look in on him through the door of Firbank Chapel as Howgill was trying to preach, he was so embarrassed that, he says, any one could have killed him with a crab apple! Again and again fierce opponents wilted down in debate when they saw this calm, serene man in front of them. The Cambridge students endeavored to pull him off his horse when Fox came to their university town with his message, but they could not unhorse him. "I kept on my horse's back," he says, "and rid through them in the Lord's power. Oh! said they, he shines: he glisters." After he had spoken in Beverly Minster, a great lady of Beverly told Justice Hotham of that town that "an Angel or Spirit came into the church at Beverly and spoke the wonderful things of God, to the astonishment of all that were there: and when it had done, it passed away, and they did not know whence it came nor whither it went; but it astonished all, priests, professors and magistrates."—*The Story of George Fox.*—RUFUS M. JONES.

How Christ Comes

It was at this time, while Fox was in Launceston (jail), that the "Fifth-Monarchy-Men," as they were called, were going about in England trying to convince the people that Christ was going to come that year and set up his thousand-year reign on the earth. There had been, they declared, four great world-kingdoms and now Christ's reign would end them all and begin the Fifth and last kingdom. Fox told them they were looking in the wrong place for Christ and his kingdom. They thought it was to be an outward kingdom, like Caesar's, and that Christ would come as a monarch, like Charlemagne, but Fox told them that Christ had come already and was now here. He comes as a divine and heavenly presence to the souls of men and wishes to rule their lives and to reign in their hearts. His kingdom comes as fast as people learn to live his way and to do his will and to let his spirit conquer the evil in them and raise up the good. Nobody will ever find him if they look for him in the sky or if they expect to see him sitting on a throne in some capital city, like London.—*The Story of George Fox.*—RUFUS M. JONES.

Anticipation and Realization

Charlie was very excited. His father was a sailor. The ship was homeward bound, and dad would soon be home. Thinking so intently and exclusively of his father's com-

ing, Charlie determined to carve out a ship of his own. He took a block of wood, and set to work. But the wood was hard, and the knife was blunt, and Charlie's fingers were very small.

"Dad may be here when you wake up in the morning, Charlie," his mother said to him one night.

That night Charlie took his ship and his knife to bed with him. When his father came at midnight, Charlie was fast asleep, the blistered hand on the counterpane not far from the knife and the ship. The father took the ship, and, with his own strong hand, and his own sharp knife, it was soon a trim and shapely vessel. Charlie awoke with the lark next morning, and, proudly seizing his ship, he ran to greet his father; and it is difficult to say which of the two was the more proud of it.—*The Presbyterian Advance.*

Character and Atmosphere

A few years ago Bishop J. H. Vincent gave a most interesting parable. He said: "A man sat in his library on the last day of the year, busily engaged. His little daughter came into the room. The attention of the father was attracted for a moment to her. At first she smiled, and then on her little face a frown gathered; then a look of wonder; then a look of pain, and the child turned to withdraw.

"What is the matter?" he asked. "Why do you frown, my child?"

"She said: 'The room seems so close, and I saw a faint blue mist or smoke in the air, and I was afraid.'

"But the window is wide open, the air is very pure, and the sun is shining brightly,' said her father.

"I don't know what it was,' the child said, 'but I was frightened at first and could not breathe easily, and you looked so strange, papa. But it is all right now, papa.' And the door closed.

"It was very curious,' thought the man. 'I wonder what it was. Is she a nervous child?'

"Suddenly a strange Presence appeared and spoke as follows:

"The child's face and fear should teach you a lesson. For that moment the innocent thing had insight. She saw realities in the invisible atmosphere of the room—realities of motive, of tendency and of character, all of which are created by your own personal-

ity. In this room are mightiest energies. The air fills this room. Here is electricity. And the pressure of gravitation is here. And here also is spirit. You are spirit. What you think, what you desire, what you love, what you resolve, what you are—all these are forces that may reveal themselves to sensitive souls in lights and shadows, tints and colors, pressures, repulsions and attractions. What you are is making itself felt. The personal ambition, the unworthy desire, the ungenerous motive, burden and color the very atmosphere. Sensitive and spiritual natures may detect it, may be influenced by it, helped, hurt by it.

"It is a solemn thought that by what we are at core we are in influence; that we are making power; that we are letting loose forces in the universe that mar or mold, that weaken or strengthen, and that tear down or build up. We create currents of influence which remain active forever."

"And as the angel left him the man trembled because he thought of the selfishness that really controlled his life; of the unworthy things he had thought and spoken and wrought out in deeds and habits. And he felt grieved that the child should have felt the influence of his innermost character, altho she could not know anything about the cause of the momentary repulsion that she felt.

"And he bowed before God—in silence at first. And then he prayed for awhile and closed his prayer by saying: 'And may the words of my mouth and the meditations of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer.'

"Scarcely had he set himself to his desk when the door opened softly and his child came in. There was a sweet smile on her face as she said: 'How bright the room is, papa! And the air is as if lilies and roses had been blooming here.'

"This is only a parable. But in it is the hiding of a great truth concerning personal character and thought atmosphere. Blessed is the one who can say, with Paul: 'I live, and yet not I, but Christ liveth in me.'—ELWIN LINCOLN HOUSE, *The Drama of the Face.*

Self and Others

Service and sacrifice are everywhere woven into the web of the world. Henry Drummond was the discoverer of this truth, or at least was the first to see it clearly and bring it out fully. In his book on *The Ascent of Man*, he shows that "the struggle

for life" is balanced by "the struggle for the life of others," and that in the second of these two principles "lies a prophecy, a suggestion of the day of Altruism." "Take the tiniest protoplasmic cell," he says, "immerse it in a suitable medium, and presently it will perform two great acts—the two which sum up life, which constitute the eternal distinction between the living and the dead—Nutrition and Reproduction. At one moment, in pursuance of the Struggle for Life, it will call in matter from without, and assimilate it to itself; at another moment, in pursuance of the Struggle for the Life of Others, it will set a portion of that matter apart, add to it, and finally give it away to form another life. Even at its dawn, life is receiver and giver; even in protoplasm is Self-ism and Other-ism. These two tendencies are not fortuitous. They have been lived into existence. They are not grafts on the tree of life. They are not painted on the canvas, they are woven into it."—JAMES H. SNOWDEN, *Is the World Growing Better?*

Correcting Wrong Concepts

Wrong concepts of God may leave positive antagonisms which require years to overcome. A little girl of nearly four years had just lost her father. She did not understand the funeral and the flowers and the burial. She came to her mother in the evening and asked where her papa was. The stricken mother replied that "God had taken him."

"But when is he coming back?" asked the child.

The mother answered that he could not come back.

"Not ever!" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

The heart-broken mother hesitated for a word of wisdom, but finally answered, "No, God will not let him come back to us."

Care and wisdom needed.—And in that moment the harm was done. The child had formed a wrong concept of God as one who would wilfully take away her father and not let him return. She burst out in a fit of passion: "I don't like God! He takes my papa and keeps him away."

That night she refused to say her prayer,

and for weeks remained rebellious and unforgiving toward the God whom she accused of having robbed her of her father. How should the mother have answered her child's question? I can not tell in just what words, but the words in which we answer the child's questions must be chosen with such infinite care and wisdom that bitterness shall not take the place which love toward God should occupy in the heart.

Another typical difficulty is that children are often led to think of God as a distant God. A favorite Sunday-school hymn sings of "God above the great blue sky." To many children God is "in heaven," and heaven is localized at an immeasurable distance. Hence the fact of God's nearness is wholly missed. Children come to think of God as seated on a great white throne, an aged, austere and severe Person, more an object of fear than of love. And then we tell the children that they "must love God," forgetting that love never comes from a sense of duty or compulsion, but springs, when it appears, spontaneously from the heart because it is compelled by lovable traits and appealing qualities in the one to be loved!

The concept of God which the child first needs, therefore, is God as loving Father, expecting obedience and trust from his children; God as inviting Friend; God as friendly Protector; God ever near at hand; God who can understand and sympathize with children and enter into their joys and sorrows; God as Creator, in the sunshine and the flowers; but above all, God filling the heart with love and gladness. The concept which the child needs of Jesus is of his surpassing goodness, his unselfish courage and his loving service. All religious teaching which will lead to such concepts as these is grounding the child in knowledge that is rich and fruitful, for it is making God and Christ real to him. All teaching which leads to false concepts is an obstacle in the way of spiritual development.—G. H. BETTS, *How to Teach Religion*.

Immortal Life

It seemeth such a little way to me
Across to that strange country—the Be-
yond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond:
They make it seem familiar and most dear,
As journeying friends bring distant regions
near.

ILLUSTRATIONS

When my sight is clear
• The glistening strand;
In mine gone from here
sometimes to touch my
• our veiled eyes,
I might round about me

is a way to dread,
t world I shall journey
of the dead,

And join the lost ones so long dreamed
about.
I love this world, yet shall I love to go
And meet the friends who wait for me, **I**
know.

And so for me there nothing is in earth,
And so the grave has lost its victory:
It is but crossing with abated breath
And white-set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.
—ELLA WHEELER WILCOX.

MY LEADERS AND KINGS OF ISRAEL

(*See page 309*)
the paths of life.
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part, too, that of
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otice how she de-
he drought, "Je-
his people"; how
hovah's blessing
te daughters-in-
n acknowledges
nd all the bitter-
her life (verses
well as Ruth was

with her; she has an earthly and a
heavenly friend. (3) But one of the
great lessons of the passage for us to-
day is its kindly and friendly attitude
to the foreigner. It is believed by
many scholars to have been written
about the time when Ezra (chapters
9 and 10) and Nehemiah (13:23-27)
were seeking by drastic legislation
and action to prevent or dissolve the
marriage of Jews with foreign
women; and this great-hearted writer,
like the writer of Jonah, lifts up his
protest against all that small-minded-
ness and narrow-heartedness, which is
essentially a denial of the principle
that God has made all mankind of one
blood, and that "in every nation he
(or she) that feareth God and work-
eth righteousness is accepted with
him" (Acts 10:35). A world filled
with vindictiveness and hate needs
this reminder, that the foreigner is
also a creature of God, with the same
human needs and rights as ourselves,
and capable of a nobility and a hero-
ism that may equal and even trans-
cend our own. No one who loves and
understands the story of Ruth would
ever wish to see the alien excluded
from the great commonwealth, which
will never be as God would have it
until it embraces every man and every
nation.

Notes on Recent Books

PROGRESSIVE RELIGIOUS THOUGHT IN AMERICA¹

OF all the intervening years since the landing of the Pilgrims until now this year of Tercentenary preparation and celebration would seem to be most timely and appropriate for a survey of what the author uses as a sub-title—the enlarging Pilgrim faith. The work here sketched

"aims to do for a movement in American theology something of that which Dr. Tulloch's *Religious Thought in Great Britain* during the nineteenth century did for the better-known period in English and Scotch theology."

The biographical appreciations—all done in exquisite taste—and theological studies are grouped around seven leading personalities whose insight, humanness, and learning has done much to make progress possible. Not that progress began with men like Bushnell, Munger, Gordon, and others, but with them the stream of thought assumes a fulness and a wideness not hitherto in evidence.

What is chronicled in these well-thought-out studies is not to be marveled at when we consider the vast change which has come over the world of science during the last sixty years. One has only to pause a moment to sense fully and appreciate the enormous amount of literature that has been produced in but two branches of knowledge, sociology and psychology. The influence and weight of all this on the present generation can not for a moment be overlooked. It has been acutely felt, and in the light of it all it is not difficult to see why so many thinking people can not accept some of the old doctrinal positions; why with even the most charitable attitude they can not view things as our forebears did when education was less widespread than it is to-day.

It would be hard for any one, we think, to read these chapters on America's religious

leaders without having his soul stirred, his mind touched with a new sense of reality, worth, and gratitude. These men have furnished a body of constructive thought that takes the rightful place of what was in the main one-sided, too limited in scope, and largely static.

Every age needs leaders and never more than to-day. With our complex industrial life—which the Church can not without peril overlook—our imperfect educational system, and our confused religious and theological conceptions we surely stand in need of such high-minded men as are brought before us in this volume. Religious leadership is one of the great necessities of our time.

Professor Buckham has been singularly fortunate in gathering up, as it were, the main conceptions of these leaders. His comments and estimates are concise and sympathetic and take on something of the largeness and wholesomeness of those whom he has chosen as representatives of the best religious thought in America.

He writes hopefully and wisely of American theology

"moving forward as well as outward, with a freedom and impetus that promise much for the future," . . .

"increasingly becoming that which theology as a science must be in order to be true to itself,—interdenominational, or rather undenominational, unsectarian, devoted to truth for its own sake and not to the furthering of the interests of any particular sect or denomination."

"The removal of the incubus of sectarianism from theology gives it an unlimited field for progress."

"True development is never a destructive but always a conserving process."

"Unless Christian theology recognizes and interprets both personal and social realities and values, it fails to be true to the religion it seeks to represent."

¹ *Progressive Religious Thought in America*. By John W. Buckham. Houghton Mifflin Company, Boston, 1919. 8 x 5½ in., 352 pp.

Singing Mountains. By ALBERT BENJAMIN CUNNINGHAM. $7\frac{1}{2}$ x 5 in., 315 pp.

Dangerous Days. By MARY ROBERTS RINEHART. $7\frac{1}{2}$ x 5 in., 400 pp. Both published by George H. Doran Company, New York.

These two novels, published by a firm which deals principally in works of religious or theological content, raise once more the question whether a minister should read fiction, if so why, and what kind. He may read it for several reasons. It may serve as a soporific, a sedative, or a counter-irritant after labors pastoral, homiletic, or social. Or he may use it as a stimulus to imagination, a supply-source for vocabulary, or a suggestion of themes. Or, since novels frequently deal with social or other problems and realistically present the mirror to life, he may get an inkling, otherwise not easily obtainable by him, of tendencies to good or evil present in society and hence matters for serious study and treatment.

The first of the volumes named above, by a Baptist minister's son, is a delightful "homey" tale of a backwoods preacher's family living in the "singing mountains" of West Virginia. The preacher, a sincere and wholesouled "real fellow"; his somewhat delicate wife; a grown-up son who is teaching and is wilful and stubborn and a bit self-conscious, but finds himself ultimately; a younger son, Ben, who might be driven to the bad, but under his father's love and judicious handling "comes through"; and a little daughter just old enough to be a tease—this is the family about which the tale is told. It begins with the younger boy running away from boarding school, expecting trouble at home in consequence, being agreeably disappointed, and then going on as the real hero of the story. It is a delightfully quiet tale, with touches of genuine humor; also with a sly knock at adventists who get flustered at war clouds and figure out from Daniel and Revelation the imminent end of the world and its date. The father is a conscientious but firmly wise pastor, who lives his devoted life in a piney and healthy mountain district, rears a contented family, and sets a noble example of unostentatious service.

Mrs. Rinehart's title, *Dangerous Days*, has double meaning. The story is laid in war days—early 1915—comes down to the late days of 1918. The danger is not

merely to those whom war affects in person and purse. It menaces the family of a rich manufacturer, whose shallow and selfish wife estranges a long-suffering and really noble husband, puts in grave jeopardy of soul their son, just of age, subject to the temptations of the irresponsible rich, and finally carries her out of bounds in an elopement with an idler in her own society. The story is not a pleasing one, it presents too real a picture of some of the wasteful and enervating idling and play of those who have no work to do and refuse responsibilities. The other side, too, is there—thoughtful patriotism, unselfish and loyal service, recovery of youth to sober truth and manliness, and devotion of men and women to country and mankind. There is a lot of earnest writing, a picture of the selfish and the light as well as of the serious thinking of people in troubles that now are past. And there is also the presentation of family troubles that do not need the background of war to develop them.

From Bondage to Liberty in Religion.

By GEORGE T. ASHLEY. The Beacon Press, Boston, Massachusetts, 1919. $7\frac{3}{4}$ x $5\frac{1}{2}$ in., 226 pp.

It makes considerable difference—at least with many—when one has to comment on a book that represents advanced thought, thought that is contrary to the conceptions of the reviewer, as to who the author is. If he happens to be the son of the reviewer we know in advance that the judgment of the work is apt to be more charitable than if the book had been reviewed by an unknown and bitter sectarian. The difference would be very marked. The father would not as a rule call the son an infidel and heretic or some opprobrious name because they differed on the deep questions of the soul. No, the wise father would seek by every means to appeal to the son's mind and heart, with the confidence that if he presented a view of the world, of man and of God that was convincing the son would modify or change his views. That is the paternal attitude and the only attitude that will win the thinking people of either sex to the Christian way.

The author frankly acknowledges that he is one among the vast number who have inherited the faith of their fathers. This story we are assured is an honest effort to

and the proofs of the faith which he inherited, and his hope is that if he has succeeded in making out a good case it may be of help to those who are fettered by ecclesiastical bondage.

He describes the processes through which he passed in his religious life from early childhood to mature middle life. From the narrowest river of orthodoxy he sails unhinderedly to the broadest ocean of liberalism. Brought up in the Baptist faith he finally makes port in a harbor that yields to him light and liberty—the Unitarian Church where he now ministers.

The Book of the Prophet Jeremiah. By L. E. BINNS, M.A. Methuen & Company, Ltd., London, 1919. 8½ x 5¾ in., xc-391 pp.

The issue of this important commentary on Jeremiah tends to show unflagging interest in this book, so important historically and religiously. The Introduction waives practically entirely the question of text—probably a wise procedure, since this is an exceedingly involved problem, which will require much work for many years before it can be settled—and discusses the prophet's importance, times, life, character, teaching, book (composition and contents), style, and influence, with a Chronological Table—90 pages of print. The commentary proper, based on the Revised Version, takes up 382 pages, and is followed by a useful index. Interjected in the comment are ten "additional notes," which treat briefly, at the points where the subjects occur in the text, as many topics, such as Jeremiah and Nature, The Ark and the Covenant, Jewish Colonies in Egypt, and The Fate of Babylon. The method of treatment combines the topical with the textual. Thus Chapter 1 is headed "The Prophet's Call," has a page of introduction, an analysis of the chapter, and the comment—text above and elucidation below. The next section is Chapters 2-6, First Collection of Jeremiah's Prophecies, with sub-divisions and special introductions to each (2:1-3:5; 3:6-18; 3:19-4:4; 4:5-31; Chap. 5 and Chap. 6). The result is an unusually lucid arrangement, enabling the student to perceive with almost instant insight the value and relations to the whole of the section under discussion.

As to the comment and the views express-

therein, Mr. Binns expresses his great reliance upon Cornill's commentary, and also his indebtedness to Driver, Graf, Giesebrrecht, Cheyne, Duhm, and Buttenwieser. The character of the comment is inclusive—it notes the etymological, syntactic, historical, theological, religious, and literary significances of words, phrases, verses, and passages. We wish, in view of the translation and arrangement of 4:23-26 given on p. lxxix, that more space had been devoted to revised translation and arrangement of Jeremiah's poetic measures, of which the reader of the Revised Version has not a glimpse.

The Story of George Fox. By RUFUS M. JONES. The Macmillan Company, New York, 1919. 7¾ x 5 in., 169 pp.

Those who are not familiar with English history, particularly of the sixteenth and seventeenth centuries, can hardly appreciate contemporary life nor be of much service in the shaping and molding of a policy in the interests of humanity. "Great deeds were done then, great persons lived, great battles were fought, great writers wrote immortal books." It was a time of great achievements and "a great awakening came to men's souls." Largely because of those stirring and eventful times of superb heroism and fidelity to duty we are now enjoying the fruits of the seed then planted.

One of the great characters of the seventeenth century was George Fox (born 1624). If one wants to get for any class of young people (this book aims to meet the needs of moral and religious secondary education) a book that will bring them in touch with a great religious leader of the seventeenth century we strongly recommend this clear and interesting narrative.

It was said of George Fox that "He was valiant for the truth, bold in asserting it, patient in suffering for it, immovable as a rock" and with this testimony of an intimate friend we think most people will agree.

The book belongs to the Great Leaders Series. It would seem to us as tho it would be wise when young people are studying a great historical character like Fox that it would be well to have them relate the history of that time to what now exists in the same country, and especially to note the great progress made. Fox had almost

no education. Suppose he had had a good education what turn would his life have taken?

The Art of Public Worship. By the Rev. PERCY DEARMER, D.D.: A. R. Mowbray & Co., Ltd., London and Oxford, 1919. 7½ x 5 in., 213 pp.

The author is an Anglican, a writer of note on this and kindred subjects, and this volume has significance mainly for his own communion and for Protestant Episcopalians. Others, however, will find here some general principles and many practical hints as to both the externals and the essentials of worship which may prove applicable and suggestive. Religion "must be contained," the author says, within beauty, goodness and truth. These three are all manifestations of God. Hence art (in relation to beauty) has its function in worship. And so Dr. Dearmer is most concerned with art—as applied to ritual, music, and ceremonial, incidentally also to the sanctuary itself, however simple that sanctuary be.

Speaking of the churches which have, for example, a seating capacity of three hundred and a congregation of forty, but are "pewed" to their "walls and corners," he urges that the seating be reduced to a block sufficient for the needs of the worshipers, "placed near the chancel." And then "the church becomes another place; it takes on something of the dignity of a small cathedral, and at the same time becomes comforting to the eye and homelike."

Such counsel is worth considering by all denominations. But most of the volume has little interest outside of the Anglican and Protestant Episcopalian communions. The Prayer Books of these two bodies are compared, with the American preferred. Other changes are proposed, and means for continuous betterment in ritual and ceremony suggested.

The Faith of Isaiah. By ALEX R. GORDON, D.Litt., D.D. The Pilgrim Press, Boston, 1919. 7¾ x 4¾ in., 260 pp.

The lure and the depth of the book of Isaiah is no more strikingly illustrated than by the fact that the Old Testament scholar, no matter what he begins with, usually gets around to a study of Isaiah's prophecies or of some phase of them. He feels that in spite of the many commentaries, versions,

and paraphrases, some essential beauty or truth yet remains to be exhibited or stressed. So Professor Gordon of McGill University, whose *Early Traditions of Genesis* was noticed in our columns, here pays his implicit tribute to the versatile Hebrew prophet. This he does in a series of eighteen studies, the themes of some of which are familiar to the student of prophecy—like The Vision of the Lord, The Day of Jehovah, The Prince of Peace, The Suffering Servant; others sound like fresher and *apropos* formulations of the prophet's themes—like National Irrigation, Heralds of the Dawn, The Drama of Redemption, Life from the Dead, The League of Nations. The method employed usually states the historical circumstances which environed the section under study, exegesis and application, and often a translation of part of the section, retaining the poetic form of the original—unfortunately not followed in any of the official English versions. Striking bits of imagery or word play are often brought out—as for example the last half of Isa. 7: 9;

"If ye will not believe,
Ye shall not be established" (7:8ff.).

which is illuminated by this footnote:

"The play of words in the original is finely brought out in G. A. Smith's paraphrase, 'If ye have not faith, ye cannot have staith.' With this may be compared Luther's rendering, 'Glaubet ihr nicht, so bleibtet ihr nicht,' Wade's 'If ye will not confide, ye shall not abide,' and McFadyen's 'No faith, no fixity.'"

Isaiah is so rich that the student may assume that, however well his shelves are stocked with commentaries and studies, an expert like Dr. Gordon will have something new and worth attention.

At a Dollar a Year. Ripples on the Edge of the Maelstrom. By ROBERT L. RAYMOND. Marshall Jones Company, Boston, 1919. 239 pp.

During and after the conflict the popular heroes have been and are those who offered the supreme sacrifice "on Flanders Fields" or elsewhere in France, whether they were called to pay or not. But all the time there were those here whose devotion was equal in sincerity, whose opportunity and gift, however, were less "by reason of age or other disability." Some of these were civilians who gave up their places in industry to serve "at a dollar a year"; others were

in the service but were held here at tasks no less essential to winning the war than those undertaken and performed on the field. Not much has been heard of these, tho' they deserve much gratitude. Their deeds are suggested in this splendid volume of eight short stories (with a postscript) by a civilian war worker who knows. Some of the characters appear in all the tales, and they, aided by a rather pretty love-interest that develops, maintain the thread of continuity. It is well for the minister to read once these tales, even tho' they are fictitious. He will probably read them twice at least. They offer essential truth, and they suggest many a sermon. There is portrayed, for instance, a "junk dealer" who literally gives his life in the salvage service. Here are a couple of bits from the "Postscript."

"General Foch," answered the Doughboy, "used to spend a half hour or so alone in church nearly every day, at a time when he was reasonably busy carrying the weight of the civilized world on his shoulders. I've tried it; it's a help." The man in the street nodded his head in agreement. "You bet it is," he said emphatically. "Even those of us over here have had moments during the last two years when we felt the need of something different from what we could find in the newspapers or derive from chit-chat."

Then, later, the Dough-boy remarks:

"In the long years of peace for which we all hope and pray, when there will be no opportunity for a spot-light display of the willingness of our people to suffer, to sacrifice, and to work together for the common good, I am not going to be troubled in my mind by surface indications. I shall know that deep down, the ability, and the faith, and the will, are there always."

The Rival Philosophies of Jesus and Paul. Being an Explanation of the Failures of Organized Christianity and a Vindication of the Teachings of Jesus, Which Are Shown to Contain a Religion for All Men and for All Times. By IGNATIUS SINGER. George Allen & Unwin, Ltd., London, 1919. 8 x 5 in., 347 pp.

The author of this volume raises a prejudice against the volume in the second paragraph of his Foreword, where he says: "I dissociated myself at an early age from what is conventionally called religion."

A little further along he makes clear that he draws, as do most, a line between religion and theology, and professes to dis-

card the latter—building his own system, however. He holds:

"That Jesus was not the founder of Christianity; that the Christ-myth had no existence until many years after his death; that his teachings and the teachings of doctrinal Christianity are mutually exclusive and opposed to each other. I desire further to show that while there was a real Jesus, the 'Christ' of the Gospels is a myth."

He then selects from the gospels what he regards as the genuine teachings of Jesus, and contrasts these with other teachings of the synoptic and Johannine writings, and with the Pauline work and its results in "founding" Christianity. He concludes that Christianity and "the philosophy of Jesus" are basically incompatible.

To evaluate this volume correctly one must erase the prejudices the author creates against himself. It will then be seen that while his criticism is as subjective as that of the "mythical" school—and often as erroneous—nevertheless there is so much excellent exegesis and penetrating insight, and so many illuminating renderings that the volume is worth candid examination. It will often prove a decided stimulus to creative thinking, and will suggest many a fruitful topic and line of thought.

The Church and Its American Opportunity. Papers by Various Writers Read at the Church Congress in 1919. Edited by Charles Lewis Slattery. The Macmillan Company, 1919. 7½ x 5 in., 235 pp.

At a congress of the Protestant Episcopal Church held in New York April 29 to May 2, 1919, twenty addresses were delivered, and are here reproduced, upon seven subjects as follows:

The Effect of the War on Religion, Shall We Retain the Old Testament in the Lectionary and the Sunday-school, The Obligation of the Church to Support a League of Nations, Essentials of Prayer-book Revision, The Need of an American Labor Party, Necessary Readjustments in the Training of the Ministry, The Functions of the Episcopate in a Democracy.

It will be noticed that some of these subjects concern Episcopalians principally or entirely—so the second, fourth, and seventh; others are of interest to all religious denominations, so the first, third, and sixth. One is political, the fifth, and its three advocates divide two for and one against labor's en-

tering politics as a separate party organization. The first subject states the two positions so often emphasized in our own columns and elsewhere during the war and since—the need for the democratizing and for the unifying of the Church—and elicits a plea for understanding the foreigner in the midst of us with all his handicaps. One of the speakers uses these fine words:

"I am urging that elementary Christianity should be our guide in our treatment of all men and women now and forever."

The Early Christian Books. By W. J. FERRAR, M.A. The Macmillan Company, New York, 1919. $7\frac{1}{4} \times 4\frac{1}{2}$ in., xix—108 pp.

The Society for Promoting Christian Knowledge is issuing a useful series of "Handbooks of Christian Literature," in which the present volume has a place. Concern for present-day problems often obscures the desirability of guiding the present in the light of history's teachings. It is well, often to glance at earlier critical periods in order to see how the crisis was passed. Mr. Ferrar furnishes a guide to the earliest post-apostolic literature evoked by the needs of Christians and churches between A.D. 95 and 170—Clement of Rome to Tatian's *Diatessaron*. He gives also a well-selected bibliography, unfortunately omitting the American reprint of the Anti-Nicene Christian Library which has gone into so many book repositories here and is so much handier than the Edinburgh edition. The volume serves as a handy, condensed book of reference.

Christian Life in the Community. A. J. W. MYERS. The Association Press, New York. 129 pp.

A little volume intended to serve as a manual for students, giving a succinct account of the needs of a world sorely and desperately in need of the reconstructive power of religion. The book is the result of consultation with various members of Sunday School Boards and the North American Student Movements in an effort to provide material for training students for church work. It was planned with special reference to Canada, giving an abundance of illustration drawn from Canadian

sources. With each chapter are given suggestions for study and investigation.

For Pulpit and Platform. By JOHN MACHAN ENGLISH, D.D. The Macmillan Company, New York, 1919. $6\frac{1}{4} \times 4\frac{1}{2}$ in., 143 pp.

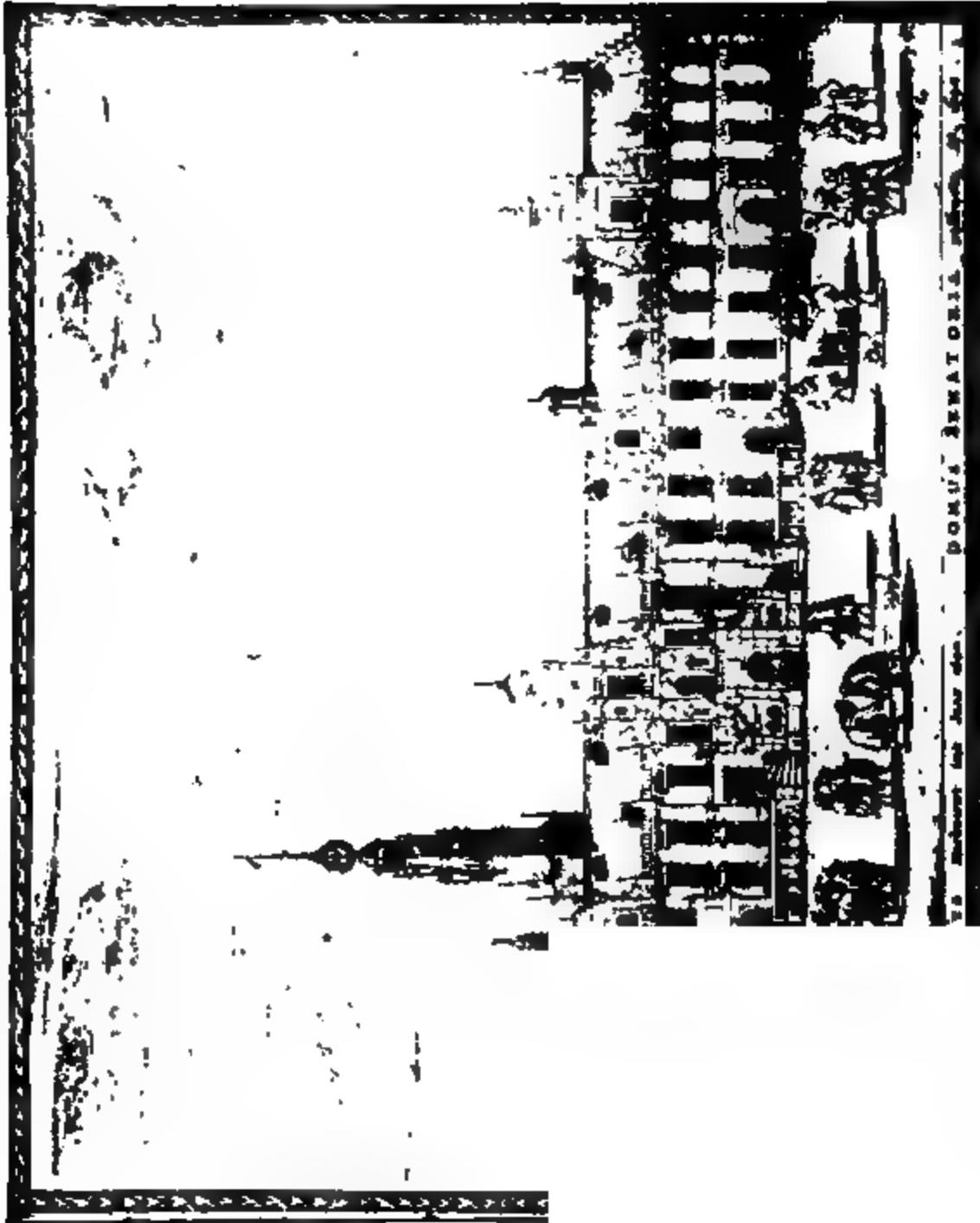
The short cut to a particular place or position in life is not always the most satisfactory. The long way round with all its obstructions and discouragements often proves to be the path that leads to power and success. We have, however, to take humanity very much as we find it, and so it is that in the book world, as in every department of life, we find placed at the convenience of every one desirous of getting ahead, short-cut aids put in brief and attractive form. Here is an example of such a help—a handbook designed to assist those who are anxious to do more and better work in public speaking. It sets forth what it regards as the essentials in public speech, and is intended to meet the needs of busy pastors, students in the seminaries, and those who are accustomed to speak on religious topics.

The Teaching Values of the New Testament. By J. M. DUNCAN, D.D. The Pilgrim Press, Boston, 1918.

This is the second part, second year, of the New Teacher Training Course, based on outlines adopted by the Sunday-School Council and approved by the National Council Commission on Moral and Religious Education. The other three parts of the second year's course are: Part I. The Teaching Values of the Old Testament, A. J. W. Meyers. Part II. The Program of the Christian Religion, Frank K. Sanders. Part III. How to Train the Devotional Life, Luther A. Weigle and Henry H. Tweedy.

The Christian Basis of World Democracy. By KENNETH SCOTT LATOURETTE. The Association Press, New York, 1919. $6\frac{1}{2} \times 4$ in., 206 pp.

These are daily studies for twelve weeks. The purpose, we are told, is to discover from a study of the teachings of Jesus what sort of an international order would result if those teachings were put into practise.



TOWN HALL AT LEYDEN

Where many manuscript records concerning the Pilgrims have been found. The building dates from the 16th century and is one of the best remaining examples of Dutch Renaissance Gothic architecture.

BURGOMASTER JAN VAN HOUT

Defender of the Pilgrims Against James I.

MAKKON OF DELPHAVEN AS IT APPEARED TO THE FILMISTS
IT WAS FROM THE EAST INDIA HOUSE, ON THE RIGHT, THAT THE "SPEEDWELL" SAILED

THE HOMILETIC REVIEW

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The Better Possession

DURING one of the intense persecutions by which an early Roman emperor harried the Christians of the first century some unknown writer (Harnack thinks it was a woman) wrote an extraordinary little book to hearten those who were undergoing the trial of their faith. I mean, of course, the epistle to the Hebrews. It is marked by rare genius and by undoubted inspiration. It is full of vital messages and it contains passages of great power. Just before the most loved section of the little book—the account of the faith-heroes—the author, in a passage open to a variety of translations, refers to the fact that those to whom he is writing have suffered, and have suffered joyfully, the spoiling of their possessions, “knowing,” he says, “that you have yourselves for a better possession”—you yourselves are a better possession than any of those goods which you have lost for your faith.

I wonder if the readers fully realized the truth, or if we should to-day realize it had we suffered a similar stripping. We are very slow to take account of that type of stock. We are very keen about our other assets, but we often fail to prize this supreme ownership, the possession of ourselves. There is a story, both sad and amusing, of an insane man who was seen wildly rushing about the house, from room to room, looking in cupboards and clothes-presses, crawling under beds, obviously searching for something. When questioned as to what he was so frantically looking for he replied, “I am trying to find myself!” It is not as mad as it seems. I am not sure but that we who are not trying to find ourselves are after all more crazy still.

Old Burton, who wrote *The Anatomy of Melancholy*, well said:

“Men look to their tools; a painter will wash his pencils; a smith will look to his hammer, anvil, and forge; a husbandman will mend his plow-irons and grind his hatchet, if it be dull; a musician will string and unstring his lute; only scholars neglect that instrument, their brain and spirits I mean, which they daily use.”

Not scholars only, but all classes and conditions of men are guilty of this strange insanity. If the Duke of Westminster should offer to transfer to us his estates, we would rush with all conceivable speed to acquire our new potential possessions. We would go as with wings of an aeroplane to get the transaction accomplished before anything could occur to keep us from entering into our fortune. But here we are already within reach of a vastly better possession of which we are

strangely negligent. If it came to a choice between himself and his outward possessions, this duke who owns so much would not hesitate a minute which to prefer. If in a crisis of illness he could save himself by surrender of his goods, they would instantly go. "Give me health and a day," Emerson said, "and I will make the pomp of emperors ridiculous."

What we would do in a crisis we often fail to do when no crisis confronts us, and it is a fact that too often we miss and even squander that better possession, ourselves. The best way to win it and enjoy it is to cultivate those inner experiences and endowments which make us independent of external fortune. All Christ's beatitudes attach to some inherent quality of life itself. The meek, the merciful, the pure, are "happy," not because the external world conforms to their wishes, but because they have resources of life within themselves and have entered upon a way of life which continually opens out into more life and richer life. They have found a kind of Canaan that "comes" in continuous instalments.

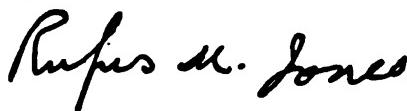
One of the simplest ways to heighten the total value of life is to form a habit of appreciating the world we have here and now. It presents occasional inconveniences no doubt, but think of the amazing donations which come to us: the tilting of the earth's axis twenty-three and a half degrees to the ecliptic by which contrivance we have our seasons; the fact that the proportion of earth and water is just right to give us a fine balance of rain and sunshine; the extraordinary way in which the entire universe submits to our mathematics so that every movement of matter and every vibration of ether conforms to laws which we formulate; the accumulation and storage of fuel and motor power, with the prospect of even greater resources of energy to be had from the unoccupied space surrounding the earth. Then, again, it can not be a matter of unconcern that there is such a wealth of beauty lavished upon us everywhere, waiting for us to enjoy it. There is here a strange fit between the outer and the inner. The more one draws upon the beauty of the world and enjoys it, so much the more does he increase his capacity to discover and enjoy beauty. Coal and oil may become exhausted, but beauty is inexhaustible. The only trouble is that we are so limited in our range of appreciation of it. We turn to cheaper values and miss so much of this free gift of loveliness.

Greater still should be our resources of love and friendship. Nothing could be stranger or more wonderful than that in a world where struggle for existence is the law this other trait should have emerged. It is easy to explain selfishness; love is the mystery. Love forgets self, it scorns double-entry bookkeeping, it gives, it bestows, it shares, it sacrifices without asking whether anything is coming back. And it turns out to be a fact that nothing else so enhances and increases the value of this "better possession which is ourselves."

Even more wonderful, if that is possible, is the way we are formed and contrived to have intercourse with the Eternal. With all our material furnishings we strangely open out into the infinite and partake of a spiritual nature. God has set eternity in our hearts. We can not win this better possession nor hold it permanently unless we exercise these spiritual capacities which expand our being and add the richest qualities to life. "Thou hast made us for thyself," Augustine acknowledged in his great prayer at the opening of the

Confessions and "we are restless until we find thee as our true rest." It is as true now as in the fourth century. Barns and houses, lands and stocks, mortgages and bonds, do not constitute life unless one learns how to win and possess his soul and

to keep that best of all possessions—himself.



HAVERFORD COLLEGE, Haverford, Pa.

THE RIVERS OF GOD

The Rev. ARCHIBALD MONTGOMERY, Dumbarton, N. B.

THERE is always something playful in the laughter of a river or in the rippling music of a mountain stream. The fields, the hills, the mountains, the sea, and the sky have always a wonderful story to tell and the rivers, I think, are just as eloquent, as full of the mystery and the love of God.

I met a man the other day and he told me how he had spent his holidays at a place in the Highlands, on the banks of a boisterous, laughing stream. In the evening he was lulled to rest by the rhythmic sound of many waters, audible enough at first, then fainter and fainter as sleep would come and touch his eyes and he drifted into dreamland, still conscious, to the very end, of the voice that always came to him through the darkness, and the loneliness, and the strangely mysterious void of night.

I can quite understand. And then, in the morning, to open one's eyes to the freshness of the dawn, and hear again the endless laughter and the music of the river as it tried its best to find its way to the boundless deep!

Now, strangely enough, I have always thought that rivers are the type of gladness—and so they are to a great extent. I have often stood on river banks or along the edge of a mountain stream and listened to the music, and the laughter, and the rhythmic sound of running water. And even in the winter, when the frost and the snows do their level best to hold the land in their iron grip, and the voice of nature, so eloquent

always, is less articulate if not quite chilled and completely silent; when sheets of ice stretch over the river from edge to edge, revealing a boulder here and there, or jagged rocks around a pool; one often finds that underneath the surface there is movement still, and over in the shallows (tho underneath a covering of ice), one often hears the whispering of the river in playful, half-sarcastic, mocking syllables all the time.

It does seem strange, when the fields and the woods are so very silent, and the earth is covered with a mantle of white, and the trees are like lonely sentinels scarce daring to breathe in the solemn calm of a winter day, that the rivers, irrepressible as ever, are almost the only things to break the silence and speak to men just once again, of the mystery of life.

Then, in the springtime of the year, when the earth has awakened from its winter's sleep, how joyous are the rivers as they find their way with a new vitality to the mighty ocean or the boundless deep!

I can never think of the rivers themselves as typical of sadness, but I think of them always as full of ever-changing life and joy and gladness. What boundless stores of energy are well within their reach! And seldom do they think of rest and never do they wander back; for the word they know best of all is the word that men at times forget, the one word—"Forward."

God calls them from the mountains, from the breast of the great, eternal hills, and they go right merrily at God's command. From boulder to boulder, from rock to rock, they find their way, gathering strength the while they leap from the heights above to the plains beneath, from the uplands to the meadows. They are just like playful children, full of laughter and joy, of the pleasure, the thrill, the daring, the romance of life. They look as if God meant them to be happy and always to be active, strong, and free. I dare say it is part of their purpose—part of their mission in the school of life.

Down in the meadows they move along if not so swiftly yet still with the same irresistible, strong determination. And all the time they murmur pleasantly, breaking every now and then into rippling laughter, as they find their way across the shallows into perfect safety.

And only then, if ever, do they seem to rest, gathering strength the while they listen to the shepherd's voice calling the sheep at break of day or leading them "mong pastures green" or gathering them at the evening hour, within the fold. And fain would they linger, only their purpose is not yet accomplished. The rivers of God must find the sea.

I can scarcely understand why laughing rivers can ever be thought of as typical of sadness. Perhaps men seldom think of them in just this way. I have often wondered if they really do, and it must be a terrible, hopeless sadness that the music of the rivers can not dispel. Was there anything wrong with the rivers of Babylon, when they could not quench the power of sorrow in the human heart?

How can men think of the rivers of

God without thinking of the great love-source from which they come and the greater love to which they flow? They are typical of human life, and human life (I dare to think) at its level best. They are full of the courage that knows no fear and of the rapid, swift, decisive action that speaks of resourcefulness and the consciousness of strength. They never doubt their power to ford the deceptive shallows that spread at times across the path of human life, and they break into song at the prospect of meeting the wonderful depths that lie beyond. And there they find the reflected glory of the heights above. "There is something yet to live for." That is what the rivers tell us, as they pass forever beyond restriction, out to the open sea.

There may be sadness in the thought, if not to all, at least to some, that life is ever moving onward. Men can not hinder the progress of the years. They may accomplish much, no doubt, but that is a thing they can not do. Yet every day is a new beginning. Every day is a solemn, if not sad, reminder of the great significance and the fleetness of time.

We have watched, of course, how morning passes into noon, and noon goes forward into quiet night. And the evening hour brings welcome rest, when the work of the day has been honestly done. God bids men toil for the coming of the kingdom, and the kingdom of God is perfect peace.

I wonder am I right in thinking that just as the river finds the sea and is guided in safety over the rocks that would seem at times to obstruct its course, and over the deeps and across the shallows; so human life is guided—when human life is based on God—out to the ocean, to the unrestricted freedom and the fulness of his love.

**THE PECULIAR CASE OF STANLEY DODD & CO. vs.
JAMES KING**

THE MODERN AMERICAN vs. THE MEDIEVAL BRITON

The Rev. W. M. LANGDON, De Land, Fla.

THE plaintiff had brought friendly suit against King before Justice Publico Pinnyan, in the Court of Angledom, to obtain possession of the defendant's domain. Once, when the parties met, King remarked to Dodd:

"The Bible,—which to me means the King James version,—is the greatest book in the world; a priceless treasure, for I was reborn by it, and have lived all my life on it. The Elizabethan English is the finest language that was ever used; the simplicity, dignity and beauty of the common version can not be surpassed; and I do not believe the English-speaking Church will ever lay this Bible on the shelf."

"I quite agree," replied Dodd, "that the Bible is the greatest and dearest book in the world; and that is just why I want it in the best form possible. The good is often the worst enemy of the better. If the King James version were inferior to its present character, it would more easily yield to the modern Bible. But consider:

I. ITS LANGUAGE: "Suppose you had in French a finer style of language than the Elizabethan English, would you have the Bible of the English-speaking world in that tongue? Suppose that Americans were heathen, and missionaries came to us with the Bible: would the missionary translate it into the tongue of our distant insular ancestors, the British subjects of James First? French is not my mother tongue, and neither is the King James English. And I want the thought of God for myself and my fellows transmitted through the clearest medium that I can find. I do not want to be obliged to become

familiar with the style of my remote ancestors before the messages of my heavenly Father sound natural to me. The principle of our great Bible societies has been to supply the book to the nations 'in the language of the cradle and the market-place.' But how many centuries must elapse before they realize that the King James English is not to be so described? The cradles and market-places of today use a different tongue from medieval English. Altho King James' day may be a century removed from the middle ages, the language had not changed materially in that century. We may allow our ministers to pray partly in that obsolete tongue; but we would not allow them to preach in it; nor would we tolerate its use in the counting house and the drawing room. Comparatively few people have, like you, been brought up on the King James version; and only a small proportion of the population read the Bible regularly. But doubtless over a million copies of modern English versions, made by private effort, have been circulated; and this shows a growing appreciation of the book in our mother tongue as more appropriate than the tongue of our distant grandmothers. The outsider generally will have more respect for a church that keeps the language of its sacred classic up to date than for one which, through an indolent or ill-judged conservatism, clings to the medieval or dead languages. Those whom we wish to interest in the Bible are the multitude, compared with the few who love it. A British authority recently suggested that of the population of 45,000,000 not 1,400 read the Bible intelligently."

"Well," interposed King, "he cer-

tainly sets the standard of intelligence high enough!"

"You referred," continued Dodd, "to the dignity and beauty of the King James Version, and you say we can not now write such English. It may be that the tongue of the modern has degenerated and that our literary skill has vanished. But it must also be confessed that the public has never thought enough of the book to press into its service as translators the greatest poetic talent of the age. We can not imagine how the poetic portions of the book might have been improved if the gifted poets of past decades had been interested to aid in the translation. The public has never paid scholars for this purpose. Students have given their lives to the work of translation for the love of the cause, and not for pecuniary remuneration. But the argument for beauty and rhythm has often been over-emphasized. Musical expression is not the prime desideratum; but truth, accuracy, is of the first importance. It is required in stewards who purvey the thought of God that they be found not, first, musical, but faithful. And yet multitudes of people admit the superior accuracy of the Standard, while they refuse to exchange an erroneous version for it. In other words, they hold up the King James version before the world, and say: 'This is the book of the God of truth. We know that parts of it are not true, and that in the Standard version truth is more perfectly presented. But we can not get out of the rut.'

"But aside from such inaccuracy, the King James is not grammatically flawless. In one instance those worthy literateurs murdered the king's English, and have been misleading learned and unlearned for three centuries. The other day a doctor of divinity took up a modern version and read: 'Who do men say that I am?' 'Why,' he exclaimed,

'here is a slip in grammar!' 'No,' replied a friend, 'it was the King James committee who repeated five times the blunder of using the objective case "whom" as predicate of the subject nominative "I"—an error which any child who has studied grammar should be able to detect. The modern versions generally have corrected these six passages, and print: 'Who do men say that I am?' etc. Is not this more reverent than to put such an error into the mouth of our Lord, whom we know better? And yet some editors have the assurance to print the two forms, 'whom' and 'who,' in parallel columns!'

"Well," said the surprised doctor, "those King James scholars must have been great to make people think all this time that wrong was right."

II. ITS DIVISIONS: "Altho," continued Dodd, "that is the chief grammatical error of the King James version, it is not the only one. A more serious defect of various versions, however, has been the illogical division of the text. Of course, there must be division in any piece of literature. This library of sixty-six books, naturally divided between the Old and New Covenants, is more used than any other piece of literature; and the books have always been referred to by name. The task of committing to memory these sixty-six names has tried many a child, but I have never seen a proposal to number the books also. If we did so, 'Book 43:3:16' would also suggest what we now speak of only as 'John 3:16.' Then the child who could count up to sixty and who was referred to 'Book 36' would not look for Zephaniah in the New Testament, nor confuse its place with that of Zechariah.

"Of course, the division of each book into chapters and verses, however ill done, has been in vogue too many centuries to be changed. But the text should be printed in para-

graphs and sections, having regard to sense, argument, distinction of prose and poetry, and of speakers quoted. The idea of modern printing is to make a picture of the thought on the page; while a page of the King James reminds you of a specimen of the cubist's art, tho it is more mechanically monotonous. To print the most valuable of books as the medieval printers did the Bible has been a most serious injury to its understanding. Suppose a modern author sent a perfectly paragraphed and punctuated manuscript to a printer, and the printer returned a proof dividing the text into paragraphs of a few lines each, what would the author think? Can you imagine his disgust and indignation?"

"Yes," said King, "I should certainly feel outraged if my manuscript were so treated. But you know the verses are so much easier to find in the King James version than in the Standard, and it is easier to keep your place when you read responsively in church or Sunday-school."

"Well," replied Dodd, "I must admit a weakness of the Standard version at that point. The numbers of the verses should be printed in the margin, and some conventional device can easily be put in the text where there is any doubt as to the last word of the verse. But the laziness that shrinks from a little effort to find a passage is a poor excuse for abusing a noble piece of literature. As to responsive reading: the prose of the Bible is not adapted for that purpose. Bible poetry may appropriately be so used; and the Standard version prints it so that it can be read responsively better than in the King James. But if the congregation is to join in prose reading, they would do well to read the whole passage in unison with the leader; this will keep their attention more steadily than reading a verse in turn.

"Fortunately the American Revised Bible can not be printed in verse form, as some of the British Revised Bibles have been—the publishers yielding to the unintelligent popular demand. Is it doing justice to the American Committee to undo what they accomplished toward a better arrangement of the text, and to revert to the medieval weakness of the verse form? Should we choose chaos rather than cosmos? Should we not rather improve upon the American Committee's paragraphing, as the Weymouth and Twentieth Century versions have done for the New Testament; as Moulton, Fenton, and Rothearham have done for the whole Bible; and McFadyen, for eight books of the Old Testament? Kent (altho his paragraphing is more meager), like Moulton, has omitted all figures from the text; which makes the book most attractive to some readers who have no occasion (like the student) to search for particular passages.

"As to the chapter divisions, here is one illustration of their unfortunate influence: my boyhood pastor was an able member of the Revision Committee; but he regularly read the 53rd chapter of Isaiah at the communion service. Now, do you invariably go to the theatre half an hour late? Do you always begin to read a 500-page novel at page 100!"

"No," said King, "if I found a book with the first hundred pages missing I would not read it."

"Well, then, why should every one omit the first three verses of that wonderful Messianic prophecy? Take up Moulton or McFadyen, and you will begin your reading at the beginning naturally,—at verse 13 of chapter 52. Similar illustrations might be multiplied indefinitely.

III. ITS AUTHOR'S NAME: "Again, will you suppose that you sent a manuscript to a publisher with your name on the title page, and the book

issued from the press, substituting some inadequate title for your name"—

"Why," interrupted King, "if a printer did that with my book I would sue him for damages!"

"Well," continued Dodd, "the favored people of Jehovah (to whom he entrusted his covenant, the Old Testament), with reverent intentions (it is true) but with mistaken judgment, refrained from pronouncing his name, and the pronunciation of that name has been forever lost. They did not at first write the vowels in their manuscripts; and when the vowels were introduced they wrote, under the consonants of 'Jehovah,' the vowels of a comparatively insignificant title, 'Lord.' They 'took the name of Jehovah, their God, in vain,' by 'taking away' (Rev. 22:19) that name from the sacred book; not once, as your printer did, from the title page, but 6,823 times! How much would the New Testament lose for you if the Bible editors should remove from it the name of Jesus, and substitute 'Master' or even 'Savior'?"

"Why," said King, "I would not use a Testament without the precious name of Jesus."

"Well," said Dodd, "when you have exhaustively explored the connotations of 'Jehovah,' and have read the version that restores his name in the Old Testament, you will say that it was worth making the American Revision, even tho it made no other correction than to restore this memorial name. It may seem strange to you to say: 'Jehovah is my shepherd'; but in these eighteen years thousands of adults have come to love that name; and the children of this generation who are being brought up on the Standard Version in the Sunday-school half a century hence will find the sacred name so pregnant with meaning and with the tender as-

sociations of a lifetime that they will be unable to conceive how their parents could have tolerated such an insignificant title as 'Lord'; even tho the readers understood the domain of that Lord to be the universe. The conservative British revisers scarcely more than doubled the four instances in which the King James committee used 'Jehovah.' The Douay and Jewish versions never use 'Jehovah.' McFadyen uses it only half the time in the psalms, but restores it generally in some other books. Fenton uses it, tho less often than some translation of it. Rotherham argues for 'Yahweh,' and uses it throughout his version. Altho we do not know the pronunciation of the name 'Jehovah,' it serves as well as 'Jesus'; for no doubt the pronunciation 'Jehovah' is as near its original form as the English 'Jesus' is to the early Hebrew form 'Yehoshua.' As to their musical sounds, some consider the consonants of 'Jehovah' to be more euphonious than the Gee-Z-S, which are the framework of 'Jesus.' So the Standard uses 'Jehovah' whenever Moses or a prophet or a psalmist wrote it; and that is the only way to be faithful to the inspired original.

"When the author's name has been almost lost, and his thought has been so imperfectly represented, it is no wonder that Dr. Moulton has tried for decades to convince us that the Bible is the worst printed book in the world. The people of God have not honored him and themselves by making a worthy effort to improve its form. I love the book because I love the Writer. A man's regard for the Word and his regard for the Author are so equivalent that one may be inferred from the other. In this old world, hoary in wickedness, the book is yet esteemed above all other books. And Jehovah, who has delivered the world from the house of bondage, is esteemed above all gods, altho hu-

manity serves many other gods beside him. Yet for years I have sought in vain for any one actively (while not commercially) interested in the promotion of the Standard Version. It is true that years ago a Presbyterian layman asked me: 'What is the need of printing any more King James Bibles?' But at the same time a Presbyterian divine inquired: 'What is the need of advocating the Standard Version? Is it not generally accepted?'

IV. ITS HINDRANCE — CONSERVATISM. "When the merits of the Standard are so inestimable," interjected King, "how do you account for the slowness of people to appreciate it?"

"Well," replied Dodd, "you know that great masses are slow movers, and God's mills are slow grinders. Human nature is a mighty mass, and the strongest force it knows is conservatism. Conservatism is a good principle when it preserves the good, but a vicious one when it hinders progress. And 'the greatest room in the world is the room for improvement.'

"Moreover, men are not as wise in spiritual as in material affairs. If you offer a carpenter a sharp, new tool in exchange for a dull old instrument, he will jump at the offer. If your church was lighted with candles or lamps or even gas, and I should come and offer to instal electricity in your building, what would you say? Would you reply: 'Candles were good enough for our grandmothers, and I guess they are good enough for us'? Would you say: 'Our parents worshiped under these quaint old lamps, and our associations with them are so sacred we could not think of surrendering them—altho the sexton does say it would save him a lot of trouble if he could light the whole church by just pressing a button'? On the contrary, would not your answer be: 'Thank you. We shall be

delighted to have in our church the best and most up-to-date system of illumination that civilization affords'! But if I offer to replace the Authorized Version in the pulpit and pews with the Standard, only a minority of churches would make such a reply. Yet spiritual light is more important than material light.

"Another reason is that the Christian public is lamentably ignorant as to the history of its revered Scriptures; tho some Sunday-schools are beginning to interest the children in 'How we got our Bible.' But many of those who know are unwilling to instruct the people. The rôle of the reformer is not coveted, and ministers prefer the ease of the *status quo* to the risk of criticism and opposition. They 'do not wish to disturb the confidence of the people in God's Word.' And some of those who ought to know do not know. Some ministers even speak of the 'St. James Bible,' and think of it as if the medieval version had originated with the Hebrew apostle of the first century, instead of with the British monarch of the seventeenth. I heard a minister in the American capital deprecate 'all this meddling with the Bible,' and declare that its revision had been a curse; which point he proceeded to illustrate. A curse, rather, is the cast-iron type of mind; once in the mold, forever immutable!

"Our case is peculiar in that we have a partial, incompetent, and variable jury. If an individual had used the two versions for a lifetime, or a people had used them for a century, they would be qualified to judge between the two. But when such a party has been prejudiced by long usage of one version, that party is not qualified for judging the merits of a new candidate. Further, the mass of readers who know only one language can not understand what translation means, and are not in a position to

judge between the two renderings of any passage. And their verdict is changing with the decades.

V. *ITS PROGRESS*: "When the Standard appeared the popular verdict threatened to throw it out of court. But in spite of the strong prejudice of people against it, it has made greater inroads upon the use of the Authorized Version in these last eighteen years than the King James revision made upon the Genevan version in half of the seventeenth century. Year by year it has gained in favor until now it is said that over 75 per cent. of all the denominational Sunday-school periodicals in the United States have adopted it. The Northern Presbyterian editors claim to use it almost entirely, but the Southern Presbyterians will probably use the King James for a good while

yet, tho their leading seminary adopts the Standard Version. Perhaps they wish to be conspicuous as the last to try the new. But we might offer them the advice of the old jingle (which ran: 'In words as fashions the same rule will hold')—adapting it to read:

In Bible versions this wise rule will hold:
Count them fantastic if too new or old;
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside!

They may decline this counsel. But the advocate who won the case for the defendant three centuries ago will now betray him. He is a ruthless advocate, mowing down the irreconcilables, and thus in the end providing a favorable judge and jury—an advocate whom the wise will recognize, as we render his name: Cythe de Thyme!"

THE CHRISTIAN IDEA OF GOD AND RECENT PHILOSOPHY

The Rev. F. W. BUTLER, St. Peter's, Symondsbury, England.

ANY adequate survey of the main currents of life and thought of to-day could not fail to give prominence to the contrast between the indifference, and even hostility, to religion among the masses—including very many educated people, and the marked trend toward spiritual idealism, and even toward a genuine theism, among the masters of modern knowledge. It is not too much to say that the situation at the present time, in all its deeper and most decisive aspects, is dominated by the fact of this contrast and by all that it implies.

The fact of this contrast has been emphasized, not merely, or even chiefly, by the leading exponents of Christian teaching, but also—and this is very significant, by those who speak from the more general standpoint of science and philosophy.

To make this point clear it is suf-

ficient to refer to Eucken's review of present-day tendencies in his important volume, *Main Currents of Modern Thought*,¹ and to Dr. Tudor Jones' penetrating analysis of contemporary attitudes of mind in his recent *Spiritual Ascent of Man*.² Having sought to deal with some of the general features of this contrast in my *Grounds of Christian Belief*,³ I am glad to find further confirmation of my point of view in the latest volume edited by Canon Streeter—*The Spirit: God and His Relation to Man*.⁴

"Supported by the prestige of men justly famed for epoch-making discoveries, the philosophical system known as scientific materialism could for a long while, in the popular view, hold its own against a stream of continual protest from the side of metaphysics, ethics, and esthetics. But now that these protests are being reinforced by the

¹ Scribner's Sons, New York, 1912.

² Putnams, New York, 1917.

³ Skeffingtons, London, 1919.

⁴ Macmillan, London and New York, 1919.

latest investigations in biology, physiology, and especially psychology, the case is altered."

The strength of materialism does not lie in its theory of knowledge—there it has always been, and remains, vulnerable; and when we gain touch with recent results of observation and experiment in biology¹ and psychology² it should become clear that Materialism as a total view, or complete philosophy, is incapable of being seriously maintained! Its strength does not lie in any logical arguments whereby it may be supported, but in the fact that it is so easy to prefer the "lower obvious" to the higher. Indeed, as Eucken clearly indicates, materialism as a theoretic construction really grows out of and derives its strength from naturalism as a "process of life."³ It is necessary to grasp this truth and to spread the knowledge of it among the thoughtful of to-day with the complementary truth that

"the death of materialism has actually taken place, especially in so far as it is no longer a sufficient explanation of the origin of life, mind, and spirit."⁴

In the highest interests of the rising generation of thoughtful young people justice should be done, in teaching and preaching, to the real position of the masters of thought. Since materialism is by no means regarded as a "back number" by those whose knowledge of current thought is limited or non-existent, and considering the close association of theoretic materialism with its practical offshoot, it is of the utmost importance to know and to make known the fact that, among real thinkers, men who

are aware of the significance of phenomena, physical, ethical, and psychological, it is not only a back number, but a discredited hypothesis, is as valueless for science as it is for philosophy, incapable of reaching to truth.

The movement of contemporary thought toward spiritual conclusions is not to be studied merely in those writers who rely mainly upon an empirical base, nor even solely in those who rely upon a psychological standpoint. Nor is its bearing completely indicated in writers like Eucken and Bergson who, in the last issue, fail to pass on to ultimate conclusions. Indeed, the two great thinkers just named rather provide materials for philosophy's task than accomplish the actual task itself—the problem of reality or ultimate truth. It is to certain recent important works⁵ wherein the metaphysical question is approached that one must turn for a satisfying treatment of constructive thought on the foundation of modern knowledge, the works of thinkers who, whether monists or pluralists, are united in their exposition of the truth that "this world and all that lies within it is a spiritual world."⁶ The current of thought of this type not only reasserts philosophy of the main stream—i.e., idealism, and shows the value of a total view, not only sets toward reason's indication of the presuppositions of religious theory; but also—and this is of special importance for exponents of Christian doctrine—it sets toward distinctively Christian positions.

¹ Driesch, *The Science and Philosophy of the Organism*, Macmillan, New York, 1908-09; Goddes and Thompson, *Evolution*, Holt, New York, 1911; Ostwald, *Natural Philosophy*, Holt, New York, 1910; Schafer, *Life: Its Origin, Nature, and Maintenance*, Longmans, New York, 1912.

² Haldane, *Mechanism, Life, and Personality*, Dutton, New York, 1914; McDougall, *Body and Mind*, Macmillan, New York, 1911; Stout, *Manual of Psychology*, Hinds, New York, 1899.

³ Eucken, *Main Currents*, pp. 189f., 287, 222f., etc., *ut sup.*

⁴ Jones, *Spiritual Ascent*, pp. 6, 51ff., *ut sup.*

⁵ In chief:—Royce, *The World and the Individual*, Macmillan, New York, 1901; Bosanquet, *Principle of Individuality and Value*, Macmillan, New York, 1912; Bradley, *Essays on Truth and Reality*, Oxford Univ. Press, 1914; Ward, *Realm of Ends*, Putnam, New York, 1912; Richardson, *Spiritual Pluralism*; Pringle-Pattison, *The Idea of God*, Oxford Univ. Press, 1917; Sorley, *Moral Values and the Idea of God*, Cambridge Univ. Press, 1918; Boutroux, *The Beyond that Is Within*; C. C. Webb, *God and Personality*, New York, Macmillan, 1919; Pringle-Pattison, essay on "Immanence," etc. in Streeter's *The Spirit*, Macmillan, New York, 1919.

⁶ Haldane, *Mechanism, Life, and Personality*, p. 133, Dutton, New York, 1914.

In connection with the affinities of recent philosophy with Christianity, special mention should be made of Royce's *Problem of Christianity*—wherein he gives the palm to the Christian religion for its perception of the power of spirit to transmute even the past, "finding in the worst of tragedies the means of an otherwise impossible triumph"¹¹—and of his *Sources of Religious Insight*.¹² In these two books we have a profound appreciation of the value of "loyalty to the beloved community"—a conception illuminated from a point of view which has marked affinities with the Christian idea of the Church. Also the importance of "salvation" and moral regeneration as conditions of insight are clearly recognized, and this again is in harmony with Christian ethics.

In any summary of the points of contact of recent thought with Christian belief, mention should also be made of the philosophical use of the conception of a "mediator," which Clement C. Webb claims as essential for a just appreciation of the meaning of human personality. No less than in Royce is the necessity for redemption emphasized in Mr. Webb's *God and Personality* (Vol. I.), and in this both are in harmony with Eucken's philosophy of life. The idea of redemption is central for Eucken's view of the conditions of gaining genuine being for self in the light of the relation of the individual with the universal spiritual Life. Readers of Bosanquet's *Principle of Individuality and Value* will further have noticed the prominence, in the world view of the distinguished thinker, of the world as "the vale of soul-making" and "the deep significance of the symbol of the cross."

¹¹ P. 310, vol. i, Macmillan, New York, 1913. Compare the striking words of the prayer—"Blessed Lord, who canst bring good out of evil and makest even the wrath of men turn to Thy praise."

¹² Scribner, New York, 1914.

Of even greater importance is that logical demonstration of the objective character of moral and spiritual values which is the most permanently valuable of all the results of the philosophical method of to-day.

"Fundamental changes in the actual values of mankind, giving rise to what has been well called 'our anxious morality,' with its characteristic talk of creating and conserving values, have brought with them what may, without exaggeration, be described as a gradual shifting of the philosophical center of gravity from the problem of knowledge to the problem of values. The problem of knowledge has itself become, in some quarters wholly, the problem of values."¹³

The writers who have laid most stress upon the decisive importance of the value-judgments include some of the ablest thinkers of our day, such as A. J. Balfour in *Theism and Humanism*; W. R. Sorley in *Moral Values and the Idea of God*; Dr. Bosanquet and Dr. Pringle-Pattison—to quote Bosanquet:

"The things which are most important in man's experience are also the things which are most certain to his thought, and, further, I should urge, this is not an accident but inevitable, because importance and reality are sides of the same characteristic."

Perhaps it is especially in Professor Pringle-Pattison's *Idea of God* and in his article "Immanence and Transcendence," to which reference has been made, that we have conjointly and most effectively presented those features in current philosophy which converge toward distinctively Christian views. We do not know whether most to praise Dr. Pattison's book for its literary charm or for its philosophical accomplishment. It is distinguished on both these accounts, for anyone to leave it long unread would reveal a curiously false standard of appreciation. The conception of God which this writer states and defends is that of one

"who shares the life of his finite creatures, bearing in and with them the whole burden

¹³ Urban, *Valuation*, p. 1, Macmillan, New York, 1909.

of their finitude, their sinful wandering and sorrows, and the suffering without which they cannot be made perfect. For a metaphysic which has emancipated itself from physical categories the ultimate conception of God is, as it is for religion, that of the eternal Redeemer of the world. This perpetual process is the very life of God, in which, besides the effort and the pain, he tastes, we must believe, the joy of victory won."²⁴

In the article in Mr. Streeter's volume, *The Spirit*, Pringle-Pattison further develops the implications of his view and states it in its relation with the doctrine of the incarnation, in which doctrine he recognizes an attempt on the basis of the older doctrine of the Logos to harmonize, as they require harmonizing for experience and for thought, the ideas of immanence and transcendence. The value of Dr. Pattison's work for those who to-day and in the light of modern knowledge wish to commend the things that are most important for, and most central in, our experience and our knowledge, is great indeed.

What is the precise bearing of the main stream of current philosophy upon the presentation of Christianity for the life and thought of to-day? I will endeavor to give briefly what I take to be the answer to that all-important question, having given a more detailed consideration to the question in my *Permanent Element in Christianity* and my recent *Grounds of Christian Belief*. I would preface my answers by the consideration that knowledge consists of a logical interpretation of all the subject-matter presented for interpretation. Something is offered in Christianity which knowledge must explain and relate to all other sources of knowledge.

This type of thought is at least a portion of to-day's knowledge of God. In the light of this fact the question resolves itself into—what is the relation of our special Christian knowledge of God to the light which light-

eneth every man, coming into the world? Let us recall the words of the first apologist for Christianity in which he writes that God, who at last spake by his Son, spake aforetime at various times and in manners many by the prophets and wise men of old. Bearing in mind what we have advanced as characteristic of the best thought of the times, the presentation of Christianity for the life and thought of to-day relies upon the statement and justification of the three following propositions:

I. The action of God in Christ stands to God's constant action in redemption as a "more of the same kind."

II. The revelation of God through the redemptive action of Christ stands to the constant revelation of God as a "more of the same kind."

III. The conjoined action and revelation of God brought by Christ conserve all values.

Apart from the supreme instance of redemptive action the practical problem—how to make redemption effective in the actual concrete situation in which human creatures are placed—remains unsolved. Apart from the final revelation, based upon the supreme instance of action, the manifestation of God is incomplete. In relation to this adequate revelation the knowledge of God derived from other sources, even in its total bulk, stands as an incomplete edifice, which, on account of the fact that it is seen to be incomplete, implies the necessity for the final work.

A word as to this apologetic method which I have presented in bare outline. It is the method of the epistle to the Hebrews and of the prolog to the Fourth Gospel. Nor is there any other method capable of commanding itself to impartial thinkers while at the same time it unfalteringly proclaims the supremacy and all sufficingness of Christianity.

²⁴ Pattison, Op. cit., p. 411f.

Without hesitation I affirm that my three propositions state the logically necessary contentions and requirements of a scientific apologetic.

Dr. Inge in his *Plotinus* shows that it was by coming to see in Christianity something supremely more than and yet of the same kind with genuine philosophy that St. Augustine came to his grasp of the more excellent way. Dr. Inge quotes St. Augustine's words in which he recognizes the truth of the teaching of "the Platonists," and its harmony with the doctrine of Christ, while yet he found in the incarnation alone that which completely met his moral and intellectual needs."

"From the doctrine of the incarnation follows as Augustine saw, the love of God for the world, that God not only draws all life toward himself, not only 'moves the world as the object of its love,' in Aristotle's famous words but voluntarily 'comes down' to redeem it . . . This doctrine, so far from being in contradiction with the philosophy which is the subject of this book (*Plotinus*), seems to me to complete it. . . . Nor is there any religion or philosophy, except Christianity, which has really drawn the sting of the world's evil."

Putting the philosophy of the main stream (idealism), and its current of to-day, in the place of, or along with, Plotinus, the argument for Christianity is stated in its permanent form in the phrase, "more of the same kind."

THE SPIRIT OF STOICISM

A. H. STEWART, M.D., Lawton, Oklahoma

It would seem that a civilization in which thought was practically deified, in which art was exalted, and virtue as then understood esteemed could have found a larger place for goodness than that exemplified in Greek culture. The greatest care was taken to provide for the perfect functioning of the individual and community through the perfect ordering of systems and organizations, according to the prevailing philosophy of the times; but the spiritual factor was not given sufficient prominence to insure unity and cohesion. The gods did not manifest any particular interest in the affairs of men, and prayer availed but little, since the world was regarded as already perfected. As a natural outcome of this theory of finality, intervention of the eternal into the temporal was deemed unnecessary.

Besides lacking in spiritual content, the scope of the prevailing academic philosophy was far too general. It contained many untenable presuppositions, and, except in the case of

thought and art, the generalizations were often vague and disjointed. The attempt to secure unity through the alliance of clear thought with the creative activity of Greek art was successful only in so far as it was an accompaniment of the spiritual life which furnished the inherent qualities of cohesive vitality.

In the midst of this confusion and generalization of ideas, it remained for the Stoics to develop a theory of life which, to a large portion of the pagan world, was for more than four hundred years both self-satisfying and self-containing.

Tho having a Grecian setting, much of this philosophy was a product of the Far East, following in the wake of the conquest of Alexander. It was an effort to graft Eastern mysticism upon Grecian intellectualism and to provide thereby for both the inner and outer needs of life. According to its tenets, the primitive world-stuff and the creative force pervading it, from which all things proceed and to which all things revert, were the same, not having been separated at the dawn of creation, but continuing as

¹¹ *Plotinus*, vol. II, p. 206ff., Longmans, New York, 1919.

form and force throughout the universe. It was for this reason that when asked, "Where is God?" the invariable answer was, "Where is God not?" The whole, especially the all-pervading force, was variously referred to as Reason, Nature, God and the All; and it was this force operating in the heart of each separate object which caused its development and growth. While the thing itself might decay, the germ or active principle, the soul, remained the same. Man, being in essence an emanation from the All, it was held that his reasoning should harmonize with and conform to the reasoning of the All. Right knowledge was such self-realization as would impel right action, and the impelling was not limited to the satisfaction arising from the doing, but also had being in a realization that the action was in conformity with universal harmony, beauty, and truth. A sort of charmed exaltation was also derived from the consciousness of cosmic relationships and in the perfect attunement thereof. What was not in harmony with this symphony was regarded as an untuned or broken string of a musical instrument. Man's highest good was neither in means nor ends, but in choice; not in the object or thing chosen, but in the choice itself or act of choosing, because a wise choice was an impelled choice and was in harmony with the all-impelling force. While the apparent goal in a contest, for example, was in reaching a certain point or in performing a certain feat, the real goal was in the manifestation of one's skill in the doing. The soul felicity did not come through the mere realization that the object had been attained in the presence of the applauding multitude, but in the soul's triumph in achievement and the consciousness that it was in harmony with universal laws.

It was the simplicity and harmony

pervading the universe and the belief in a creative force inherent in all animate and inanimate nature that made the Stoic philosophy so attractive amidst the chaos of ideas and ideals existing at that time. The teaching, too, that man was a miniature world and that the soul was to man, the microcosm, what God was to the universe or macrocosm, was especially engaging and alluring. But more than all this, it was its practical bearing on human life and human destiny which gave it such ready and wide-spread acceptance. The unshaken belief in the reality of an indwelling creative principle in man gave him a dignity of bearing and a reliance upon self before unknown. He was not simply made in the image and likeness of his Creator, but was in truth an essential part of the Creator.

In opposition to the academic teachings of a mean between virtue and vice, the Stoics taught that there was no intermediate point between good and evil, basing this teaching on the statement that truth did not permit a shadow to intervene between that which was and that which ought to be. Long before the advent of Christianity they taught the doctrine of the universal brotherhood of man. Their teaching—that while man was not master of his own fate he was master of himself, could govern himself, eliminate evil, and arrive at a state of perfection through his own peculiar methods of communion with the All—was not so at variance with the later teachings of Christianity as might at first appear. While they believed that only a few could reach the heights of perfection reached by the sages, they taught that it was the duty of every one to strive in that direction, and as an incentive to encourage such striving they taught that all shortcomings were the result of lack of intensely concentrated effort. It was

not lack of reverence that caused the Stoics to rely as much or more on the God within than the God without, but rather that they believed that every man was endowed with sufficient spiritual strength, if properly exercised, to bring him into harmony with goodness, beauty, and truth, with the All. The natural, normal man, therefore, was just what his innate possibilities were—Godlike from the beginning. In yielding to the lesser good, to his material inclinations, he became subnormal while he approached the normal in proportion as he grew in excellence, in proportion as he substituted the good that was inherent in him for the lesser good which was only incidental or local.

The popular present-day teaching that "unless above himself he can erect himself, how mean a thing is man," would not have found favor with the Stoic masters. According to them, it was not above himself but up to himself, up to his highest possibilities, that man should reach.

Even while striving for the highest goal, man's power of achievement may rise and fall like the ebb and flow of the tide. An important end is attained if once the possibilities of the soul have been tested, since thereafter the strength gained in the rebound is usually sufficient to offset the loss during the downward curve; however, at its best, the will, as the spiritual dynamic force in life, possesses the remarkable power of impressing itself ineffaceably on consciousness. Actions succeed each other, but reactions grow increasingly energetic and the deviations fewer. More marvelous still is the fact that the will is so intimately related to desire that it may even determine the character of desire, subordinate the lower to the higher forces, and impel man's progress onward and upward almost indefinitely, according to internal stimulation and external pressure. If the pressure be in the

direction of purity, forbearance, and fortitude, there is scarcely any limit to man's possibilities. Such results, however, are not attained through the straining of a firm will, like the pulling of a heavy weight on a dead level, but rather is it a welling up of the soul like the outflowing of the tide. Nor is the achievement accompanied by fatigue or exhaustion; on the contrary, feelings of exhilaration and exaltation follow.

In the widest philosophical sense, as motive or desire and not as choice, will is the motive expression, the ruling, active force of the affective powers—the soul. When the aim is once directed to a certain end with sufficient determination to make it a conviction, misgivings take flight, and will and thought join in action towards the consummation of that end and aim. It is then that the will follows rather than leads. As the process progresses and before the highest intensity is reached, sympathy casts such a glamor over reason that it not only becomes a willing prisoner, but an enthusiastic co-worker, while the intellect sooner or later comes under the spell of the heightened imagination and becomes quiescent if not an active participant.

With such tested truths and ideals, it is not strange that for more than four hundred of the most eventful years in history Stoicism became the strong man's philosophy, the strong man's religion, in a greater portion of the Western pagan world. It was especially suited to the sterner qualities of the Roman character in the "Eternal City" where it flourished after the Roman conquests of the East. Cicero, Seneca, Epictetus, and Marcus Aurelius were among its well-known devotees. Its sudden disappearance as a separate school was doubtless due largely to the rapid spread of Christianity and the appropriation and resetting of many of its

most vital tenets by the new religion which was peculiarly a religion of the masses, while Stoicism appealed chiefly to the strong willed. The one was largely intellectual and volitional, the other spiritual and dynamic. Through the trials and triumphs of early Christianity, the characteristics of both saint and sage are clearly discernible. The spirituality of the one and the self-determination of the other, when properly blended, became an invincible force. And in every walk of life, among the high and low, especially in the ranks of the reverent and thoughtful, the spirit of Stoicism has remained.

The crowning characteristic of the Stoics was not in stolid indifference, as many suppose, but in lofty, reverent recognition of the at-onement with the All, of the unity of the parts with

the whole and of the whole with the parts. It is for this reason that later spiritualized Stoicism reinforced by altruism became and is now a powerful factor in modern civilization. It teaches that life is not comprised of the years lived, but of deeds performed; that being a man is the first consideration and doing a man's part its complementary function; that happiness is a matter of mental attitude, of celestial gravitation; that pessimism and alarm are characteristics of small minds and tend to shorten the natural duration of life through interference with normal physiological processes; that every good accomplished, every temptation overcome, every sorrow cast aside, every advance of the soul made toward the Infinite is a fulfilling of one's destiny.

TO AN INEFFICIENT SOLDIER

The Rev. J. WESTBY EARNSHAW, Lowville, N. Y.

I HEARD, the other day, in well-meaning discourse, the story of an inefficient soldier. He was one of those unfortunates who, tho well-intentioned, through some ingrained and incorrigible ineptitude never do the right thing, never meet occasion with fitting and fulfilling response.

According to the story, this soldier's gun was never quite clean, his uniform was sloppy, he would fail of salute to passing officer, and would be out of step in march or maneuver; ay, he was known even to have slept on guard. His defectiveness, it was said, gave the company a black eye. Yet he was practically a volunteer, with a heart for service.

One day the company to which he belonged was in action and they were suffering sorely from the enemy's fire while their own fire was ineffective. They had not the correct range, and it was found that the wires of

communication by which their fire was being directed had been cut. The commanding officer announced as a challenge to his men that some one must go out and find the break and restore the connection. The service was a difficult and dangerous one, and it was not very likely that he who attempted it, even tho he succeeded in the exploit, would survive to tell the tale. Yet this inept, inefficient, awkward, blundering soldier promptly volunteered for the adventure.

The officer hesitated, realizing all that marked the man as a dubious candidate for such a duty. But there was something appealing in his prompt response to the challenge. It seemed as tho a new quickening had come with the exigency. Thinking it might be the turning-point and redeeming incident in the man's career, the officer detailed the inefficient soldier for the difficult job. The man

went forth with buoyant courage, resolute purpose and ardent hope. He found the break and made the repairs, but fell, riddled by the fire of which he had become the target. And, alas! he had connected the wrong wires, so that his last heroic attempt at service was, after all, an utter and awful failure.

Poor, inefficient soldier, who so desired to serve, but found not how! As I heard thy story told, with touch of scorn, to point a moral if it might not adorn a tale, I found occasion to pass my hand over my lips and kiss it to thee; and in the quiver that passed through my frame, with tension of the muscles, I knew that I was in spirit clasping thy shot-riddled body to my breast.

Ay, sound your peans of the efficient soldier. Glorify him in your eloquent periods and fervid acclamations. Make him ideal and exemplary. That is right; for it is by him that the great deeds are done and the great causes won. But permit me, in the temple of tender feeling, intrinsic fellowship, and the intuition of divine note and appraisement, to pay my lowly tribute to the inefficient soldier, to croon through undissembled tears the requiem of those who have tried and failed, to intone the litany of the

ignoble army of martyrs with whom to will has been present but to do an uncompassed attainment, who have gone down uncrowned and inglorious in unsuccessful endeavor.

Poor, inefficient soldier! Thou never tastedst the joy of achievement, the joy of success—that dear sweet joy which makes fleet moments seem intense eternities of bliss, and induces in the subject heart the wish that, as Moses on the mount, or Pheidippides, the runner, when he had borne to Athens the glad news of Marathon, life for them too might close on the heights nor ever know decline to lower phase and mood. Or didst thou, as the hail of death smote thee, feel the thrill of giving thy life for cause and country, paying thus “the last full measure of devotion,” and know the hero’s solemn, splendid, sacrificial joy?

However this may have been, somewhere, somewhen, that joy must be thine. And as I contemplate thy pathetic story and tragic end I see thee welcomed and crowned and set among those who serve by him who readeth the heart. And, haply, this word of tender appreciation and trustful assurance may come like balm upon a lacerated wound to some gentle sorrowing soul.

THE PILGRIM FATHERS IN HOLLAND

NEW DISCOVERIES IN LEYDEN ON AN OBSCURE PAGE OF HISTORY

The Rev. J. IRWIN BROWN, Pastor Scots Church, Rotterdam, Holland

FOR years it was popularly imagined that the world in general and historians in particular knew everything of interest about the Pilgrims during their sojourn in Holland. Indeed, there was a widespread idea that their stay in the Low Countries was of no great significance and there was almost no recognition of the undoubted influence of twelve years' residence in the then most enlightened nation of Europe upon that impressionable group of English men and

women. Until recently there was little research in the Leyden archives, and that little concerned with merely a name here and there and was neither systematic nor exhaustive.

This former attitude of neglect is now completely abandoned. A number of distinguished Dutch scholars have given this matter their earnest attention; and at least one great Englishman has enthusiastically furthered their investigations. To Dr. J.

Rendel Harris, of Manchester, belongs the honor of being a leading spirit in these discoveries, and of having encouraged and helped the Dutch scholars in all they undertook.

Another contributing cause was the zeal of a young professor, lately appointed to the chair of modern church history in the University of Leyden. Professor A. Eckhof threw himself heart and soul into the task of finding out in Holland and in America what was to be known about the Dutch Reformed Church, and about other kindred churches of the Reformation. His researches carried him to London, to Edinburgh, to New York, and to the old Dutch centers in the United States, of which, indeed, he has written a standard history. Dr. Eckhof's researches brought him into frequent touch with Pilgrim records. Fired with a contagious enthusiasm to make their story more complete, he has taken up the subject systematically, and in a series of articles has given the world the benefit of much that had been forgotten or neglected.

Professor Eckhof's writings in the Dutch "Journal of Church History" should be carefully studied by all who are writing on the Pilgrims, as he sets forth many important points hitherto obscure. For example, he shows the wide learning of a man like William Bradford, his accurate and extensive knowledge of Dutch, and makes clear that the Pilgrims were zealous, industrious, and well-behaved, absolutely refuting some aspersions cast upon them by a recent magazine writer.

One of the most interesting of the many discoveries regarding the Pilgrims was made recently in Leyden by Dr. D. Plooy, the secretary of the Netherlands Pilgrim Fathers' Commission. It seems that, when the Pilgrims were about to leave Amsterdam and go to Leyden, they wrote to the Leyden magistrates, asking permission. The magistrates granted their request, but King James the First, through his ambassador, Sir Ralph Winwood, denounced them to the Council of Holland, as "ill conditioned Brownists, not submissive to king and hierarchy—banished men, who deserve no sympathy." The magistrates replied in a noble document which, in reply to the accusation, states:

"It is, however, true that in February last a petition was presented to us in the name

of Jan Robarts (i.e., John Robinson), minister of the gospel, together with some people of the Reformed Christian faith, born in England, requesting that, as they intended taking up their abode in Leyden, they might be granted free permission to do so. We answered officially, stating that we did not refuse free entrance to honest people that behaved honestly and submitted to the statutes and ordinances of the city; and that therefore the entrance of the petitioners would be welcome and agreeable to us.

"This may be verified by the petition and by our reply, of which we send your excellency a copy.

"We may add that no further steps have been taken by us in this matter. We were not then aware, nor indeed are we yet aware, that the petitioners have been banished from England, or that they belong to the sect of the Brownists.

"We, therefore, beg your excellency to forward this information with the accompanying document to the Lord Advocate, so that no misunderstanding may arise between ourselves and their excellencies, the ambassadors, or his majesty himself; and that we may be held excused by their excellencies and, consequently, by his majesty."

The Dutch people are justly proud of this brave stand taken by Jan van Hout and his fellow magistrates in Leyden. They feel that it is typical of one of their best national characteristics, courteous firmness on matters of principle.

Other records recently brought to light are the marriage deeds of William Bradford and Dorothy May and various documents containing the signature of John Robinson. These last show conclusively that some alleged autographs of the famous clergyman held by collectors in America are spurious. The writing is clear-cut in the English fashion, and does not follow the Dutch style of chirography shown in the American specimens. Thus the signatures of many other notables on manuscripts, soon to be reproduced in a memorial volume, will serve to check up various American documents.

In Holland the Pilgrims learned the great principle of tolerance; or, at least—for Robinson from the very first was a tolerant man—they had that principle immeasurably reinforced. William the Silent had impress it upon the Netherlands a generation before. They learned an even deeper love of liberty than they had entertained at home; and they carried that enthusiasm for individual freedom far beyond the sea. They learned many practical things, the outcome of a nation's faith; the accountability

of magistrates to the people as under divine rule; the value of popular election whether of ministers or magistrates; the consecration of minute labor to the commonweal, as in the registration of deeds and mortgages, as in the personal care of the poor; the duty and the privilege that devolve on thinking and responsible men to secure and jealously to guard the freedom of the press. They learned, in a state not

rudimentary but highly organized, that government, to be just and equitable, must be of the people, by the people, for the people.

These lessons they made their own for twelve years; they learned them well; and by them they laid the foundations of the American commonwealth, and anticipated the Declaration of Independence. But their great concern was religion; their great glory, freedom and faith and charity.

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

The Religious Movement in Russia

THE most striking article in the current *Hibbert Journal* is an account of Bolshevism and of the Russian religious revival by Prince Eugene Troubetzkoy, professor of law in the University of Moscow. Unfortunately the packet containing the article was opened by the Bolshevik censor and the manuscript drenched with some fluid which caused the ink to run and entirely obliterated many portions. Repeated ingenious efforts have succeeded in the recovery of most of it, and the result is an informing article. As was to be expected, the Bolshevik persecution of the Russian Church has resulted in a religious movement of profound significance within that church.

"It was," says the prince, "a psychological renewal, a return to the ardent faith of old Russia. This it is that explains the growing influence of the Church with the masses: the blood of the new martyrs has won their hearts."

He gives harrowing descriptions of the unspeakably vile tortures inflicted upon priests by the Bolsheviks before killing them, and continues:

"These awful sufferings are becoming a source of new power to religion in Russia. The simple folk say, 'We have forgotten the God and become wild beasts: that is the sole cause of our misery.'"

He gives an interesting account of Archbishop Tykone, the Russian patriarch, "beloved by all for his sterling honesty and sweetness of dis-

position. All who come into contact with him fall under the spell of his goodness." The archbishop, gentlest of men, has risen to the grim occasion. His calm courage bade defiance to the Bolsheviks. He cared nothing for his life, no threats could daunt him. He sent a letter to Lenin, arraigning the Bolsheviks before the bar of divine justice. Those about him tremble for their lives; he alone is calm, serene, cheerful even. A foe to ecclesiastical pomp, he has initiated many reforms and done much to revive true inward religion. Prince Troubetzkoy's conclusion embodies a principle of universal application:

"The civil war may drag on for months or longer, but the end is decided in advance. It is in the realm of the spirit that the fate of nations is determined.... When the Christ rises in the souls of men, they care no more for materialist Utopias."

Protestant Unity in France

Protestantism has always had a hard struggle in France, and a common fight for existence is a good, if not a lofty, argument for unity. In 1905, as the result of an overture from the Synod of the Eglise Libre, a federation of the Protestant churches was formed, which held its first General Assembly in 1909. The next assembly was timed to take place in November, 1914, but had to be postponed. As soon as the armistice was declared, however, arrangements were made for an assembly at Lyons, which has just

been held. The impression of unity was, perhaps, the finest point about it. All the French Protestant churches were represented—Lutheran and Calvinist, right wing and left wing, Methodist and Baptist, met and mingled, fused into one by sufferings that had thrown them back upon the deep essentials of religion common to all. The shadow of suffering and loss was upon the assembly, yet the note of hope and courage rang out again and again. A mere handful in point of numbers, the French Protestants are influential in the community. M. Paul Monod, in the course of his speech before the assembly, pointed out that to-day in France if any man comes forward with a scheme for social betterment, involving courage and initiative, people at once say, "Oh, he must be a Protestant!"

An Islamic Messiah

Among the many founders of Islamic sects none is more interesting than Mirza Ghulam Ahmad Khan, the head of the Ahmadiya movement, one section of which has now a center in England. The son of a native physician in the Punjab, he early came into touch with Scottish missionaries at Sialkot—a circumstance destined to have profound influence upon his future doctrinal development. Having published the beginning of his most celebrated work—the *Barahin*, or proof of his mission as a Reformer—he announced that he was the promised Messiah, the expected Mahdi, and the incarnation of Krishna—three wildly contradictory claims. This, of course, involved him in conflict with the orthodox leaders of Islam and Hinduism alike. He published a monthly magazine in which he passed almost every known religion under stringent review, and was a prolific writer, distinguished by that note of sincerity which never fails to appeal. His personality was, in fact,

not unlike that of Mohammed himself, and his followers were devoted to him. What interests us most, however, is his relation to Christianity. Rejecting the orthodox Moslem belief that Jesus was never crucified, but was taken alive into heaven, he sought to prove that he died like other men and was buried at Srinagar in Kashmir. Ahmad's attitude is frankly anti-Christian, tho he does not hesitate to quote the New Testament with approval where it helps to enforce his own tenets. It is significant that he finds his most effective weapons against Christianity in such critical works as the *Encyclopedie Biblica*, and especially in the articles of Professors P. W. Schmiedel and W. C. van Manen. His antagonism to Jesus is virulent, descending often to the lowest type of invective and ridicule. The Ahmadiyas, like most Moslem sects, split up early in their history. There are now two sections of the movement, one at Lahore, with another center at Woking, England, and an older party at Quadian, where the Messiah is buried. The whole movement numbers barely 70,000 followers throughout the world, but it shows signs of growth, and its anti-Christian temper is not without influence upon Islam in general.

The Vogue of Spiritualism

As was only to be expected, the war has resulted in a wave of popular interest in spiritualism—an interest at one time poignant with the uncomforted grief of those who are bereaved, at another sickly with the neurotic curiosity of those who are merely restless. The press is, needless to say, doing its best to keep this interest from flagging, and the latest English sensation is the discovery of the Rev. J. Vale Owen, a country clergyman, whose long "spirit-messages" fill whole pages of one of London's most popular Sunday newspapers. In

these messages he describes in detail the houses, clothing, and whole manner of life of the departed. These descriptions, which are, of course, couched in terms of the material world, do not lack a certain interest, but that interest is purely pathological. There is nothing whatever in them which requires the hypothesis of a special revelation to explain them : they suggest nothing beyond the nebulous wanderings of a tortured and twisted mind. The notable thing about all such communications is that they do not contain a single sentence of moral or spiritual value. They have no message to the soul ; all their authors claim for them is that they bring assurance of the continued existence of the departed. But what is the nature of that assurance ? At best it is not half as impregnable as the witness of deathless love within the heart of the bereaved, or the witness of faith in the living God and the risen Christ. They are—even if taken as genuine—purely external evidence, open to doubt, and admitting half a dozen explanations fatal to the spiritualistic theory. Leaving out of account altogether the possibilities of fraud or self-deception, of auto-suggestion and telepathy, what external evidence regarding the trivial doings of the departed and embodying their trivial utterances can compete with or add anything to the great facts of spiritual experience whose witness is within the soul ?

The Anglican Church and Social Service

One of the most significant post-war reconstruction documents which have so far appeared in England is the just-published *Report* of the archbishop of Canterbury's Committee on "The Church and Social Service." This committee was constituted "to consider and report upon the ways in

which the clergy, church workers and church people generally can best co-operate with the State in all matters concerning the social life of the community," and its findings, if translated into action, will revolutionize the attitude of the Church of England to social needs and problems. Its very first recommendation is that

"The physical as well as the moral and spiritual welfare of all classes in the community should be recognized as a primary concern of the Christian Church in its corporate capacity."

This is, of course, nothing more than a belated recognition that the Christian gospel is not addrest to a mysterious entity called "the soul," but to the whole man, body, soul and spirit. The succeeding recommendations suggest that the Church's social work should be done largely through existing public bodies and "that the term 'church work' should be definitely regarded as including work upon such bodies." But while this is sound doctrine, one feels that, as things are at present, there is still room for social work done by the Church as a church. There is, for instance, still room for definitely Christian hospitals and insane asylums, where nurses and doctors work, not perfunctorily or from a merely scientific interest, but impelled by spiritual motives—by the pure love of God and of man in God. Such church institutions must, of course, not be run in antagonism to government institutions, but under government recognition, and be subject to the same regulations as ordinary hospitals and asylums. The *Report* rightly emphasizes the essentially spiritual nature of social work. Such institutions would exemplify social work with a spiritual motive behind it, and so, far from competing against government institutions, they would leaven them with new ideals and raise their ethical standards.

The Next Lambeth Conference

On the first Saturday in July there will assemble at Canterbury Cathedral a gathering of bishops in communion with the Anglican Church larger than any that has met before within its historic walls. On the following Monday these bishops, who are coming from all parts of the world, will take their places in the Lambeth Conference, remaining in session for a whole month and straining the hospitable resources of the palace to their uttermost. There has seldom been a conference of such momentous import for the welfare of the Church Universal, for one of its objects is to formulate propositions affecting reunion, interchange of pulpits, the relation between Christian missions in Africa and elsewhere, the ministry of women, and other important matters. These propositions will, of course, not be binding upon the churches represented, but they will provide a body of authoritative opinion which will largely shape Anglican policy for at least a decade. This fact is recognized by controversialists, and not a few efforts, both above and below ground, are being made to influence the bishops. Anglo-Catholics fear that one of the results of the conference will be the recognition of the essential unity of all Christian believers, and the consequent admission of non-Anglicans to Anglican communion services. They are, in fact, manifesting a feverish anxiety to deliver their ultimata, but since the bulk of the delegates come from churches untrammeled by State connection or insular prejudices, there is little fear of the extremists gaining the upper hand.

The Problem of World Labor

Whatever one thinks of the league of nations as an instrument of political reconstruction, few thoughtful people will fail to rejoice in its social

and industrial aspect. It represents, in fact, the first serious attempt to secure the standardization of conditions of industry in every country, and to do this means to secure industrial righteousness the world over. The curse of industry before the war has been our craving for "cheapness"—the Moloch to which millions of workers in every country have been ruthlessly sacrificed. We were prepared to buy any amount of sweated goods because they were cheap, and unless the Christian conscience is aroused in this matter, the Church will never win the workingman's respect. Mr. Basil Matthews, the late editor-in-chief of the London Missionary Society's publications and now in charge of an interdenominational missionary press bureau, has been making careful investigations into the conditions under which some of the articles whose cheapness so greatly charms us are produced. He has found that, e.g., in Chinese and Japanese cotton mills children are being worked for ten and twelve hours a day, at a daily wage amounting to an English penny. Little girls, collapsing with fatigue, droop their heads; immediately their hair is caught in the machinery, they are carried out mangled and bleeding, and their places are immediately filled by others. Mr. Matthews' statements are fully confirmed by the report on Japanese labor, prepared by the British vice-consul at Osaka. The lower classes throughout the East have learned in the bitter school of experience that their existence counts for little in the social scale, and gross abuses are taken as the merest matter of course. The whole question, as far as the Christian attitude is concerned, points to the need for a new department of missionary propaganda dealing with the social and industrial welfare of the native races.

Editorial Comment

PRESIDENT KING, of Oberlin, recently said that the three greatest achievements of the war were: our deepened conviction of the supremacy of intangible values; cooperation on an unheard-of scale in a great cause, and the largest demonstration of self-sacrifice that the world has ever seen. These are just the achievements at which the Church must aim, and it must keep them so far as possible in the same order.

Three Great Achievements If the victories of the World War are to be conserved and these dead are not to have died in vain, the gospel as Jesus conceived and illustrated it must be preached more insistently than ever. It is not primarily a gospel of earthquake or fire, but a conviction of the soul, a still, small, yet invincible voice within. It is a gospel of faith, hope, and love—these three, that the world too often condemns as visionary, but that prove their power to abide when other things pass. And it is a gospel of righteousness. Many a man who flouted the old-fashioned moralities as too ideal for the modern world must have learned during the war that truth, honor, courage, and loyalty were assets of incalculable value when civilization was in peril. The minister who preaches the simplicities rather than the complexities of this gospel will find himself upon a platform that has been confirmed rather than shaken by the conflict.

Cooperation has long been the most hopeful word in European economics, and it is safe to say that such reconstruction as may be possible to the war-smitten peoples will be organized largely by cooperative methods. We were less used to it in America; but the war revealed unsuspected resources and powers as we set to work together instead of in competition and especially as we joined hands and means with our allies. On no other condition could we have won. This lesson, too, the Church is striving to learn and to apply. One of the most hopeful features of the Interchurch World Movement is its emphasis upon a cooperation which shall be vital rather than merely formal. Its survey in a group of Georgia counties, for instance, is reported to have shown 313 churches in a population of 110,000, or one to 351 inhabitants. As might have been expected, the support accorded to these churches was in inverse ratio to their number, amounting only to about seventy-five cents per member annually, including both home expenses and benevolences. The Interchurch World Movement is well advised to attempt a getting together of the denominations to cure such anemic conditions as these; but, as this REVIEW is always pointing out, it must begin by uniting them in various forms of service rather than by trying to eradicate or ignore long existing differences of government and creed.

The war showed that self-sacrifice was of the essence of good citizenship. The true patriot was the man who put himself and his means into the struggle at home or abroad without thought of personal reward. The Church does well just now to exalt this ideal of self-sacrifice. It means more than self-denial, which is a valuable but still a negative virtue. Self-sacrifice is positive, adventurous, and outreaching. It involves the spending of self with

time, strength, and means in a great cause. Here again the Interchurch World Movement in trying to evoke, organize, and direct the mighty forces of self-forgetful good-will, always present but too often latent in the Church, is moving in the right direction. A Japanese commission, after visiting the United States to study the influence of Christianity, recently reported that while there had been a wonderful development in education, commerce, and industry in America, there was little evidence that the Christian religion was regarded as of importance by most of the people. If the Church would gainsay this verdict it must be by deeds rather than words.



Men high up in politics and finance (that is nothing!) as well as men high up in the business of bettering the world have told us repeatedly that the one thing the world needs is spiritual regeneration.

The Force Behind Spiritual Regeneration We have seen a commentary on this to the effect that the way to secure such a result is to go to church. "For spiritual regeneration is the especial business of the Church." This comes with a shock, for some worthy people have always felt that that was more particularly the business of the Holy Spirit, and that the Church was but a humble handmaid in so exalted a function.

But looked at from any angle, the device will not work. For one thing, there are not a few who truly believe that the Church is moribund, if not dead. (See the current number of *The Unpartisan Review* for facts and inferences bearing on this point.) Such people would marvel at the claim that a dead church is to see that men should be born again; and these people are not by any means the worst and most frivolous in our midst. Furthermore, there is always the danger of confounding the Church and churchgoing with true spirituality. The history of this venerable institution is a dreary commentary on the acuteness of this danger. We need all our wits about us—even the best of us—to disabuse the mind of vast numbers of this fallacy. That there are other ways of reaching the desirable goal of spiritual regeneration besides the one leading through cathedral or chapel doors is a hoary commonplace. And it is not altogether to our credit that men like Mr. Wells, men of the religious temperament and of the finest ethical aspirations, should find so little in the Church to compel them to count on its support when they try to better the world. Such men are often looked upon as enemies; they are really friends in disguise—provided they cure us of the vice of holding that church attendance and spiritual regeneration are practically synonymous.

There are three facts to be kept in mind in all our efforts to make the Church more helpful to men:

1. The Church is one of a large number of agencies to provide the enthusiasm and the efficient planning necessary to effective regenerative work.
2. In spite of its many shortcomings most Christians will be inclined to assert that it is the greatest of all these agencies. Its record proves its value to seekers after God.
3. It will be most effective when its friends remember that while Peter and Paul may sow the seed, and the martyrs' blood may nourish the roots, and an Augustine may tie the little shoot to a rigid support, and a Luther may do the pruning, it is always God who giveth the increase.

In the April number of the REVIEW we called the attention of our readers to a temptation and danger that confronts the Church to-day—the tendency to compute and estimate the growth and progress of God's kingdom in terms of money.

The Parasite From what might be regarded by some as an unexpected source, *The Evening World*, New York, there comes a deliverance from a different angle regarding promoters who seek power and self through organizations. We deem the extract worthy of publicity and give it as published:

"In its deeper forms the post-war spiritual awakening already expresses itself in large plans for human betterment. The churches are not behind-hand.

"Striking evidence of church activity in the United States was presented yesterday in *The Evening World's* account of the great Interchurch World Movement, which aims to raise \$1,330,000,000 to strengthen church influence in this country.

"Few crusades could be more inspiring just now than a campaign to render human beings more helpful to one another, more spiritually sane and consistent in their individual lives. The churches are in an admirable position to conduct such a campaign.

"The danger will come, as it always does, not from the sound underlying motive of the campaign but from those who may seek to narrow its purposes.

"In the churches, as in every other organized activity, there are leaders who are too eager to transform influence into power. There are men in whose minds any amount of coercion, any degree of regulation imposed upon others, can be justified by appeal to a moral purpose behind. Power is the chief thing.

"Furthermore, there is to-day a class of 'experts,' many of them highly efficient, whose business in life is to fasten upon any organized movement which requires promoting and make themselves indispensable to its success.

"We see these promoters attaching themselves to organized labor, managing its strikes, exploiting its unions. We see them 'caring for' the interests of the farmers or other industrial groups. We see them gathering formidable staffs of publicity agents, propagandists and lobbyists. We see them training their guns upon legislatures and frightening lawmakers into obedience by threats of the trouble they can make among constituents.

"It is one of the most modern of professions. It consists in the mobilizing of pressure with such skill that the desires of a minority may pass for the majority's will.

"It is an instrument devised and perfected by those who seek more power than democracy permits them.

"Whenever possible it pushes its way swiftly and surely to places where it can touch politics and lay a controlling finger on votes.

"Let the churches beware of this profession and of the power-seekers whom it serves.

"If it is given a chance it will exploit a spiritual and social crusade as skilfully and selfishly as it exploits a strike.

"It is the parasite of movements, a perverter of aims."

The Preacher

The Robin's Song—A Reverie

THE robin hails with song of greeting and gratefulness the coming shower; and if the shower fails to come he is one good song ahead—one heart-thrill of gladness, one lyric of praise, one lilt of melody for the world's ear and heart—one good song ahead!

Such song, heard in my garden this morning, rang suggestive reverberations in my soul.

Is it a prerogative of man's higher intelligence that he can know disappointment?

How considerable a part of human experience this word denotes! How large a place it has in literature—in poetry, in story, ay, even in prayer! How much of our practical philosophy and gnomic wisdom is a forefending of it or a bracing under it!

But is this accentuation of disappointment a wise and true construction of life's experience?

Every disappointment implies a hope. Is not the hope good, good in itself, apart from its fulfilment? Is not the life better, richer, finer for the hope's cherishing?

I would not have any good a sheer surprizal, coming into my life without prelude and preparation of hope.

The mission of hope is to uplift the life to the level of the anticipated good. Anticipation that does not have this effect is not worthy of the name of hope.

The moral effect of hope is not cancelled by the failure of fulfilment in the terms and form of the anticipation. Nay, no worthy hope challenges the soul with its promise, and is worthily cherished, but that prepares for such failure.

Hope indicates the bent, the pitch, the capacity of the subject nature, and prophesies the good that shall eventually crown and fill it in fact if not in form.

Thus I picture for myself in forecasting hope a serene old age, when, life's hurly-burly done, with passion calcined in the fires of time, ambition satiated or tempered by finer estimates and larger vision, the past transfigured by truer appreciation as it rises to memory's view, all sense of wrong, with feud and bitterness, dissolved in the subduing of the great forgivingness in which the heart itself has found healing and peace, all human good come into juster recognition in the light of the revealing years, and the growing feel of the imminence of the great change, the great move onward, the life shall round calmly to its earthly close. This forecast may not be actually realized. Life may not for me run to these completing years, or the phases of its closing stage may not permit these serene effects. But it is good to have the hope. Nor is the hope inert. While preparing for the fact something of the effect is realized in the very hope.

So likewise I cherish the hope of a perfect world, a perfect social order, a righteous administration of human affairs, in which all wrong, injustice, and unfairness shall disappear, the world's wealth be so distributed and apportioned that all shall have a rightful share therein, and the conditions of life be so adjusted to the needs of all that the best of which each life is capable shall lie open before it. I know I shall not see the consummation. Whether it come by evolutionary or by revolutionary process, the achievement will run into deeper years than I shall see. But the hope attunes me to the issue and thrills me with its anticipative song. It also gives me some hold upon it while it trains desire and effort upon its furtherance.

Thus, in the musings suggested by the robin's song, hope's sweet and lofty note rings clear and high in the music of the world, the articulation and tone-utterance of life.

J. Gardener

THE MINISTER AND THE NEWSPAPER

JAMES MELVIN LEE, Director Department of Journalism, New York University, New York

THE usual title selected for an article like this one is "The Pulpit and the Press." But I want to make the discussion specific and personal, so I have chosen the title given above.

Several who left the press for the pulpit have testified how helpful in their present work was their previous training in the newspaper business. The Rev. Lloyd C. Douglas, pastor of the Congregational Church, Ann Arbor, Mich., in an address at a joint meeting of the American Association of Teachers of Journalism and the Michigan State Press Association, asserted: "And if I were obliged to-night to erase from my memory either the sum total of that which I learned about the mind of God as a student in a theological seminary, or my discoveries of the mind of man while an employee of a daily newspaper, I should feel under compulsion to let the theology slide; for theology, at best, is an inexact science, and I do not think I saw it at its best in the seminary. At least, I trust that

this is so. If I am in error, may heaven protect all those who are obliged to face it at its worst."

To the teachers and the practitioners of journalism he said some rather pointed things about the co-operation the pulpit has a moral right to expect from the press. In view of his lay sermon to editors, it may not be out of place for a practical newspaper man to ask about the kind of cooperation the pulpit gives the press. How often, when the latter prints an editorial or a news item on civic righteousness, does the former publicly commend the act of the paper? How often does the preacher bring the newspaper a real live news item? Does he ever call at the newspaper office except when he wants some favor? Is he like the one thus described by the Rev. Mr. Douglas?

"Not a great while ago, after an evening engagement in one of the larger cities of Indiana—with an hour to wait for a train—I asked the minister who was responsible for my being there to tell me the name of the editor of *The Journal-Gazette*. He was un-

able to do so. I asked him to tell me where the newspaper office was located. He did not know. He had been a resident of that city for five years.

"Only my obligation to be courteous deterred me from making my thoughts articulate. For he had just been confiding to me that his work was very much out at heel, and that, for some unaccountable reason, he seemed to be making no appreciable headway in the city.

"I dare say there were many contributing causes to this unfortunate condition; but his own confession of ignorance concerning even the location of one of the city's most influential agencies amply explained my brother's failure, and furnished the grounds for his discouragement."

I think that every reader of this magazine will agree with me that the newspaper man, whatever may be true of the butcher, the baker, and the candlestick maker, does not go to church for the selfish reason of getting patrons for his business. The newspaper man, whatever else he may be, is no hypocrite. Yet the editor or the reporter is justified in attending church for business rather than religious purposes. He should, and usually does, find in the sermon something that is new and worth printing in the paper. But if no representative of the newspaper ever attends the church, it is no reason why the preacher should not, at least once, make a "pastoral call" at the printing plant. If at the same time he can bring a good news item his welcome is assured.

Too often when the minister calls he wants the insertion in Saturday's paper of some items the news value of which has been spoiled by previous announcement from the pulpit. The editor of a large city daily told me recently that he would be glad to print more news about local churches but for the fact that his readers already knew about the events either through pulpit utterance or insertions in church calendars and programs. "The people most interested," said he, "know the facts, so why waste space?" Give the newspaper a square

deal if you expect one in return.

Some ministers avoid seeking the cooperation of the newspaper for fear that some critic may classify them as "self-pushers." On this point the Rev. F. Reisner, D.D., until recently pastor of the Grace Methodist Church, New York City, once said:

"If the minister is sincere in heart, and of high purpose, he can withstand such a nickname with ease. It is perfectly legitimate for him to get his name in the paper as much as possible, if it always appears as pastor of the church with which he is connected. He must, of course, be careful to indulge in no self-flattery and to protect himself by exalting the religion for which he stands. Politicians are seldom hidden under a rubber blanket. In fact, they ought not to be, for we are able to gauge their position by their public statements. They are not more worthy or more able to mold public sentiment than ministers, the prophets of to-day and the mouthpieces of God. The latter have as much right to be heard as any other leaders in our nation. It is not sane humility to keep themselves and their churches in the background. They must make themselves felt in the community. The great Teacher was talked about by all classes and spoke explicitly about public conditions."

The preacher who is a publicity seeker pure and simple seldom, if ever, deceives the press, even tho the the pew may believe in his sincerity. One such "self-pusher" sent a metropolitan daily an account of a wedding, the last sentence of which read something as follows: "This is the fifth fashionable wedding at which Dr. So-and-so has officiated during the past month." A note to the editor added: "Print the last sentence even if you send me bill for same." The managing editor, after he had read the account, threw it into the waste basket and then posted this notice for the information of the local staff: "Unless Dr. So-and-so commits suicide or runs off with another man's wife his name is not to be printed in this paper for six months."

Such cases, I am glad to say, are extremely rare. Most ministers are conscientiously seeking first the king-

dom of God. Too much modesty is the rule. At least that is the observation of those who have made a special study of the problem. The Department of Publicity of the Presbyterian Church offers this bit of practical advice in a recent pamphlet (which may be obtained without charge upon application to the headquarters at 156 Fifth Avenue):

"Every pastor, every churchleader, would do well to know newspapers, editors, their tasks and problems, and to work in cooperation with them whenever it is possible. The wail is common that the newspapers won't publish church news. But they will, they do. 'News is the newspaper's stock-in-trade. Give it news and it will print it.'

"Of course 'space' and 'time' are inevitable factors in the making of a newspaper. Also there are relative values and degrees of importance and precedences between news and news, as between other things. But all things being equal, newspapers will and do print church news if they get it—and if it really is news."¹

But what is news? Obviously certain news that might be of sufficient interest to warrant printing at some length in a small city daily or a country weekly might not be worth even a stick of type in a metropolitan journal. It is not news, on any regular week day, to say that John Wanamaker's store is open for business. Should the store be closed, that fact might be news. The same conditions obtain in church circles.

A note of warning on this point was sounded by the Rev. Mr. Douglas in his conclusion to the address to which reference has already been made:

"In conclusion—for heaven forbid that a preacher should attempt to arrive at a terminal without repeating these charmed words of the sacred calling—in conclusion—let me say something about the very dullest department of your paper, which consists of your gratuitous announcements of Sunday services in the churches of your city.

"For the same reason that he knows little or nothing of news values, or the preparation of readable copy, the average preacher has no notion of the art of phrasing a sermon topic.

"He may have concocted a sermon of much promise, possibly relating to some vital

issues of the day, and then commit the blunder of announcing a theme the utter inconsequence of which is only exceeded by its banal stupidity. He notifies you that he proposes to speak in the morning on 'A Good Man,' and, at night, on 'Ezekiel.'

"Better for that man that he should have restricted himself to the announcement that he would be in his church on Sunday, and expected to tell his people what was on his mind when they got there. That ought to excite some interest, whereas the announcement that he has made surely ought to furnish almost any parishioner a reason for spending the forenoon under his car, and the rest of the day in it."

My best advice to any minister is to go to the editor, and in a frank talk with him, ask what kind of news he could use. Whether he would like to know about the Sunday-school scholar who had not missed a session in seven years! Whether he would like an account telling about the poor children the church was soon to send to the country for a glimpse of God's out-of-doors! Whether he wanted an interview with a former pastor of the church who, after an absence of fifteen years, was to occupy the pulpit next Sunday! Whether he would like to know about some recent repairs that had been made to the church! Whether he was interested in a convention of the young people's society that was to meet in the church next month! What not? Show your interest and the newspaper man will reciprocate.

Because certain ministerial critics of the press are so positive that those who conduct our newspapers are absolutely without conscience and have no ethical code in the matter of pitiless publicity, I want to quote an incident told by the city editor of one of our most important metropolitan newspapers in an address delivered before a State city editors' association at one of its annual meetings. For the same reason that he did not print the account of the scandal, I have suppress the name of the city lest the mention of its name lead to an identification of the minister in-

¹ See article on "How to Report Your Sermons for the Press" in this number, p. 377.

volved in the unfortunate affair. The incident of where the wages of sin were not, as they so often are, publicity was told by this city editor as follows:

"Since I have been in _____ there was a minister in one of the larger churches there, a high-salaried man, looked up to by his congregation and the city at large and regarded as one of the brightest men in his denomination in the world. It was brought to the ears of a certain city editor—not myself—that this man had been guilty of immoral practises, and men were put to work to run the stories to earth. Those stories were proved, and if they had been printed they would have been the sensation of the nation for a few days. But they never got beyond the city editor, and for this reason—he knew that to print them would disrupt that church, break up several families, and bring sorrow to hundreds of homes. So this is what he did. The minister in question was called; the facts were shown him and a typewritten agreement handed him. This agreement provided that he was to resign his pulpit, quit the ministry and the city forever, and never again write or speak a word in public. The minister did all that. There was no publicity, and the church was saved, altho shocked by the minister's sudden retirement. To-day he is living on a farm, a quiet, studious man."

If this metropolitan newspaper man had omitted all reference to this scandal and at the same time had imposed no punishment for the crime, he

would have been false to his code of ethics, for strange as it may seem to the minister, the newspaper has ethical standards.

Where irregularities of conduct in priest and rabbi have been suppressed, offenders have gone to other parishes only to disgrace again the robes of the church. Had full publicity been given in the first offense, results would have been different and certain newspapers could have had a clearer conscience.

A newspaper printing the items suppress for the good of the community would cause a greater sensation than any which has yet been sold on city streets. Even the most sensational journals suppress many stories of crime in the interest of the public welfare. Items thus suppressed are those to which the community is not legitimately entitled and their omission shows not the weakness but the strength of the American press. Newspapers occasionally make mistakes, but on the whole they have the welfare of the community at heart. To minister to the needs of the community should be the aim of both the newspaper and the church.

HOW TO REPORT YOUR SERMONS FOR THE PRESS

A. E. WARNER, D.D., Hiawatha, Kansas

It has been said truly again and again by experts and writers on church publicity that every city editor of a daily newspaper will be glad to give space in the columns of his Monday's paper to the minister's sermon of the day before, if it is reported in the right way, is made brief enough, comes in typewritten, double-spaced form, on half sheets of paper, and is in the office on time. In my last two pastorates where there has been a daily paper I have found the city editors glad to get this Monday morning sermon service, and for the

sake of illustration and in the hope that it may prove suggestive, a press cutting is given in this article. If your daily is a morning paper, get your copy in at the office Saturday afternoon; if it's an afternoon paper, get it in by early Monday morning, for the earlier your copy gets in the better they like it. Prepare your own heads, getting the heart of the sermon into each head, and being sure you don't have too many words to a line. In preparing your copy forget, if you can, that you are the man who preached the sermon and write your

synopsis or resumé of it just as if you were the newspaper reporter sent to "cover" that sermon.

"BACK TO CHRIST"

Is Slogan Sadly Needed by Men To-day,
Says Pastor.

That this modern age has wandered too far away from the pure principles of Jesus and needs to go back to them, was the contention of Rev. A. E. Wardner in his sermon on "What is Christianity?" preached Sunday evening at the Presbyterian Church.

The sermon was based on Luke 4: 18-19, the words of Jesus spoken in the synagogue of Nazareth at the beginning of his public ministry, in which the Founder of Christianity briefly but fully outlined his program or platform of principles. Many erroneous ideas of Christianity are being entertained to-day, which must be cast aside. Christianity is more than membership in the Church, more than a form of church government,

more than a mode of worship, more than a system of doctrine, more than a denomination, more than Protestantism itself, for as a matter of fact, using the language of William Ewart Gladstone, "Christianity is Christ." Christianity is that and nothing else. He, who would know what Christianity really is, will turn from the opinions of fallible men and give ear to the opinions of Christ himself, when he declares that Christianity is the preaching of the Gospel to the poor, the healing of the broken-hearted, the preaching of deliverance to the captives, and the recovering of sight to the blind. If the Church of Christ would properly interpret the Christianity of Christ, it must be all this to the people of the age.

If the members of the Church of Christ in this city would impress Nowata with the reality and power of the religion they profess, they must themselves live the Christianity of Christ day by day. When the Church of Christ truly lives the Christianity of Christ, it will not take long to bring the world to Christ.

CHRIST OR ANARCHY

A COMMITTEE was recently appointed by the students of New College, Edinburgh, to express the sentiment of the student body respecting the present situation in the Church and the world and to suggest methods of reconstruction in certain particulars as it seemed particularly to affect their own present and future work. The following is a partial re-print of the statements formulated under the above heading by this committee:

The world can no longer maintain itself by a balance of power among nations, with conflicting ambitions, and radical jealousies and suspicions.

The community can no longer maintain equilibrium among conflicting class-interests and competing industrial interests.

Self-interest, force, and fear, have alike failed to maintain even a semblance of peace among nations, or security within the community.

We are faced with a straight issue: Either man is a selfish animal, or he is the child of God; the kingdom of God or anarchy. No compromise is possible.

Much of the difficulty of presenting the ideas of Jesus Christ to the world to-day is due to rooted misconception as to what the Church is and stands for. This misconception is largely due to the fact that the Church has acquiesced, and has allowed Christians to acquiesce, in a compromise between the ideas of Jesus Christ and selfishness. Jesus Christ revealed that "Man is the child of God."

Therefore it is our duty as his disciples to realize his ideal in all its implications.

1. We must realize and make practical

the moral solidarity of the human race, as exemplified in the league of nations, and such truly international movements as missionary enterprise.

2. The ideal of politics must be an acknowledgment of social responsibility of each for all, not an assertion of privilege or of power, by any individual or section of the community.

3. Selfishness as a motive is as inadequate to govern industrial life as it is to maintain our political and international stability.

4. Religion is not a claim to spiritual superiority or privilege; it is a recognition of practical responsibility. The ideal or personal religion is fellowship with God. This can only be attained by self-surrender to the crucified Christ, by a belief in the goodness of God as our Father, and in his power to save men and transform society. Discipleship means citizenship; citizenship means service to attain a common spiritual good. The religious ideal of a purely personal piety must give place to the religious ideal of citizenship in the kingdom of God.

The alternative before the individual and society is either the kingdom of God in men's hearts, purifying the social order, or anarchy within the community and war in the world.

SUGGESTIONS FOR RECONSTRUCTION

1. The Church should emphasize the coming of the kingdom of God, which implies not only the redemption of the individual but also the transformation of society.

2. The Church should lay greater emphasis on the more robust and positive elements of our faith, on Christ's appeal to the

(Continued on page 426)

The Pastor

COUNTRY PASTORS AS NEWSPAPER CORRESPONDENTS

The Rev. GEORGE FREDERICK WELLS, Purchase, N. Y.

Not long ago a country pastor, less than three months in the parish where he was preaching, attended a popular celebration in the "sister" church of his neighborhood, and as a pure service of love or, perhaps more truly, to satisfy his inner craving to write, furnished an account of that gathering for a daily paper published in a near-by city. Several results followed. First, the newspaper office was thronged by those who had shared in the event who wished to buy copies of the paper containing the "write-up." Second, the minister was asked to become the regular local correspondent for that daily. Third, a special committee of the church holding that big meeting made the preacher a gift of ten dollars as an "emphasis of appreciation." Fourth, the churches were introduced to a growing custom of friendly and most helpful cooperation. And, fifth, that minister was often called upon to "write up" other local events, such as home talent dramatic entertainments, church festivals, patriotic celebrations, and charity benefits, so that the use of his literary talent became a generally recognized means of community acquaintance and service.

Another instance which has recently come to my notice is of a country minister who attended a festival held by a charitable organization in a neighboring village. He was preparing an account of it for the press. In securing the names of those taking part—as none but a newspaper man would be inclined to do—he gained the acquaintance of a man of very

unusual gifts, with whose help a little later probably the most successful entertainment his church had ever given was realized.

"You surely got all the news," remarked the editor of a weekly news sheet to a pastor-correspondent who had just closed three years of service as local news gatherer for that paper for a cash consideration of ten dollars annually. It is possible that in this case the stipend speaks loudest. It is sadly true that there are thousands of pastors of rural and village churches in this country who do not have even a round ten dollars a year to invest in books and magazines, so indispensable to their success and happiness, who are glad to earn that amount by the judicious use of their journalistic gifts.

But in this connection I can not refrain from saying that however great the country pastor's need for money, however worthy his use of a few additional free dollars (there should usually be more than ten dollars annually for local news service), and however marked his talent for newswriting, he should never permit himself to become the local news man if the financial is his chief motive. As a rule he should keep out of the news business if any other person in his neighborhood can be enlisted and trained to do even fairly faithful and creditable work. He is justified in entering this field only when his services are practically indispensable and his dominant motive is that of real service to the best interests of the community.

Country preachers as a class are only just beginning to appreciate the mission and power of publicity. Very often it occurs that the right kind of publicity is just the one factor upon which the success of a critical rural situation hangs. This being the case, and a measure of experience being essential to a fair appreciation of the real value of constructive publicity, it seems wise to urge that country preachers, called to be community leaders, make sure that the public press perform its full mission in behalf of the religious interests of the people, even if he has to take pen in hand and launch the movement.

It takes time for a country minister, however close may be his touch with what is going on among all classes of his people, to be a good news gatherer and writer. But even so, tho there be no direct financial return for the work, it would often be worth while for its own sake. To be a good news gatherer one must have a close, comprehensive and exact grasp upon what is happening about him. And it is just this kind of contact and mastery which will so greatly enhance the correspondent's vocation as pastor and preacher.

"Do you mean to say," some one is bound to object, "that a minister and prophet of God, charged with all the responsibility and power of his great evangel, can condescend to become the collector and vender of cheap local gossip?" Society has no need for either lay or ministerial collectors and venders of personal neighborhood chaff. But society has great need that the community message and work of the man in the pulpit be carried by every possible means to the remotest corner of the parish. And the consecrated, wholesome, liberal-spirited publicity which this article advocates is just one of the most effective methods of making the whole neighborhood the preacher's congregation.

Many cities and large towns have newspapers and newspaper men whose custom and delight it is, aside from its being a part of their business, to advertise and promote their churches. Such service is of priceless value. It simply multiplies the power and influence of the Church. But country churches are seldom so highly favored. And thus the function of the rural or village pastor-correspondent.

The public, and much more the Church, can well do without that type of ambitious nuisance, of whom we would wish to hear the last, which uses the public press to "blow his own horn" or that of his church.

Many country churches have successfully published monthly or quarterly news bulletins or magazines. As a rule, the more of such experiments the better. But it would seem advisable that existing channels of publicity be promoted and used to the limit of their capacity before new channels are created.

The basis for perhaps the supreme appeal for the pastor-correspondent lies in the fact that the truth has news value. The minister can make his reports of local events truthful, and thus gain the confidence and praise of the public—a mission in itself which is decidedly worth while. As a truthful witness he can perform a valuable service in guarding vital interests. His work entered into with an enthusiastic spirit of community helpfulness will be a means of true leadership and a marked addition to the joy and power of his calling.

The Pilgrim Tercentenary

Plans for the celebration in this country of the Tercentenary of the coming of the "Mayflower" has just been announced by the American Mayflower Council, and include seventy mass-meetings in seventy cities, the observance of Mayflower week November

21-28 (Thanksgiving week), with Mayflower Sunday November 21, concluding with a national mass-meeting in Madison Square Garden, New York, on Sunday, November 28, to which representative citizens from all over the country and from abroad will be invited.

The object of the Mayflower Council's program is to make known to the whole nation the story of the Pilgrims and the deeper meanings of the movement of which they were a part; to emphasize the spiritual significance of their coming to the new world; and to interpret their ideals in terms of democracy, thus making the spirit of the Pilgrims the basis of an appeal to heroism and consecration in meeting the problems of to-day.

The American Mayflower Council, which

may coordinate the programs and proposals of the various committees and commissions that are planning celebrations, has been set up by the Federal Council of the Churches of Christ in America, but is broadly representative of all the constructive elements in American life. The Council will endeavor to secure the cooperation of Boards of Education, directors of schools and colleges and of patriotic organizations in the staging of pageants and programs.

President Woodrow Wilson and Hon. William H. Taft are the honorary chairmen of the Council; Dr. Henry van Dyke is honorary secretary. The chairman is President Henry Churchill King, of Oberlin College. Vice-presidents have been chosen representing all sections of the United States and Canada.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

May 2-8—The Wings of the Morning

(Ps. 139: 9)

We are haunted forever by the Eternal Mind. Ourselves from God we can not free. His presence is inescapable. It envelopes us like the atmosphere. The flight of the guilty soul from God is vain. When a prophet recreant to duty, or a soul guilty of some dark deed, flees to the end of the earth, God is there to meet him when he arrives. He can no more get away from God than he could get away from his own shadow.

Speaking from experience Lord Byron exclaims:

"What exile from himself can flee?
To zones, tho' more and more remote
Still, still pursues where'er I be
The blight of life—the demon Thought."

Where Lord Byron uses the word "Thought," the Hebrew psalmist uses the word "God." Addressing God, he says, "Thou dost beset me;" literally, "Thou dost besiege me, behind and before"—hemming me in on every side; thou searchest out my path and my lair, and thou layest thy hand upon

me; that is, "dost put the palm of thy hand upon me as if to arrest me." There is no secret place which God does not know, no secret deed which he does not uncover. His presence is like the all-revealing sun.

The thought of God's omnipresence has, however, a brighter aspect. Like the pillar-cloud that guided the Israelites through their desert wanderings, it is a source of blessing to those who see on the right side of it. When God confronts the fugitive soul whom he has traced to his hiding place, he seeks to change his terror into peace by giving him the assurance that he has come for his good and not for his hurt. "Even there," in the place of concealment, says the psalmist, "shall thy hand lead me, and thy right hand shall hold me." He believes in the mercifulness of God's purpose, and is sure that God will not abandon any soul in his extremity, but will guide and support him if he will but turn to him for help.

It is this consolatory aspect of divine omnipresence that is generally held up in the holy Scriptures. God

is set forth as the guide and helper of man; and his presence as something for which every one ought to be glad. So strong was this conviction in the Jewish mind that separation from Jehovah was looked upon as the greatest of all calamities, and the certainty of dwelling in his house forever the greatest of all conceivable blessings.

God is ever the object of the soul's deepest quest. Even when groping in the dark man refuses to let go his belief in one who altho unseen is actually present. Plotinus says, "Tho God escapes our knowledge he does not escape us." Nor do we escape him. "As I understand your faith," said a leading citizen of Rome to Bishop Anderson, "it teaches the direct approach of the Spirit of God to the spirit of man. If this is the message, France is thoroughly ready for it." Not only is France ready for it, the whole world is ready for it. Never was there a keener desire to realize the presence of God. One thing that greatly hinders its realization is the false belief that the sense of God is something given only to elect souls, instead of being something equally possible to all. We read the words of Jehovah to Moses, when he was facing an unknown way: "My presence shall go with thee, and I will give thee rest," and we think of that as something special and miraculous; something which happened in the long ago, instead of being an illustration of what happens to God's people every day. Moses had no monopoly upon God. What God was to Moses he is to every one of his children, and he seeks to give to every perplexed and troubled heart unfailing rest in his presence.

May 9-15—A Mother's Faith in Her Son (Mother's Day)

(John 2: 5)

Jesus, like great souls generally, was not understood by his own house-

hold. One one occasion, when he was urged to manifest himself to the world, it is said that even his brothers did not believe on him. Not until after the resurrection did the scales fall from the eyes of his brother James. But there was one exception —his mother. She knew that he was not as her other children. His strange sayings and doings she pondered in her heart, and expected any day to witness some wonderful outflashing of his power.

The time for such a showing of himself seemed to have come at a marriage feast at Cana of Galilee, which he attended. The supply of wine had become exhausted. The ruler of the feast was embarrassed. The mother of Jesus came to her Son and said, "They have no wine." Wishing to teach her that he stood above her, and was the agent of a higher power, he answered (not unkindly or severely), "Woman, what have I to do with thee! Mine hour has not yet come." By his seeming repulse Mary was not discouraged; but as Luther well said, "She read between the lines of his refusal another answer to her implied petition." In his apparent "No" she read a "Yes." So expecting something unwonted to happen, she turned to the servants and said, "Whatsoever he saith unto you, do it;" that is, do it even if you do not see the reason for doing it. Promptly they obeyed, filling the large stone water-pots with water at the command of Jesus; and lo! the miracle was wrought which justified a mother's faith. And by "this beginning of signs" did Jesus manifest his glory, and his disciples believed in him.

Wonderful is a mother's prescience. She sees deeper, she sees clearer, and she sees further than any one else. She sees possibilities which from other eyes are hid; hence she hopes for the best when things are at the worst. She is not surprised at anything her

boy may accomplish. She expected great things from him. Just the other day, when Mr. Edwin T. Meredith was nominated Secretary of Agriculture, the mother refused to be surprised at the honor which the president had conferred upon her son, and remarked, "Pshaw! I have seven children fit for the cabinet." That was the mother of it. If children could only fulfil their mother's dream of hope as she rocks their cradle, what wonderful people they would be! And after all may not the mother's dream as she peers into the future be the truest vision of that divine ideal which it is possible for the weakest and humblest to attain?

The return of Mother's Day gives fresh emphasis to the eternal motherly in human nature—which is the likeliest God of anything we know. The maternal instinct can be trusted. The outbreaking of the mother's undying desire and hope for the highest good of the children she has borne is from God and is in its nature prophetic. It is among the things of universal desire which the Prophet Haggai says are sure to come. Catching this vision Louis Untermeyer has written the following immortal lines, which may well be taken as the marching song on Mother's Day of the mothers of the toiling masses.

"As we come marching, marching in the beauty of the day,
A million darkened chimneys, a thousand mill lofts gray,
Are traced with all the radiance that a sudden sun discloses,
For the people hear us singing, Bread and Roses, Bread and Roses.

"We come marching, marching, we battle too for men
For they are women's children and we mother them again.
Our lives shall not be sweated from birth until life closes.
Hearts starve as well as bodies, give us bread but—give us roses.

"We come marching, marching, unnumbered women dead
Go crying through our singing their ancient song of bread.

Smart art and love and beauty their banished spirits knew;
Yes, it is bread we fight for, but—we fight for roses too.

"As we come marching, marching, we bring the greater days,
The rising of the women means the rising of the race;
No more drudge and idler, ten that toil where one reposes,
But a sharing of life's glories, Bread and Roses, Bread and Roses."

May 16-22—The Certainty of Future Felicity

(2 Cor. 5: 1)

Here we have one of the solid religious certainties. Paul does not say, "We think" or "we guess"; but "we know." Along with his fellow-believers he had an unshakable conviction that "if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." This sunny certainty was founded upon experience. The early Christians were sure of future felicity because they had the earhests of it here and now. There is a kind of life that suggests and predicts immortality and can not be explained apart from it.

"How do I know that I am immortal?" asks Dr. Lyman Abbott. "I know that I am immortal just as the bird knows that it can fly before it has stretched its wings. It's in me. Immortality is not a future hope, it is a present possession. How do I know that there is forgiveness of sins? Because they have been forgiven. How do we know that electricity is a force? Why, merely because the electric car takes us along. When a religion is founded upon the consciousness of its votaries, it is true."

According to the Christian view immortality is not a condition of naked, formless spirit. Those who attain the resurrection life are not disembodied spirits, "thin ghosts, blown along a wandering wind." They possess a body of some kind. They are "not unclothed," but "clothed upon" with their habitation which is from heaven. Their new body,

through which they are to perform their work in the new sphere upon which they have entered is as real and substantial as the one which they have dropt. Yes, more so, for the one they have dropt a tent, the other a permanent abode.

The resurrection body is spiritual, being adapted to the spiritual world as the physical body was adapted to the physical world. Idealists deny the material, materialists the spiritual; Christianity testifies to both. "There is a natural body, and there is a spiritual body." What the latter is like we have no means of knowing.

The resurrection body is evolved from within. "It is sown a natural body; it is raised a spiritual body." It grows out of the natural body as the flower grows out of the seed. It is the outcome of the life of the spirit; the expression of essential character. It corresponds exactly with the spiritual life within, which the physical body does not, and is revelatory of it. There is nothing covered which it does not reveal.

The spiritual body is not subject to decay, like the natural body, but possesses fulness of power and undying life. It is to be made like unto the body of the risen Christ, changed from "the body of our humiliation, and conformed to the body of his glory." Among the wonders of our great salvation there is none greater than this.

From the life we are living day by day we are silently constructing our eternal habitation. The story is told of a builder who was commissioned by a prince to erect a house. He put into its construction poor material and poor workmanship. When it was finished the prince said to him, "You have finished the house for yourself and must live in it always." So in trying to cheat another he was cheating himself. The house not made with hands which we are building will

be the house we must live in forever.

Tennyson expresses the same thought in the lines:

"The Lord let the house of a brute to the soul of a man
And the man said, Am I your debtor?
And the Lord said, Not yet, but make it as clean as you can,
And I will let you a better."

May 23-29—Honor as An Object of Striving

(Rom. 2: 7)

Honor is said to be "the spur that pricks the kingly mind." So high is it held by those who belong to the true spiritual nobility that every one of them is ready to declare:

"Better to die ten thousand deaths
Than wound my honor."

To strive for true honor is to strive for the best prize that earth or heaven can offer.

A distinction, however, should be made between honor and honors. Honors are often unworthily bestowed; honor is always worthily won.

"Honor is purchased by the deeds we do,
it is not won
Until some honorable deed be done."

The desire to excel is instinctive. To be "an honor man" at college; to win a badge of honor for deeds of bravery; to attain a place among the immortals in the hall of fame are laudable objects of ambition; and when the prize won is "a fair fame's just reward," there is satisfaction in the winning of it. But to win any of the world's prizes unworthily, to push others aside and crown one's self instead of waiting to be crowned, is to miss honor while selfishly seeking honors.

An instance in which honors were sought instead of honor is found in the case of the mother of Zebedee's children, who asked that her two sons might have places of preeminence in the Messianic kingdom. The answer of Jesus was that places of honor do not

come from favoritism, but are given to those who are worthy to receive them.

The nation-wide desire at present to honor Herbert Hoover by electing him to the office of president affords an illustration of the principle that a man whom the people delight to honor is one who "by patient continuance in well doing" has earned the right to honorable recognition. Ultimately merit wins where self-seeking fails.

Honor never comes unmerited; honors often do. When honor is sought, honors are often added. At the beginning of his reign Solomon asked for wisdom, and then came to him thick and fast honors he did not ask for. In the higher gift the lower were included.

Jesus complained that men received honor one of another, and the honor which cometh from the only God they did not seek. In doing so they snatched at a bramble, and missed a gift of gold. To attain the honor that cometh from God one must seek the things that are honorable in his sight. I seek not mine own honor, said Jesus; it is the Father that honoreth me. The Father honored him because of what he was; he gave him royal honors because of the royalty of his character. And so he honors every true son who is held in the grip of the inspiring imperative *noblesse oblige*.

It was this quality in Jesus that drew out the admiration and confidence of David Livingstone toward him and led him to make in his journal the striking entry, "I count that our Lord Jesus was a very perfect gentleman, and he will keep his word." A true gentleman will always honor his word; and fulfil to his utmost all his obligations to his fellow men. His place in life may be a lowly one, but he will dignify its humblest tasks by performing them in a noble way.

May 30-June 5—What Do I Owe?

(Rom. 12: 1; 13: 7, 8; Acts 17: 28)

There is a sphere of things within which every man is a debtor. He has resting upon him unfilled obligations from which he can not escape, whether he acknowledges them or not. He may be out of debt commercially speaking, but he is never out of debt spiritually speaking. His spiritual debts are heavy, they are constantly increasing, and they are not transferable. No one else can pay them. To the uttermost farthing he is held accountable for them.

1. Every man is debtor to his ancestors. He does not begin life *de novo*. He comes into a world which others have made for him; he inherits blessings which others have won for him; he builds upon foundations which others have laid for him. Hardy pioneers have gone before him blazing trails through the forests, subduing the wilderness, building cities, netting the land with railroads. Inventors have followed harnessing to man's use the forces of nature and multiplying his power. When he comes into the world he comes into a place made ready for him.

2. He is a debtor to his parents; to his teachers, and to all who have to do with the shaping of his life. No man is self-made. What he does for himself, were it not connected with what others do for him, would amount to little. Through living teachers and through books, the garnered knowledge and wisdom of the past is transmitted to him. He begins where others left off and the utmost he can do is to make a slight addition to the stores already accumulated.

3. He is a debtor to his country. Not only for the protection of life and property, and for stability of government, but also for the rights for which others have toiled and bled,

and for institutions into which countless lives have been wrought. Let the debt which a man owes his country once be recognized and there is kindled within his breast a spirit of patriotism which leads him to make any sacrifice that may be demanded to defend and perpetuate its life.

4. He is a debtor to society. As a social being man is dependent upon others. The social life around him is the soil in which it is nourished. His daily wants are met by the multiplied ministries of his fellow men. He can not if he would escape from the responsibility of his social debts.

5. He is a debtor to God. God is his chief creditor, and ought to be his preferred creditor. His claims are greater, and come first. What does any one possess that he does not receive from God? From him all blessings flow—even those that have been ministered by human hands. Never can we know how great we are in arrears to him. Our debt is mountain high. Eternity will be too short to discharge it. (1) Every debt ought to be paid. (2) It ought to be paid at once. (3) It ought to be paid in full. Conscience is but the echo of God's voice within commanding man to pay that which he owes. A man who was faithful to life's lower claims, when asked why he was so remiss in meeting its higher claims, replied, "God is not pressing me as some of my creditors are doing." He was mistaken. God is always pressing us, but he keeps out of sight that we may respond freely. Nor can we make any composition with him. He demands a hundred cents on the dollar.

When payment of debts is deferred they are often paid in a sadly reduced form. There is a story of a merchant overtaken by a violent storm who promised to pay to Jupiter a hecatomb of a hundred oxen if he was delivered. When the storm was over he

came down to seven oxen. Another storm arose and he vowed that the seven oxen would be faithfully offered; but when the storm ceased he came down to one ox. Another storm arose and he promised not to deceive Jupiter again, but when the storm was over and he got to shore he thought a sheep would do as well as an ox. On his way to the temple he concluded that a few dates would answer just as well; and these he ate by the way, and deposited the kernels and shells upon the altar. How like some Christians!

The sum of our debts is thus told by John Oxenham.

What do I owe?

Nay, Lord, what do I not?

—All that I am,

And all that I have got:

All that I am,

And that how small a thing,

Compared with all

Thy goodly fostering!

What do I owe

To all the world around?

—To set Thee first;

That Grace may more abound;

To set Thee first,

To hold Thee all in all,

And, come what may,

To follow Thy High Call.

What do I owe

To this dear land of ours?

—All of my best:

My time, my thought, my powers.

All of my best

Is yet too small to give

That this our land

May to Thine increase live.

What do I owe

To those who follow on?

—To build more sure

The freedom we have won;

To build more sure

The Kingdoms of Thy Grace—

Kingdoms secure

In Truth and Righteousness.

What do I owe

To Christ my Lord, my King?

—That all my life

Be one sweet offering;

That all my life

To noblest heights aspire,

That all I do

Be touched with holy fire.

The Book

EARLY LEADERS AND KINGS OF ISRAEL

Professor JOHN E. McFADYEN, D.D., United Free Church College, Glasgow,
Scotland

May 2—The Boy Samuel

(1 Sam. 1:24-28; 3:1-21)

SAMUEL is a figure of great historical importance, being at once the last of the judges and the prophet to whom Saul, the first king of Israel, owed his elevation to the throne. The graphic narratives of the early chapters of this book give us a very vivid glimpse into ancient Hebrew life and religion.

The opening verse of chap. 3 suggests that, in spite of the religious pilgrimages and the joyous festivals reflected in chap. 1, it was a time when real religious vitality was low, and intimate religious experience was rare; even at the festivals themselves, the conduct of the priests was marked by arrogance and immorality (2: 12-26). It is highly significant that Samuel, who was destined to affect the history of his people so profoundly, should be represented as already, in youth, enjoying a peculiarly intimate experience of God and a signal revelation of the divine will. God's greatest gifts to a people are men whose lives are rooted in a knowledge of the way that he would have men and nations to go.

Samuel who, as a very young child, had been dedicated by his mother to the service of Jehovah (1:28) is now old enough to act as assistant to the aged and almost blind Eli in the offices of the sanctuary, which in those early days were extremely simple and unlike the elaborate worship that prevailed from the days of Ezra (about 450 B.C.) onwards. Samuel actually slept in the room which con-

tained the ark—that sacred chest with which Jehovah was in some mysterious way associated, which, as guaranteeing his presence, was borne into battle (4:3). The Old Testament frequently represents divine communications as coming to men during the night-time, sometimes in dreams (Gen. 20:3), and often on sacred ground (1 Kings 3:4, 5): so in the hush of night and within the sacred precincts did the divine voice come to Samuel. As often happens to ourselves, the voice which turned out to be divine was not at first recognized as such, either by the young Samuel or by the aged Eli; not till it had been repeated three times was its true origin understood. Then follows the terrible message of impending doom upon the house of Eli, because he had been a too indulgent father, and had not restrained his sons from the wicked courses described in chap. 2, on which they had embarked, summed up in the words of 3:13, which really mean, as the Greek version takes them to mean, "his sons cursed God,"—not "made themselves vile," or "brought a curse upon themselves." Samuel has the sorrowful duty of declaring this stern message to the aged priest, who submissively received it, as from God. Thus was he accredited as a prophet: this verse (3:20) is in a sense the key to the chapter which describes the prophet's call.

Few of us can hope to be prophets, and none of us is likely to have an influence like that of Samuel in molding the destiny of our nation: there is therefore the temptation to accept

the story as a charming tale out of a far-away world, with little bearing upon our own lives. But we must not forget, as we learned last month, that a soldier, like Gideon, can also be called by God to his life-work; indeed, every one who does brave or important service for his country or his fellows, every one who aspires to do any kind of useful and conscientious work, is just as truly called to it as those ancient men were; and every one should learn how to interpret that call and to respond to it, as Samuel did, with courage and consecration.

Four points are worthy of especial notice. (1) Samuel was called when he was young. The unhappy world we are living in to-day, and have been living in since 1914, has been described as an "old man's world"—a world made by old men, and by an old diplomacy which has wrought incalculable ruin. The need, the confusion, the sorrow of the world, is a very loud call to all who have ears to hear, and most of all is it a call to the young. If the world is to be redeemed, it will be, under God, by the new vision, ideals, and energy which the young will bring to it; and the sooner they recognize the mighty work God has for them to do in this critical day, the longer and the more fruitful and effective will their service be. (2) Samuel was called by a voice that had so human a ring that he mistook it for the voice of Eli. The call may come from the need of our time, but it may also come through the dear voice of parent or teacher or pastor or friend. When the words from such find a lodgment in our hearts, we should not put them away from us to a more convenient season, but accept them on the spot as the call of God himself to our souls. (3) Samuel was alert at the post of duty when he was called. The call to high life-service does not come to the

careless and the indolent, but to the earnest and conscientious, who are ready to leap in response to the demand of duty. The strain of war has been followed in some quarters, perhaps not unnaturally, by a spirit of slackness and frivolity; but this assuredly is not the temper which will build for us a better world. The boy who puts less than his best into his school-work or trade is not likely to become the man who will later render his country some conspicuous or noble service. (4) Samuel was called to stern and difficult work. It was no easy task to speak the truth to Eli. It is never an easy task to tell the people the truth. In the coming days the world will sorely need men who have the courage to say unpopular things, and to do daring and dangerous things. Our God is the God of adventure; and he honors us by calling us to share in adventures like his own.

May 9—Eli and His Sons

(1 Sam. 2:12-17; 4:1-18)

In Samson's time (Judges 13-16) the Philistines made frequent raids into Israel's country, and in the days of Samuel and Saul they are still the oppressing people. Here we find them encamped for battle against Israel at Aphek, a town apparently not far from the coast and about midway between Joppa and Carmel; and Israel was defeated. To ancient men such a defeat would imply that the God was angry; in point of fact they had not taken his ark with them into battle. From a snatch of a very ancient poem in Num. 10:35f. we learn that Jehovah was very intimately associated with the ark, which was a sort of box or chest; it is not quite certain whether the ancient worshipers thought of Jehovah as within the ark, or enthroned upon it; but in either case he accompanies it as an unseen

presence. To insure his presence and protection for the future, they therefore take the ark with them; and as it is borne into the camp, the air is rent with the wild, glad shouts of the Hebrews, and the hearts of the Philistines freeze with terror, for they, too, share the Hebrew idea that the presence of the ark carries with it the presence of the God; and well might they fear the God who had wrought such wonders for Israel in Egypt. So the Philistines fought with the courage of despair, with the result that they inflicted another and more crushing defeat upon Israel and actually captured the ark. The horror of this experience becomes clear in the sequel. The man who brings the fateful news wears the signs of deepest mourning; and the old blind priest Eli, whose heart had been trembling with fear, fell off his seat with shock at the news that the ark had been captured, and broke his neck. His daughter-in-law also died with the words upon her lips, "The glory is departed from Israel," and the glory had departed, as we are reminded in two consecutive verses (21f.), because the ark had been taken. Nothing could more convincingly show us how precious the ark was to the ancient Hebrew heart; it was, so to speak, the very guarantee of God's own presence. To have it was to have him, to lose it was to lose him.

(1) The story, however, suggests that this view was wrong. Even when the Hebrews had the ark with them in battle, they lost the victory; and the lesson for us is that we are not to identify God with any material religious symbol, however precious—with his Book or his house or the Sunday service: we may possess these things without possessing him. And it is just as true that Jehovah might be present, even though the very ark itself were destroyed. Nearly 500 years afterward, when the ark was

no more, Jeremiah (3:16) could look forward with confidence to the day when it would never be missed, and it would never occur to any one to long for it or to make it again. We ought to be grateful for all the props and symbols that help our religious life; but even when these dear and familiar things are withdrawn from us, as sometimes in sickness or when we are forced by circumstances to leave the scenes we love, we may still possess the infinite God, who, just because he is infinite, can never be confined within or dependent upon these things. We must learn to maintain our faith and hope and courage, even when the fortunes of life may rob us of our customary helps; we must learn to trust the God who has said, "I will never leave thee, nor forsake thee," and the Christ who has said, "I am with you always, even unto the end of the world."

(2) In addition to the loss of the ark, the narrative deliberately emphasizes more than once the fact that Hophni and Phinehas were slain; and there can be little doubt that, in the mind of the historian, their death is regarded as a judgment upon their sin—the sin described in 2:12-17 and later in that chapter. It is as if he would say, "Such conduct must have such an end"—or one equally fatal. Those young men had openly defied their father's earnest remonstrance (2:23f.), and no good—the writer would seem to say—can ever come of disobedience to a wise and God-fearing father.

The compilers of the lessons suggest that this passage be given a temperance application. Primarily, of course, it has nothing to do with strong drink; but it illustrates happily enough the temper which leads to such indulgence; it is the greedy and selfish desire to satisfy an instinct—a desire which led the sons of Eli, on the one hand, to wrong their fel-

low citizens by an act of insolent and unbridled self-assertion, and on the other to wrong God by contemptuous treatment of the customary offices of religion. The wickedness of indulgence in strong drink would lie, according to Paul, in this, that it is a peril to, and a wronging of, the brother whom indulgence may bring down to perdition, and a wronging of the Christ, who died for him and for us. "Sinning against the brethren, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble" (1 Cor. 8: 12f.). Happily, American society is no longer to be weakened and wronged by this traffic; soon may Britain have the grace and sense to follow along the same road, which, as America now knows, leads to efficiency, happiness, and abundant life, alike in the home and in the industrial world.

May 16—Victory Under Samuel

(1 Sam. 7:2-17)

A narrative like this admirably illustrates the principle which was explained in the first lesson of last month, that the object of the Hebrew historians is not so much to record facts as to drive home lessons; they are strictly not so much historians as moralists or preachers. The battle in which the narrative issues must have been an important, and seems to have been a decisive, one; but it is disposed of in two verses. The writer is clearly far more interested in religion than in warfare; he dwells not on military preparations or details, but on the people's idolatry, on the solemn convocation, on their confession of sin, on Samuel's intercessory prayer and sacrifice, and on the memorial stone. It is not so much an instructive as an "edifying" narrative. It has difficulties, too, of its

own, of which we need mention only one. This narrative implies that the Israelites were addicted to idolatry—worship of the male (Baalim) and female (Ashtaroth) deities in which Canaan then abounded—and that their subjection to the Philistines is to be explained by that idolatry. But the narrative we last studied reveals the Israelites as cherishing supreme confidence in Jehovah and his ark. Those two attitudes, however, are not necessarily incompatible, any more than in later times, when Ahab attempted to be on good terms with the God of Israel and the God of Phœnicia at the same time. The second and third chapters of Judges, as we saw, represent Israel as repeatedly falling before the temptation to the foul worship of her neighbors, and repeatedly suffering for it; this chapter is written from the same point of view.

Samuel summons his people to Mizpah, about five miles north of Jerusalem. Religious exercises are held and confession of sin is made. This is too good a chance for the Philistines to miss. Up they come to pounce upon the assembly. In desperation the people ask Samuel to pray for them. He prays and offers sacrifice, and his prayer is answered by a thunderstorm, during which the enemy is discomfited and put to flight. To commemorate the victory a stone is erected, which is called Eben-ezer; that is, Stone of Help.

This ancient narrative is full of illumination for the life of to-day, showing as it does how a nation ought to believe in time of distress and deliverance. (1) The false gods must be put away. We do not to-day worship the Baalim and the Ashtaroth; but every modern nation has other gods, whose worship is just as deadly. Ease, comfort, money, pleasure, frivolity, profiteering, immo-

rality—these are the gods to whom millions are giving themselves to-day; and there can be no real peace, happiness or "victory" in the true and proper sense till these things which degrade, confuse, and paralyze us are put away, and we make up our minds to "serve the Lord only" and devote our strength to the things that are honorable and of good report. (2) But religion must be positive as well as negative; it must not only put away the false, but bring in the true, and express itself in confession (verse 6) and prayer (verse 8). Base things must be abandoned, and the higher life must be humbly, heartily, and seriously embraced; and that higher life is not secure, or in the strict sense even possible, without the inspiration of religion and the definite practical acknowledgment of God. Society rots where God is ignored; religion and prayer must have a definite place in every national, as in every individual, life that would be truly victorious. (3) The memory of such crises should be kept alive. The stone, Ebenezer, was a perpetual reminder of the divine help vouchsafed on that awful day when the Philistines swooped down without warning upon them. As the stone reminded them that they had been helped and saved by God, there is nothing vindictive or arrogant about such a memorial. These tempers should be buried forever, but a humble and solemn gratitude will find its own fitting memorial—it may be in some marble slab, but, better still, if it be in some building or endowment, foundation, or institution which shall promote in the hearts of living men the ideals for which others gave and suffered so much. This is the true memorial; for as Professor Shailer Mathews has said: "The ideals for which men die in war are ideals for which they must live in peace."

May 23—Israel's First King

(1 Sam. 9:15-10:24)

The political confusion of the time of the Judges, when "there was no king in Israel, and every man did that which was right in his own eyes" (Judges 21:25), could be ended only by the establishment of a monarchy, which would properly consolidate the relatively independent tribes and enable them to present a common and united front to any foe who might assail them. In the importance of the monarchy, therefore, lies the explanation of the length to which the story runs that tells of the discovery and appointment of Israel's first king, Saul. The monarchy, which was preceded by the period of the Judges (1200-1000 B.C.) and succeeded by the exile (586-538 B.C.), which again was followed by the return, lasted a little more than four hundred years (1000-586 B.C.), and into this period are crowded events and personalities of epoch-making importance—events like the separation of Israel from Judah, the revolution of Jehu, the fall of the northern kingdom (721 B.C.), and personalities like Solomon, Ahab and Josiah among the kings, and Elijah, Amos, Isaiah and Jeremiah among the prophets.

Hebrew historians have a specially sharp eye for the salient facts of their history, and to those familiar with the many duplicate narratives in the Pentateuch it will be no surprise to learn that two versions are given of the origin of the monarchy—one which lies close to the events described (9:1-10:16 and chap. 11), and one which surveys them with a more critical eye from a greater distance and a later time (chaps. 8 and 10:17-27). Even the least practised reader can hardly fail to detect a difference in the two points of view. Take, for example, their respective attitudes to the monarchy. The older

narrative regards the kingdom as a blessing and a gift of Jehovah; the king is the man who is to "save my people out of the hand of the Philistines" (9: 16). The later narrative, however, regards the popular demand for a king as an implicit rejection of the divine King Jehovah (8: 7), and the monarchy as destined to prove a vexation, if not a curse, by involving encroachments upon property, loss of liberty and equality, etc. (8: 11-18). This is the view of the monarchy to which bitter experience of it in later days led men like Hosea (13: 11), who maintained that it was in anger that God had given Israel a king. Both views have their measure of truth, and it is well for us that both are frankly represented: the monarchy was both a blessing and a peril. But the early view of it was favorable and friendly, and that is the view to which, in the main, to-day's lesson invites us.

This narrative may be thus briefly summarized: A young man named Saul, of mighty stature, searching for stray asses, happened to reach a spot where a festival was about to be conducted by Samuel the prophet or "seer," who was led to recognize in Saul the king to be. For Jehovah, in pity for his people galled by the Philistine yoke, had sent in him a captain to save them. Thereafter Saul was anointed king (chap. 9). To reassure and confirm him, Samuel gave him three signs, all full of meaning, but most of all the third. According to this, he was to join a band of ecstatic prophets and, touched by their enthusiasm, he was to seize his opportunity to control and guide it into a movement for the deliverance of his people. The interview with Samuel made another man of Saul. To the surprise of all, he joined the prophetic band, and was touched by

their spirit. But on his return he said not a word to his uncle about the kingdom (10: 1-16). Then follows in chap. 11 the account of Saul's defeat of the Ammonites, which definitely secured his place upon the throne.

We may be sure that the man who was first chosen to sit upon a Hebrew throne was a man of no mean power. In the minds of many the story of his later life and of his melancholy end has been allowed to obscure his genuine kingly qualities. He is modest, simple, and unassuming, he is on friendly terms with his servant, he is tenderly considerate of the feelings of his father (9: 5), he is quick to identify himself with the patriotic movement, and, as we see in chap. 11, quick to strike a blow for it. In this man of splendid physique there are many admirable qualities worthy of imitation.

But not the least interesting or suggestive feature of the narrative is the band of prophets, whom we are not to think of as men like Amos or Isaiah or Jeremiah, but rather as men who behaved in ecstatic ways and some times with a sort of frenzy, which was stimulated by music (10: 5). Now, this vague religious emotion and enthusiasm might have ended only in sound and fury but for the genius of Samuel, who gave it a definitely patriotic task to do, and by bringing Saul into this enthusiastic band was really responsible for the deliverance which his countrymen were in the course of the next few years to experience from the enemies by whom they were assailed. Enthusiasm is safe and fruitful only when it sets itself a practical task, and is most fruitful when that task is to free the country from the enemies, the tempers, the vices, which threaten and weaken its better life.

*May 30—Jonathan and His
Armorbearer*
(1 Sam. 14:1-46)

This chapter, besides its fascinating sketches of the daring and chivalrous Jonathan and the scrupulous Saul, gives us many interesting glimpses into the faith and religious usages of ancient Israel. Jonathan opened the war upon the Philistines by a successful attack upon one of their garrisons, showing by his almost single-handed venture a complete confidence in Israel's God, who could save by few as by many. Then followed such a panic among the foe that Saul immediately attacked with his main body without waiting for an answer from the priest whom he had consulted, and he won a complete victory. Then, to retain the manifest favor of Jehovah, Saul ordained a fast for that day until sunset, and laid a curse upon any who ate food. Jonathan, who had not heard his father's curse, partook of some tempting honey. The long fast had impaired the fighting vigor of the troops, to the sorrow of the outspoken Jonathan, and at sunset the famished men flew upon the captured animals and devoured them—blood and all, which was sinful; for the blood was Jehovah's and should have been poured out to him. So the scrupulous Saul erected a stone altar, and had the animals slaughtered there that Jehovah might get his portion. Before renewing the attack, however, he consulted the oracle at the suggestion of the priest; but there was no response. Then he knew that there had been sin somewhere; so he sternly set himself to find out the sinner, and lo! it was Jonathan, who by his eating had fallen under his father's curse. The father would have had him slain, but the people, knowing that to him, under God, the victory was due, saved him.

This chapter raises some questions

which we have no means of answering definitely. We should like to know e.g., how it was that the technical guilt of Jonathan was discovered. The English version is probably right in suggesting that it was by some process of the lot; but the Greek version gives a much fuller and more interesting text than the Hebrew. It reads in verse 41: "And Saul said, O Jehovah, God of Israel, why hast thou not answered thy servant this day? If the guilt be in me or in my son Jonathan, O Jehovah, God of Israel, give Urim. But if thus thou say, It is in my people Israel, give Thummim!" The Urim and the Thummim were possibly colored stones used for the casting of lots.

But these problems are of secondary importance to the character studies of Jonathan and Saul—Jonathan with his magnificent faith (14: 6) and his admirable courage and charm, Saul with his stern religious scrupulosity. The religion reflected from the chapter is doubtless of a primitive order; but judged by the standards of his time, the narrative reveals Saul as a man of the most punctilious piety. It was no doubt to retain the favor of Jehovah that he imposed upon his army the stern discipline of a long fast. Further, he was stricken with horror when he discovered that the blood had been eaten along with the flesh, and he instantly arranges to give Jehovah his due. Again, he is so deeply distressed when no response comes from the oracle which he has consulted that he immediately sets himself to discover the culprit and is prepared to have him put to death, tho the culprit should turn out to be his own son. It has for centuries been the fashion to belittle and vilify Saul; but, so far as the narrative has gone, it is clear that he was true to such light as he had; and the scrupulous fidelity which he here shows to the usages of religion finds its fitting

counterpart in the courage and enterprise he displays in his campaign against the Ammonites described in chap. 11, where he stands forth as a man with a passionate resentment of wrong and cruelty, ready to deal a swift blow against the perpetrators of it, and finely magnanimous toward his opponents. The life of Saul was—at any rate, at first—rooted in the fear of God as he understood it, and that accounts for much of its sullen strength and stern heroism.

*Modern Bible Study*¹

"The charge has been made that Biblical criticism is guilty of the lowered spiritual vitality of the Church. It is said that we are no longer able to appeal to proof texts in support of our arguments because perchance they may be contested. We grant that the unhistorical methods of interpreting the Scriptures are no longer possible nor is it permissible to quote a passage without regard to its context. But is the charge so serious after all? The scientist does not use the same style of argument as his predecessors, and he wins a hearing because he talks the language of a generation familiar with the theory of evolution. In no department of learning and activity does any one think of using tools and methods which are obsolete and fit for the scrap heap or the museum of antiquities. The popular methods of denouncing those with whom we disagree, under the impression that vociferous speech is convincing and that epithets are arguments, are a delusion. Why should what is regarded as an irrational attitude to life elsewhere be considered "rational" only in matters pertaining to religion? If we insist on looking for hidden meanings in the Old Testament, and interpret history as tho it were allegory, and declare that the truths of the Christian redemption are contained in the ritual and ceremonial of the tabernacle and the temple, and that the life of our Savior was chronicled in the Pentateuch, the Prophets, and the Writings, centuries before it was actually lived under the Syrian blue, then we are following a style of ex-

gesis which is rejected by the present generation, not because of their hardness of heart but because it can not be sustained by the facts of the Scripture itself. If we hold that the Bible means what it says, we will let it speak for itself in its own way, and not read into the Old Testament the mature revelation of the New Testament. The prophets will not then be regarded as soothsayers and sibyls, whose frenzied utterance might impress the undisciplined emotions but never the trained reason. Prophecy is no rigidly mechanical voice. It is the melodious utterance of inspired personality, and its notes vary with the rich variety of personality. Each prophet saw the truth with his own eyes, and brought it home to the conscience of the people in his own way, in direct relation to the present need." (Gordon: *The Prophets of the Old Testament*, p. 139 f; Cf. Smith: *Modern Criticism and the Preaching of the Old Testament*).

"The Bible has been well described as 'the rule of faith and practise'; but its benefits can be fully appropriated only as we discerningly understand the mutual dependence of its several sections and their relations to each other. 'Bibliolatry is as great a hindrance as Bibliophobia.' The religious use of the Bible is diminishing, so it is said. But this tendency can not be arrested by setting limits to honest and earnest scholarship; not by decrying, in pathetic faithlessness, conclusions which are unacceptable to us, because forssooth they upturn inherited opinions. We must maintain at any cost the Protestant principle of free inquiry, which is not synonymous with random guesses, and never consistent with dogmatic prepossessions. The attitude of indifference and neglect toward the Bible is only a passing phase. If it is not to become a settled condition, we must place the Book on a basis which is substantiated by learning and attested by those whose spiritual use of it qualify them to speak with first-hand knowledge concerning it as an indispensable means of grace. These two witnesses from scholarship and spirituality complement each other. They unite to exalt the Book which guides those who follow its teachings into filial fellowship with God and into fraternal partnership with men, to bring in the kingdom which is righteousness and peace and joy in the Holy Spirit."

¹ From *Freedom and Advance*, by OSCAR L JOSEPH, Macmillan, New York.



From *The Journal of the Royal Asiatic Society*

TABLETS SHOWING BABYLONIAN-ASSYRIAN GESTURE IN APPROACH TO THE GODS

GESTURE IN SUMERIAN AND BABYLONIAN PRAYER

A CONSIDERABLE part of the material for study of Babylonian and Assyrian history and life consists of "seals"—small cylinders or plates with figures and (often) short inscriptions. A large proportion of these represent the owner approaching a deity with petition or with offering. Professor Langdon, successor of Professor Sayce in Oxford University, has reviewed these prayer seals in an article printed in the *Journal of the Royal Asiatic Society*, under the title given above and with the following findings:

Chronologically the seals illustrate a large part of the period from say 3500 B.C. to the Neo-Babylonian period (c. 550 B.C.). The scenes on the seals are standardized products of the religious ideas of the times; rarely (probably) is the worshiper represented by an attempt at portraiture. It is shown, however, that the praying figure represents the owner of the seal. In the Sumerian period the worshiper is led by the hand into the presence of a seated deity by an inferior personal [?] deity or priest, the offering may be carried either by the devotee or an attendant. The method of approach on the part of the conductor and worshiper is with the free arm extended from the body, the forearm parallel with the body, palm of hand inward (later the hand is held sidewise). In case the worshiper is not led into the presence, one arm is folded at the waist. The hand with palm inward is regarded as in the medial position of throwing a kiss, which is a characteristic act of worship (cf. Ps. 2:12). A seal assigned to c. 2900 B.C. shows a variation from this attitude in that the conducting priest or deity holds the attitude described while the worshiper folds both arms at the waist—a position held to represent humility or repentance.

In the period 2600-2358 B.C., the devotee is accompanied by an interceding deity (male or female) who raises both forearms with palms toward each other at right angles to the face. The conducting

deity, however, has the hand facing either sidewise or inward. In later series of seals the conducting deity or priest disappears, but otherwise the detail remains as described. The Sumerian and Semitic expression for "prayer" is "lifting of the hands," as set forth on the seals as described above.

The Assyrian period of domination introduces changed attitudes. The left forearm is extended at right-angles to the body; the right forearm extends diagonally from the body with forefinger pointing at the deity or sacred object. Another pose represents suppliants with both arms raised from the shoulders, palms inward. Neo-Babylonian seals have both hands extended with forearms inclined outward, palms upward in the position of reception. The Assyrian literary and liturgical term for prayer became stereotyped in the form "to open the hands." It is interesting that Assyrian conquerors represent the beaten foe as approaching and appealing with this gesture.

This, Professor Langdon points out, is the gesture implied in such passages as Ex. 9:29, 33; Isa. 1:15; Job 11:13 (cf. 1 Kings 8:22), where the Hebrew is "spread (stretch) out (the) hands (palms)." A Moabite seal indicates the same position. This is also the gesture indicated by Greeks from Homer on and by Romans (e.g., Horace, *Odes*, III. xxiii, 1) alongside the kissing gesture. The Egyptian attitude, as indicated by the hieroglyph for prayer, has both arms extended from the shoulder, forearms raised and bent outward with palms also turned outward (which resembles rather the position of aversion or shunning of evil).

Apart from the seals the literature implies also prostration, "Kiss-the-earth" being the technical term for one kind of worship. Another term is translated into Semitic "prostrate the face." This source suggests also that kneeling was a Semitic prayer attitude (cf. Ezra 9:5; Ps. 95:6), from whom Christians appear to have derived it through the Jews. —G. W. G.

Social Christianity

THE NEW SOCIAL CONTROL

Professor RUDOLPH M. BINDER, Ph.D., New York University

May 2—*The Old Type of Control*

SCRIPTURE LESSON: Read Deut. 27:14-26. It was a crude people to whom the law of Jehovah was given, and it had to be peremptory and restrictive. See also Ps. 73.

MEANING OF CONTROL: Wherever men meet in large numbers, their interests are likely to clash. This may be avoided in either of two ways: One party, the weaker, may always yield to the stronger. This would mean peace, but it might not mean order. The other means consists in each man following certain rules, so that they will not interfere with each other. This involves order based on the control which society exerts over every individual member.* Social control means, consequently, any device which society adopts in order to assure every one of its members the pursuit of his legitimate activities without interference from others. Such devices must necessarily vary in number and character according to circumstances, e.g., frequency of intercourse, disposition of the people, and other conditions. A few illustrations will make clear the statements made.

If all teams on a city street should go in the same direction and at the same speed, no regulations would be necessary, because there would be no interference. If, however, vehicles go up and down and at different speed, some rules are necessary to avoid collisions. If, finally, two streets intersect and the traffic is heavy, a policeman is stationed there to regulate the speed and direction of the vehicles. Similarly, few rules are needed in a country village for social control, because there are few antagonistic elements; the people are thoroughly homogeneous and avoid conflicts. In a large city with its many and varied elements in the population, its innumerable interests, and its complexity of relations, there must of necessity be many laws to control the actions of people. The peace-loving and indolent Hindu avoids conflicts because he is

by nature little inclined to fight. The aggressive Anglo-Saxon and Irishman are constantly insisting on their rights, and regulations are necessary to avoid conflicts.

But what happens if conflicts occur in spite of rules? In that case social control provides a regular procedure to settle the difficulties. If men generally took it upon themselves to avenge real or alleged grievances, anarchy or tyranny would be the result. If the individuals were comparatively evenly matched, there would be anarchy, and no society would be possible under the circumstances of a war of every man against every other. If, on the contrary, a few strong and capable individuals are able to have their own way by cowing the multitude, the result is a tyrannical form of society; there will be peace, but at the cost of suppressing many individuals and restricting their development. In either case we do not have a properly constituted society, which has for its purpose the curbing of the aggressive and provision for the pursuit of happiness for all through proper regulation. Peaceful cooperation without friction is, consequently, the aim of social control. But at different times and with different peoples social control must resort to different means.

MEANS OF SOCIAL CONTROL: In the course of history many means have been adopted to regulate the activities of men. One of the earliest was public opinion. It has three aspects. As Professor Boas puts it:

"Public judgment is the opinion the public pronounces upon an act as to whether it is good or bad, noble or ignoble. Public sentiment is the feeling of admiration or abhorrence, respect or derision, express by the public in regard to an act. Public action comprises those measures, other than mere manifestation of opinion or sentiment, taken by the public to affect conduct."—(Social Control, p. 89).

The mass of men is influenced largely by the opinion prevailing in a community. Our judgments are to a considerable degree dependent on those which our fellow men main-

tain. During the Napoleonic wars smuggling was sanctioned by public opinion in England, because it procured necessary articles for the people and hurt the enemy. After the restoration of peace, it was condemned, because it implied fraud upon the English government. In our own country many individuals evaded their income tax when it was first introduced, because, altho illegal, such action was deemed a protest against what many persons considered an unjust imposition. When we entered the World War, public opinion recognized the need of more money on the part of the government, and the violators of the law were considered unpatriotic, if not worse.

There are, of course, always some individuals who are not affected by public opinion. The coarse, greedy and self-sufficient man may follow his own inclinations, and society will have to resort to other measures to bring him to terms. The man who is in advance of his fellows may be scorned by them, but he may console himself with the judgment of other times and circles, especially of the future, and cling to his own views.

For the majority of men, however, public opinion is an effective means to keep them in line with social requirements. In our own country, for instance, most strikes have been won or lost, and boycotts have failed or succeeded, according as public opinion indorsed them or not. No man, be he in business or in a profession, can in the long run go counter to the opinion of his fellows without incurring grave risk. Even the strongest corporation dare not do it, because the people have in their power to enact new legislation and bring the force of law upon those who defy public opinion too flagrantly.

Law is the most specific instrument for social control. It must deal repressively with the aggressor, and compulsively with the shirker, because society must be able to pursue its course without too much interference from the self-willed, and it must hold every individual to the discharge of his obligations.

"The characteristic which marks off legal sanctions from all others employed by society is that they are positive, violent, and, to a large extent, corporal, thus appealing in an almost equal degree to all kinds of men."—(Ross, *Social Control*, p. 106).

It has always been more easy to recognize what is injurious than what is positively

beneficial, and easier to inflict pain than to procure pleasure; hence law has always been proscriptive and prescriptive.

The law has two objects in view with the offender—it wants to prevent further harm from him, and to protect society by threatening prospective evil-doers. The first object may be obtained by depriving the culprit of his life or his liberty, or by reforming him. The first two punishments have the effect desired, and produce at the same time an effect on would-be offenders. Reform may be the best means to prevent further harm from this particular individual; it has, however, little deterrent effect. Punishment remains, consequently, the principal weapon of law.

Punishment may be based on the abhorrence felt for the offense, or on the measure of harm wrought, or on the badness which the deed is supposed to imply, or on the attractiveness of the crime for the culprit. The tendency in the development of punishment has been toward a gradually greater leniency in general, and toward measuring it by the damage done to society and the attractiveness of a particular crime to the offender.

Ethical or religious belief is another means of control. Both public opinion and law have many shortcomings as means of controlling unruly elements; they are expensive, may be paralyzed by a bold and powerful offender, reach only the outward deed, and hardly touch the hidden springs of action. If deterrence is to be the principal means on which society depends for its protection, its force depends necessarily on the certainty, swiftness, and effectiveness of punishment. It must have been evident even to comparatively simple-minded peoples that neither law nor public opinion could be depended on to work inevitably, because both could be and were often defiled to the advantage of the evil-doer. Hence resort was had to the belief that whereas the culprit was able to escape punishment in this life, he could not possibly evade it in the future. The mills of the gods might grind slowly, but they ground surely and inevitably.

This belief takes various forms. The Psalmist is amazed at the "prosperity of the wicked, their eyes stand out with fatness, and they have more than heart could wish" (Ps. 73:3, 7); but only until "I considered

their latter end. Surely thou settest them in slippery places" (Ps. 73:18). They will be punished later, if not now. The karma of the Hindus is another form of control in the future. It is the law of cause and effect applied to character and personality; whatsoever a man soweth, that shall he reap, surely and inevitably. A still further form of control is the belief in heaven and hell with their carefully graded conditions of bliss and punishment.

May 9—*The New Type of Control*

SCRIPTURE LESSON: Read Isa. 1: 18-20; Rev. 22:17. God deals with us according to our ability to understand him. He invites us to reason with him; and this is a new way to make us do his will.

INTRODUCTION: The means of control which were discussed in the first lesson may be considered as clubs of society to force men chiefly into refraining from doing certain actions considered injurious. They appealed chiefly to those of coarse grain emotionally and of dull perception intellectually. It is, in short, principally criminals or semi-criminals who were to be driven into social behavior, or at least to be restrained from antisocial actions. The attitude was throughout one of taming the beast in man, and making him at least innocuous. No society can, however, live by negative behavior, because positive and wholesome social action is necessary for progress. Society had to invent, consequently, various means of control in order to promote activity of a social beneficial type. These constitute the new social control. It might, perhaps, be better to say "newer" social control, because it is not the discovery of the last century, but has always existed in societies which had emerged from the stages of savagery and barbarism and were even partly conscious of the necessity of building up larger personalities instead of merely negatively circumscribing the sphere of individual activity. It is, briefly, a difference in attitude rather than in time, which differentiates the old and the new type of social control.

OBLIGATION OR OUGHTNESS: This new attitude is connected with the idea of obligation or oughtness in a more abstract and general sense than was the case in the older

system of control. It existed there only in the concrete sense of "Do this, and thou shalt live," or "Do that and thou shalt perish." It was always connected with a definite reward or punishment, with some specific action, very much as in the case of our children. It required, therefore, a large number of orders and prohibitions.

The new sense of obligation is directed toward a general ideal—of oneself, society, or God. It means that infringement of the moral and social law is a lowering of one's ideal as a whole and not merely in regard to the particular act. It implies mental unity, whereas the old control looked upon man somewhat in the nature of a bundle of desires each of which had to be dealt with separately. This change requires radically different means of control.

Suggestion is the principal means of the new control. It proceeds from the principle that ideas and sentiments are the motives of action, and may be conveyed into the consciousness of an individual indirectly. The best illustration is, of course, the control of the operator over the hypnotized subject, where suggestibility is complete and obedience implicit. Persuasion is at the other extreme, because in that case unwelcome ideas are introduced into a man's mind in such a way as not to arouse the will to expel them.

Between these two extremes there are all grades of suggestibility. Even the same person may not always be equally susceptible. The force of a suggestion depends on physical and mental condition. Fatigue, disease, irritability, lonesomeness, monotony of occupation or environment, are favorable to suggestion, because the power of inhibition is low. This is well known to tempters of every kind, who approach their victims at times of low bodily and mental vitality. Again, suggestibility depends on the source from which the suggestion comes. We are more susceptible to the wishes and insinuations of those for whom we have a good opinion than of those we hate or abhor. Finally, the force of a suggestion depends on its volume or mass. If we hear or see the same thing everywhere, resistance finally breaks down and "when in Rome we do as the Romans do." The advertiser takes this principle for his starting-point, and gets his wares before us in the newspapers, the magazines, on the fences and the rocks, or

wherever the eye of the traveler is likely to meet the advertisement. A tune which everybody sings will soon be repeated by us.

Society utilizes this principle by an almost infinite number of suggestions, and we feel that we ought to do as others are doing. In the recent World War this principle was fully utilized in the sale of Liberty Bonds. Through a hundred agencies the suggestion was made that we should buy them as a patriotic duty, and because Mr. So-and-so had bought them. The writer was informed by a manufacturer that many bonds had been bought by his men which were never fully paid up. The men simply fell victims to the many suggestions, and subscribed for more than they could afford.

Custom is another means utilized by control. It works, as we might say, longitudinally while suggestion works laterally. It comes to us from the past, while the latter comes from contemporaries. It welds us to what has been and is often opposed to what ought to be. In a hundred different ways custom lays down precedents which we must follow if we would not forfeit the respect of our fellow men. Fashion is the best illustration of custom. It would be difficult for any man, and particularly a woman, to dress contrary to fashion.

Society utilizes custom chiefly for what is called socialization, that is, to impel us to act similarly along certain lines. Custom is handed down not only from parents to children, but from whole generations to their successors. It has been of great service in the building up of civilization by prescribing how certain things shall be done, thus saving a large amount of energy. We should still be savages if we had to devise our own methods for doing nearly everything. The younger generations readily fall into the habit of doing things in the customary way.

Many men would rather trespass against a law than against a custom, especially in some classes or castes. A member of the nobility a hundred years ago would rather cheat at cards to make money than become a merchant; cheating was against the law, but becoming a merchant was against the custom of his caste, and the latter had a stronger hold on him. Duelling, until recently, occupied a similar position among European army officers. It was against the law, but was required by caste custom so the man either fought, resigned, or fled the country.

Education is, however, the most deliberate attempt on the part of society to make its members act in accordance with accepted standards. It is practically omnipresent in our times in civilized countries. It begins with the child in the kindergarten, and follows him up through the primary, grammar, and high school to college and university. Everywhere and in everything it requires conformity to accepted standards. In speech, in manners, in the method of reasoning, even in play, the pupil must do what the rules require. Education is the most pervasive, universal, and powerful means by which society tries to control the deeds, words, and thoughts of individuals. By means of examples from history it brings before the pupils examples of what they ought to do; through model orations and selections from literature committed to memory it teaches them how to speak; by giving them information of a desired kind it furnishes the material for thought.

Modern society lays more emphasis on education than on any other agency for molding the character of its future citizens. It has found this means both more effective and more economical; hence come ever larger appropriations for schools, equipment, teachers' salaries. This is as it ought to be. If anything, what is done is not enough. If our country could spend \$2,000,000,000 annually on drink until recently, it should divert that sum to education. This would not only prevent much damage, but produce beneficial results infinitely great.

May 16—Completeness of Personality

SCRIPTURE LESSON: Read Eph. 4: 13. An ideal is held before us of a complete personality through unity of faith with our fellow men, knowledge of Christ, and a closer walk with him.

CRITICISM OF OLDER MEANS OF CONTROL: As already indicated, public opinion, the law, and belief reach only the grosser emotions of the coarser type of men. But apart from that, each has certain defects. Public opinion may not be well informed, may act in haste, passion, or hatred; it may kill or imprison its greatest benefactor; it may put him on a pedestal to-day, and make him flee for his life to-morrow. The crowd is proverbially vacillating.

Law has likewise many shortcomings. It may be enacted for the benefit of the few, as has usually happened where a class was in control; it may be misconstrued by a clever judge or lawyer, hence its proverbial injustice to the poor; the judge and the jury may be bribed or browbeaten, as happened frequently in earlier ages, and is not altogether unknown to-day.

Belief is also defective in many ways as a means of control. It is difficult to manage. Who knows exactly what reward the good man and what punishment the evil-doer is going to have? The system lends itself to manipulation on the part of the representatives of official religion. The "office of the keys" in the Roman Church has not always been managed in the interest of social welfare. The rich are still supposed by the more ignorant to be able to buy their way out of purgatory by means of large gifts to the Church. Its rewards and punishments are a long way off, and often fail to reach the very men whom they are intended to reach—those of smaller caliber and grosser texture. These live mostly in the present, fail to reckon with the consequences of their acts, and follow their instincts. They act antisocially, but hope to escape the consequences of their acts by some ritual performance just before death.

Even the newer means of control have defects. Suggestion may be for better or for worse, it may be so overwhelming as to stifle the initiative of the individual; or it may be so inane as to waste his energies. Custom has great power for socialization, but it often stands in the way of progress; it fastens its tentacles on man and forbids him to think in terms of a new and better future. Education, with its iron grip on the mind of the growing generation, is not altogether an unmixed blessing. If it becomes merely the means of acquiring and storing up useless knowledge, it clogs the mind and prevents its free development. Many a college graduate knows less about really important matters than a man who has gone to work after finishing grammar school. Education is what the teachers make it. We must look, consequently, for a different agency for social control. This is:

A MORE NEARLY COMPLETE PERSONALITY: The conception here is that of developing all faculties, physical, mental, and moral, in a symmetrical and harmonious manner, as over

against the satisfaction of particular desires. It means the

"Craving for a body which is a supple and effective agent of a mind that rejoices in its own expansion in the realms of the good, the true, and the beautiful; that protests against any incompleteness whether in itself or in the social milieu; that enjoys giving as much as receiving because its development depends upon both—a mind, briefly, which is as nearly as possible at unity with itself and in harmony with its environment" (*Binder, Major Social Problems*, p. 154).

If we analyze this brief description, we may possibly get a better idea of what social control should be. It may be stated at the outset that this is an ideal which society has always had in mind, but has usually neglected, because it generally adapted its means of control to the lowest instead of to its highest members. The result was that man was forgotten in measures; was hemmed in, circumscribed, restrained; was looked upon as a beast to be tamed instead of a normal being to develop.

A man desires to make the best of himself physically. This is a protest against the view generally held not long since, and not dead yet, that the body is the prison-house of sin, and must, consequently, be starved, stunted, and suppress. If modern science contains even a spark of truth, this old view must be abandoned. The mind should be developed in the realms of the good, the true, and the beautiful, not as presented in outworn creeds but as found in the dynamic present with all its changes and opportunities for the solution of new problems. The men of the past solved their problems as best they could according to the exigencies of their conditions; we must be free to do the same. A person following this idea will not be selfish and narrow; the incompleteness he protests in himself he protests in others. He can attain completeness only by taking as well as giving. If, however, he is surrounded by mental and moral wrecks, he may be anxious to give, but his seed will fall on barren soil; he can not receive anything from them, because they have nothing to give, and his own development is thus prevented. The men with fairly complete personality have been the great missionary force, because they knew how to control themselves for the good of others, and how to evoke similar self-control in others.

May 23—Means for Attaining Personality

SCRIPTURE LESSON: Read 1 Cor. 3:9; 2 Cor. 6:1. Laboring together with God and using our God-given talents are the best means of attaining social personality.

REASONS FOR FAILURE IN THE PAST: The chief defect of the past in respect to social control was the negative view which society held concerning men. They were rebels, depraved, full of wickedness and stubbornness, always wanting something that, as they thought, an arbitrary deity denied them or a tyrannical despot refused them. Systems were imposed from without, not developed from within. They were fixt, specific, static; man was changing, many-sided, dynamic. Every one of the legions of systems hemmed him in and narrowed his sphere of activity. It is the old story of whether man was made for the Sabbath, or the Sabbath for man. Always the makers of systems prevailed, and always man was forgotten as against measures. Small wonder that he suffered; not because he knew definitely what ailed him, but rather because he felt in a subconscious manner that things were not as they ought to be. He was balked in whatever direction he turned.

If he wanted more knowledge, there was the veiled statue at Sais which represented full knowledge, which, however, on unveiling proved the death of the venturesome youth. When he wanted to help his fellow men by procuring fire, he had to steal it from the envious gods on Mount Olympus (so the myth ran), and Prometheus, who was bold enough to commit the deed, was chained to the rocks in the Caucasian mountains by the enraged deities. If he wanted to do some good deeds, the early theologians assured him that his deeds were but "splendid vices," unless he had debased himself in sack-cloth and ashes. Whichever way he turned, he was balked. The king, the sage, the priest, each in his own way held him down and told him to obey whatever directions were given.

We are reaping the harvest now of the seed sown for centuries. The old systems of control are tumbling. Man, who was never taught self-control, takes license for liberty. He slays, burns, destroys; he wreaks his vengeance, like a beast escaped from the cage, on those who have repressed,

robbed, insulted him, prevented him from being a self-respecting man with a dignity all his own. It is not surprising that Russia is passing through the fiery furnace of Bolshevism, and that new exploiters have taken the places of the old ones. A people which has never been taught to think, plan, and hold itself responsible can not become self-controlled overnight by a change in the constitution. It will follow new leaders who may be worse than the former, because having themselves been hunted like wild beasts, the only desire they have is to wreak vengeance.

Necessary Measures: Among the measures to be taken education stands first. It should not mean, as it has always meant, the acquisition of stored-up knowledge and the burdening of the memory with formulæ. All this is necessary in order to acquaint the mind with the achievements of the past. It should, however, serve merely as a starting-point. A careful selection should be made of the material taught, having in view its permanency and value to civilization and its applicability to present needs. Not everything that the ancients said or did is of importance; hence a selection is necessary. It is more important that the pupil should get a clear idea of the essentials of the difference between Spartan and Athenian citizenship than that he should remember all the dates of battles in the wars of the two States. Again, how many of our Bible students know the conditions of social life under which the various forms of Old Testament literature arose? Hours are sometimes spent in our theological seminaries on the meaning of a detached verse or even word. In each case the student fails to get at the spirit of the situation because he is fed with authorities who in the vast majority of cases did not discuss the real issue. This is not said in depreciation of Biblical or classical studies; they are necessary, but different methods should be followed to make them fruitful for our times.

Education must insist on the law of cause and effect. "What unto me is the multitude of your sacrifices! saith Jehovah; I have had enough of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of

bearing them. . . . Cease to do evil; learn to do well; seek justice, relieve the oppress, judge the fatherless, plead^a for the widow" (Isa. 1: 10-17; see also Amos. 5: 23-24, and Hosea 8: 13). The prophets always had a clear vision of the relation of cause as social well-doing, and effect as social well-being; but often the priests got the upper hand, because it is so much easier to do wrong, plead guilty, and be forgiven than it is to live righteously. It is a lesson we have not yet learned completely, altho nothing is more fully established than the rightness of the promotion of God's glory and of the welfare of man through right living.

Eugenics is another means for attaining a higher personality. Education can, after all, develop only what is in a man. If his caliber is small, it can not be much enlarged; if he is born mentally defective, he can not be turned into a sage or a circumspect individual. All that education can do is to make the best possible of the material at hand. This may be developed, but there are limits beyond which it is impossible to go. It may be good material, but its range is small. Hence the necessity of procuring men of larger caliber.

This can be done only by eugenics, and society, especially a Christian community, must pay increasing heed to this problem. The assumption of many churches has been that no matter how poor the human material, it could be developed into anything one chose. Experience is so overwhelmingly against this assumption that the lesson ought to have been driven home by this time. It is far from having penetrated the conscience of the community. Novelists still tell us of young men who lived riotously, and married clean girls to the satisfaction of everybody. They leave the couple usually at the steps of the altar, and fail to tell us what becomes of the wife and the children. It is necessary to call attention again and again to the fact that notwithstanding our progress in grafting we have not yet succeeded in gathering "figs from thistles or grapes from thorns."

May 30—The Coming Social Order

SCRIPTURE LESSON: Read Rom. 12: 1-21. Service, compatibility, sympathy are the key-

notes to the new social order. Each must serve according to his special ability.

INTRODUCTION: The coming social order may not be new in form, but it must be new in spirit. As elsewhere, so here! the world has all the knowledge of means and methods for improving the conditions of society which it can assimilate for the next century. Schemes by the legion are promulgated in print and on the platform proposing to create an ideal society. Yet, we are moving only slowly toward that goal. The fault is not with the schemes, but with the men who work them. Many a plan has been hailed by the ignorant and by the defenders of measures as a panacea for social ills only to be found wanting like its predecessors and to be cast aside into the world's wastebasket. Why? Because in every case an apparently perfect plan was supposed to be worked by men who were themselves imperfect. Men were forgotten for measures. Progress in social control and elsewhere can come only if we make man again the central point of consideration. One of the constant surprises in the history of reform is the fact that a man of large caliber, good intentions, and love for mankind started something new with only an inadequate plan, but had remarkable success. The lesser lights who followed him perfected the system, and were certain of permanent fame, only to fail more or less ignominiously. The same principle holds elsewhere. Scarcely have the locksmiths and manufacturers of safes perfected a system of keeping valuables from the grasp of burglars than these gentry devise new ways of getting them. Society can not be saved by measures, but only by men.

LEADERS ARE NEEDED: One of the most fatuous delusions of democracy has been the idea that when the many ruled, leaders were not needed. The notion prevailed that once you put control in the hands of the multitude, all would be well, since the combined intelligence of all ought to be greater than that of the few. The contrary happened, of course, because a great mind is not a mere addition of figures in arithmetical fashion, but rather the ability to handle logarithms and the calculus as compared with the simple operations of the multiplication table. The masses are able to handle the latter; the leader alone is able to use the former.

Democracy needs more leaders. The very fact that government has passed from the few to the many infinitely complicates the problem, because there are so many more factors to be taken into consideration. In a monarchy the people are told what to do, and, being trained to obedience, furnish little difficulty. In a democracy every one desires to be heard, and his opinion counts as much as that of the wisest man at the polls. It must be combated, modified; he must be persuaded and coaxed. This requires leaders all over the country for creating sound opinions and correcting errors. For no one will contend that bestowing the ballot upon a person makes him in some magical way both wise and unselfish.

The leaders must be of larger caliber. It is the constant endeavor of a monarchy merely to keep going without many changes, because the upper classes are satisfied and the lower count for little. In a democracy the many count for much, and their welfare is the uppermost consideration. It is easier, of course, to provide for the welfare of a few thousand men than for that of many millions. The leader in a democracy must take into his purview a much larger number of facts—economic, political, social, moral, and religious. He must have a much larger power for coordinating different factors and conciliating hostile ones.

The leaders must be seeking the welfare of society unselfishly. A Lincoln could work his way to the top only by convincing the majority that he was working incessantly for the good of all. A leader who becomes the advocate of a party, whether of the rich or of the poor, soon loses power.

So much for the leaders; what of the followers? If there is to be a democracy, the voter must have certain qualities. He must be intelligent enough to see to it that his interests are not isolated from those of the other members of society. He must be unselfish at least to the extent that he will not ask for more than his share of economic goods. He must recognize that self-reliance is one of the essential qualities of a good citizen. If he lacks these qualities he will make demands of the leader which may subvert social welfare. Bolshevism or parasitism would in that case result. We know what has happened in Russia owing to the irrational demands of the proletariat—chaos

and disorder, want and insecurity for all.

It is a sad commentary on our own democracy that one of the best-paid and supposedly most intelligent class of workers—the railroad men—once successfully held up the whole country's business with their demands; then had the effrontery to ask that the railroads be practically turned over to them, and in February, 1920, asked for new advances in wages, which are already higher than those of many experts in the professions and that while the deficit of the roads already runs close to a billion dollars.

Democracy will bring many disappointments if "equality of opportunity" is interpreted to mean that one class should hold the other classes by the throat by means of its numbers or of its strategic position. If it exacts all that the advantages of its position give it, at the expense of other equally vital services, it becomes parasitic and subversive of true democracy, because the latter means that every one should be rewarded according to the importance of his services and no more. Reward according to the number of ballots or according to need means communism and chaos.

If the new democracy is to stand, the lesson of interdependence of the different services rendered by the various classes will have to be learned more thoroughly. A civilized community has need of many and varied services and it can not dispense with any without suffering. It requires intelligence to recognize this and good-will to act in accordance with it. What a little good-will and intelligence can do has been proved in many factories where during these years of numerous strikes work went on uninterrupted to the benefit of all. Conditions even there were, perhaps, not ideal; but perfection is out of human reach, at least for the present. Intelligent men will recognize this, and men of good-will usually make the best of it. That brings us back to the problem of man from a new point of view as the pivot in social control.

The churches can do much to solve this problem. They are to preach good-will, forbearance, and sympathetic understanding. They must, however, teach to a greater extent the need of eugenics for the production of a higher type of man, and emphasize the responsibility of each for himself and for the community.

Sermonic Literature

RELIGION IN A FIVE-ROOM HOUSE

W. H. HOPPER, D.D., Louisville, Ky.

FAMILY religion is vital to the home, to the State, and to the Church. Its practise measures the advance or decline of moral and spiritual life in a community. The downfall of home religion is one of the greatest imminent perils that threatens this magnificent country of ours. If true religion does not thrive in the homes of the land, any display that it may make elsewhere is not much more than camouflage. If religion does not transform the lives of the individuals in the home, its profession in public is pharisaical and hypocritical.

The history of the early Christian Church shows that the men who have influenced the world, like Augustine, Luther, and Calvin, grew up in homes of true faith and piety. Monica, the mother of Augustine, went again and again to her pastor with tearful entreaties for united prayer for her wicked son, and as her reward he was converted and afterward formulated the doctrine of the Church in such a manner as to withstand hostile attacks to this day.

I desire to discuss religion in a house of five rooms. A text has been selected for each room. The order of treatment may not be the order of importance, but we will begin with:

I. THE KITCHEN, THE ROOM OF TOIL
And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Col. 3:23.

The important position of this room is obvious. The importance of the practise of real religion in this room is found in the benefit of religious discipline through drudgery. There are few who enjoy the portion of life that is lived in this room. It means work, hard work, continuous work. It is work three times a day, seven days in the week throughout the year with no vacations or holidays. It is pots and pans and dishes with their endless monotony of uninteresting toil.

Yet there is a profitable discipline in this continual drudgery. Patience which is one of the chiefest of virtues accomplishes her good work and prepares the owner for richer and more delicate tasks in molding the lives of the members of the home. Endurance is

another virtue that attains its growth through the discipline of drudgery. Contentment with our lot has not met its real test till application to monotonous, recurring daily tasks has been constant and genuine. Religion is needed and wonderfully blesses one who must live in this room for hours each day.

Furthermore, the success of the entire home is largely dependent upon the character of the work done here. The bodies of all the members of the family must be nourished with well-selected and well-prepared foods. The order and system of the household require regularity of meals. The happiness of the home is increased with dainty, appetizing and wholesome food. Few men will do their best in their business career if the work of the kitchen at home fails to satisfy the appetite and cheer the spirit for the daily duties. When the work of the kitchen, even its drudgery, is done "heartily as to the Lord" it will have a success that will contribute to the success of the entire household.

II. THE DINING-ROOM, THE REFRESHMENT ROOM

*Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.
—1 Cor. 19:31.*

The entrance into this room should be characterized by religion. Jesus brake the loaves and gave to the multitude to eat after the giving of thanks. Ordinary politeness warrants thankfulness and the expressing of it upon the receipt of favors from others. Many of the dumb animals have their method of expressing delight when their food is given to them, yet many people accept their food from the Giver of every good and perfect gift with no acknowledgment of thanks to him.

With the spirit of thankfulness there will follow contentment with the food that has been prepared. Many an arrow pierces the heart of those whose hard labors have anticipated a word of approval and satisfaction but who had to endure a criticism or even a censure. Human selfishness and greed and

fastidiousness need the modifying effects of our Master's spirit to restrain and subdue. His spirit will produce cheer and comfort and gladness to reward those who labor and seek to please and will develop that gratitude that should become all Christians.

The conversation at the table will hinder or aid digestion, and thus effect the health of the household. Christian love in the heart will be overflowing in pleasing topics and remarks at this important time that the members of the family spend together. This period of resuscitating and refreshing the body should likewise stimulate and encourage the mental and spiritual faculties of our being. Religion, also, helps us to be temperate in our eating and drinking, which contributes largely to the making of a sound body to support a sound mind and a strong soul. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

III. THE BEDROOM, THE ROOM OF MEDITATION, REST, AND PRAYER

Come ye apart into a desert place, and rest awhile.—Mark 6:31.

This is the room of quiet meditation. Here is where each one is alone from the rest of the world. Many secrets are born and live in this room. Here many tears are shed; some on account of loneliness, some on account of disappointment. There are tears of losses, tears of repentance and sorrow for wrong-doing, tears of sadness, tears of joy, success, and achievement. Serious thoughts occupy the mind in this room. Plans are wrought out; decisions are made; resolutions are formed. Much character-building takes place. Here are spent the minutes and hours that are left to our own choosing. Here are spent the sleepless hours of the still watches of the night while the body tosses from side to side and the thoughts wander here and there. Conscience is astir, for God is seeking an entrance into the life. His love is woking and his hand is extended, something must be done, for a soul is face to face with his God. Much sin begins its deadly career in this room. Wicked thoughts arise and soon wicked deeds will follow. The soul is tested in this room. Oh, how God is needed!

Man is hopelessly religious, he can not rest till he finds God. Here is where the quiet hour is spent with the Bible and in prayer

with none present but God. There are public exercises of worship that are necessary, but no soul reaches spiritual heights without the private hour of daily devotions. Think of the room of meditation, rest and prayer and God.

IV. THE LIVING-ROOM, MOTHER'S ROOM

Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Rom. 12:10.

The modern living-room was formerly called mother's room. Here resides the heart of the family life. This is where parents and children gather around her who is the center and indeed the heart of the home. This is where love blossoms and brings forth its rich fruitage. Pitiable is the life that has never been enriched with this sacred influence, that springs forth from the father's hand and the mother's heart as the children have gathered about the family circle. The other rooms with their delightful experiences may linger long in the memory, but this room is a vital factor in character throughout life, and still lives on altho conscious memory may fail to remain active.

The inner chamber of the heart of the family is the family worship of God. The heavenly Father is enthroned there where he rules over all. Daily the almighty Father's protection is sought for the home with all of its precious interests, and to him is thanksgiving rendered for the love and the happiness and the comforts that abound. This is the place where the child hears first the story of Jesus and his love, and where he is taught to go to him in prayer.

*"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
If I should die before I wake
I pray Thee, Lord, my soul to take,
And this I ask for Jesus' sake. Amen!"*

What a power that prayer has been in the lives of thousands in after years as well as during the early years of life! While parents toil and sacrifice for the physical and mental welfare of the children, how can there be those who are willing to leave out of their experience the unspeakable benefits of family worship? Are business and school and society more important than the Bible and prayer? Do children rightly receive the impression that the worship of God is of such small value that it can be omitted from their lives? With the worship of God left out, is there any reason to wonder that children are hard to control, are self-willed and

spoiled early in life, when parents do not recognize their Master's authority nor seek his daily divine guidance for themselves and their children? What countless and fleeting opportunities are offered parents while the children are young to make the influence of this room to live forever in the lives of their posterity! Here the little ones come with their burdens, here they come with their joys, and here they find a sympathetic friend and gracious benefactor. This room should bind together the lives of the parents and the children with the unbreakable bonds of love and friendship that will prove invaluable treasures to succeeding generations.

"Home! Home! Sweet, sweet home!
Be it ever so humble, there's no place like home.
Home! Home! Sweet, sweet home!
Prepare me, dear Savior, for heaven, my home."

V. THE RECEPTION ROOM, THE SOCIAL ROOM

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—Heb. 13:2. Use hospitality one to another without grudging.—1 Peter 4:9.

In this room the life of the home touches the life of others. Its influence reaches out and beyond its own limited circle. That which has been taught the children will be lived out unconsciously through their lives as they mingle with their friends. Words, expressions, thoughts, and habits are transmitted quickly to influence all who come near. Many a young life has been wounded seriously through the words and deeds of playmates that come from godless homes. Many a good seed of truth and right conduct has found its place for growth in the fertile soil of neighbor or friend in children's games and conversation.

This is the room where the musical talents are developed. There is a musical chord in each soul. It will respond to the call of a master voice. It can be blighted with thoughtless frivolity and with careless teaching. The character of the instrument as well as the music that is learned is a serious question for parental responsibility and control. There are haunts of vice as well as dens of iniquity that appreciate the attractiveness of music. These hold out their beckoning hands to welcome the boys and girls for musical entertainment. Such are Satan's substitutes for the wholesome at-

mosphere of a Christian home where the higher faculties of the soul find their satisfaction. Music not only has its "charms to soothe the savage breast" but it inspires to noble achievement, to lofty aspirations, to sublime emotions, and to the very highest worship of the living God. With its tremendous power over the lives of men, no one can overestimate the benefits of religious music—psalms and hymns and spiritual songs—continually praising and worshiping God in the home. One mighty factor in teaching reverence for the Sabbath day is the selection of the music for the day. God's holy day is often profaned with irreverent and inappropriate music.

A wise selection of the guests in the home, especially where there are children, will contribute to their ideals of manhood and womanhood. A good mother stated that she believed that God used the presence of ministers of the gospel as guests in her home, and it was used to influence one son into the ministry while all the other children are active in Christian service. Children are imitators as well as close observers. Through the visitors in the home a great influence for righteousness can be exerted. The change in domestic affairs in the present day has called for a readjustment of many of our methods of living, but there still remains the great truth that the best influences that bear upon the lives of children should be in the home instead of out of it. For the sake of their welfare it behoves parents to provide for a wholesome and happy religious atmosphere for the social development of the characters of the children. Perhaps there is no satisfactory plan that will adapt itself to all homes, but Christian parents will not be content until there is a satisfactory home life for the entire family.

Thus we see the necessity for the practise of the Christian religion in all the relations of the home. How dependent we are upon our Lord and Master for the religion that makes our homes the foundations upon which we build characters of power, usefulness and happiness. The revival of home religion throughout the land is one of the pressing needs of modern Christianity. This is the institution that will make strong society, the nation, and the Church in days to come. Upon this institution will be erected the superstructure that will wonderfully bless the world.

THE COLONY OF HEAVEN

The Rev. H. F. LOVELL COCKS, B.D., Winchester, England

We are a colony of heaven.—Phil. 3:20.
(Dr. Moffatt's Translation.)

IN the Revised Version our text reads: "For our citizenship is in heaven." Now, the idea of heavenly citizenship involves two distinct trains of consequences, and, as we shall see, both have been emphasized and pursued by the Christian Church. At this particular point it is the first of these that is occupying Paul's thought, namely, the detachment from worldly concerns that the Christian's heavenly citizenship implies, which Paul in this passage is contrasting with the worldly attachments of his Jewish opponents who masquerade as followers of Christ. The second idea, just as truly in accord with the spirit of the work and teaching of the great missionary apostle, is express by Dr. Moffatt's luminous rendering: "We are a colony of heaven." As citizens of the heavenly Jerusalem in a far country we have duties and obligations which go beyond the merely negative attitude of detachment from the world. We are pioneers to whom has been entrusted the high task of extending our King's dominions. As colonists we are not to be content merely to keep intact the "claims" we have staked out for ourselves; we conquer the whole territory for our Lord.

The age of Greek colonization had ended centuries before Paul's time, and the spirit which begat and sustained those little communities scattered all over the Mediterranean world survived only in a deep-seated prejudice in the minds of Hellenic peoples against everything that was not Greek. Blinded by it, men had called Paul's gospel foolishness, and disturbed the harmony of his churches where Greek, Jew, and Roman were slowly being welded together into a new commonwealth independent of all race distinctions. This prejudice lingered on, reminding Paul of an intense race-consciousness long since passed away which now furnishes him with a striking analogy to the life of the Christian Church in a pagan world. The setting forth of the Greek colonists had a profound national and religious significance. However disaffected the intending settlers may have been in their mother-city—and political broils were a frequent cause of these expeditions—in that

last solemn hour blood was thicker than water, and a common patriotism stronger than any other emotion. The deity of the mother-city was still to be theirs in the land of their adoption, worshiped with the same rites, hallowed by the same traditions. Sacred fire was carried from the mother-city to the new land; constant communication was kept up; while the rigid exclusiveness of the colonists and their contempt for their non-Hellenic neighbors fostered a more intense and more ideal pride of race than those who remained behind could ever know.

The Jews, too, had to some extent shared this experience in their long exile in Babylon. The choicer spirits among them had never really accommodated themselves to life among an idolatrous people; they could not sing the Lord's song in a strange land. Every religious and patriotic sentiment combined to keep alive the memory of their desolated land, and the hope of a more glorious Zion still to be. "If I forget thee, O Jerusalem," says one of them, "let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth if I remember thee not; if I prefer not Jerusalem above my chief joy."

What was to be the attitude of the Christian Church toward the pagan world? Like the ancient Greek colonies, and like the little band of Jewish exiles in Babylon, the Church was surrounded by a society which did not share her ideals or understand her life. The outcast slave, the nonentity of the world, received his true freedom when he was baptized into the Christian brotherhood, while the wealthy Roman citizen was content to forego his wealth and political privilege for the sake of those greater prizes, the riches of Christ Jesus and citizenship in heaven. And so these Christians, rich and poor, bond and free, Jew and Gentile, became a people apart. Not only in definitely religious beliefs and rites, but in their common life, their social relations, their very eating and drinking, they are separate from the paganism round about them. Their hopes and fears, their judgments upon men and things—all stand out in relief against the conventions of the world in which they live. And for the early Church such a clear-cut separation was at first the

only possible policy. The surrounding idolatry and immorality were ever-present dangers. Many of the members of these Christian communities had been plucked as brands from the burning, and Paul's letters show us that the lax morality of paganism, by its example and insidious influence, was one of the chief enemies against which the apostle had to battle for the soul of his churches. This being so, we can understand his repeated warnings against the manners and society of unbelievers and his insistence upon complete detachment from the world. The second coming of Christ was near at hand, when the sinful world would be given up to destruction and the faithful received into the glory of their Father.

But as the belief in the imminence of the second advent retired into the background, the true genius of Christianity became vividly apparent. Detachment from the world was seen to subserve a larger end than the salvation of the few. Christians were to be separate in order that the world might be won for Christ. And this revolution in Christian thought was strongly seconded by the sheer force of circumstances. "A city set on a hill can not be hid," and the Church could not remain a peaceful settlement of heavenly citizens. No obscurity was deep enough to hide the miraculous excellence of the Christian life. The darker the background, the more dazzling were the gems of faith, hope and love. In this insignificant sect which denied worship to Caesar in the interests of Jesus, Roman emperors were shrewd enough to see a growing menace to the State. Persecutions arose, and at last the Church was forced to take the field in a struggle that will never end until all things are subjected to her Lord. The colony of heaven has become a military outpost.

In spite of all the forces that are uplifting mankind, in spite of that profound influence which our religion has undeniably exerted in the evolution of the race, the Christian Church is still a colony in a pagan world. That the world is so much morally and spiritually superior to the world into which Christianity was born, so far from simplifying our task, makes it more complex than ever. For there is no longer that obvious distinction between Christian and non-Christian lives and aims. Compromises are abroad; accommodations are in the

air. Now, excellent though the spirit of conciliation may be in matters indifferent, it is full of peril when it tones down the Christian demand, and makes men content with colorable imitations of the Christian gospel. To convert men who profess a sort of Christianity is a harder task than to convert men who are thoroughly pagan and hostile. Beneath all the veneer of self-complacency and respectability, pagan forces are still active. The old gods are still worshiped; they have only changed their names. Power, wealth, material success, comfort—these are the deities whose shrines are thronged with worshipers. The veneer has been stript by the war, and we see to our horror how deeply compromised we are in social and international systems which are pagan in conception and materialistic in aim. The time was when we used to make a sharp division between the people who were inside our churches and the people who were outside. The former we thought of as necessarily superior to the latter in all for which our gospel stood. But are we so sure to-day? Outside the churches and out of sympathy with them is a growing company of men and women who are pledged to the service of a new world order—which, after all, is one aspect of the kingdom of God. Why are they outside? In many cases it is not that they are hostile to Christ, but because they think we have betrayed him. "You have failed in your stewardship," they tell us. "Your influence is spent, and your day is done." If we feel, as we must, that their attitude is a mistaken one, what answer have we to their charges against us? Have we sought to be popular rather than faithful? Have we been silent in the presence of evil because we were afraid? Bitterly we must confess that there is truth in their charges against us. The Church has only too often been compromised in systems that are totally opposed to the spirit and teaching of her Lord, and has been content to leave things as they were.

But, when all has been said against us, we have still a power and an ideal that those who stand outside can never fully share or comprehend. However unfaithful we may have been, we are still the colony of heaven. In our own defense, and, above all, in defense of the gospel committed to us, let us take up the challenge of our critics, let us recover the race pride of the

colony of Christ, and let us tread with firmer step the paths of our transcendent destiny as pioneers of the kingdom of God.

First of all, we must recover our separateness. This does not mean that we are to form a select company for the enjoyment of celestial things. On the contrary, it means throwing open the gates to all men who are prepared to take our vows of absolute obedience to Christ. Niceties of creeds, church orders, and the rest of our artificial barriers will have to disappear. But the gulf between the Christian and the man who does not obey Christ, between the great Church, liberal but intense, and the pagan world, will be wider and deeper than ever before. We shall be separate, hostile, in the midst of things that are hostile to our Lord. Our allegiance will be fully pledged. The loyalty of heaven's colonists to their King burns more fiercely than all other loyalties, and all unworthy loves and hates perish in its cleansing fires. The love of country—a noble and uplifting influence—can be prostituted to selfish and cruel ends; the heavenly patriotism works only righteousness and peace. Men will be Christians before they are nationalists; before they are employers; before they are trade unionists. What a revolution will be here! Sham friendships will be destroyed, compromise will be done away, and in the foes of their Lord men will see their own enemy, to be battled with until in his time the hate shall pass with the sin that gave it birth. For pomps and pageants we shall care little; for righteousness everything. Brutality and oppression we shall smite wherever we find them. Imperialism we shall hate, whichever flag protects it. Greed we shall hate, whichever class displays it. All the false gods must be overthrown that Christ may reign. Mere detachment from the world's ideals is not enough; we must supplant them. Christ must be lifted up that he may draw all men unto himself.

We, too, have our imperialism, and in the completeness of our aims and the thoroughness of our methods we out-Prussia the Prussians. For a nation's scheme of world-conquest, aiming only at material advantage and employing terror as its chief weapon, is necessarily incomplete in its achievement and transient. Only the outlying territory

of life is conquered; men's souls and secret thoughts are still their own. But Christ storms the citadel of a man's being, and controls life outward to its circumference. Actions, words, desires, thoughts—all are brought into subjection by his constraining love. All men, in every relationship of life—nations, classes, or families—all are claimed by Christ as his inheritance to rule over them in righteousness.

But it is just this world-wide comprehensiveness of our gospel that makes the campaign so arduous. "There's no discharge in the war." We have never been allowed to define the frontiers of our colony, and content ourselves with their defense. Christ insists that we carry his standard into every nation and every department of the life of man. There can be no Monroe Doctrine for the Christian commonwealth. We are here to conquer the world which our King claims as his inheritance. We are not here to live in blissful ease or to cultivate the harvest of Christian virtues in our little clearings till Christ shall take us home. We are fighting all the time.

Yet we are not left to fight alone. Our Commander does not issue his orders from afar. Wherever the fight is thickest, or the toil hardest, we find him. Our Savior comes from heaven, it is true, but he does not come to take us home while the conquest is still incomplete. He brings reinforcements, and there is still work for the pioneers. He leads them as he led them long ago when his cross was set up to mark the spot beyond which no enemy can drive us back.

Can we shoulder the burden? Can we be his pioneers? It is not an easy campaign, and it means the cross for each one of us. But in the colony of heaven, and there alone, is life at its truest and best. Do you seek romance and high adventure; a lofty purpose and an ideal that is never outgrown? Do you desire a service that is its own reward and a hope that never fades? Do you want to live heroically? Christ needs you. Swear fealty to the King, take up his cross, join the army of the pioneers, and go on with them to the overthrowing of strongholds and the rebuilding of waste places, until the kingdoms of this world shall be the kingdoms of our God and of his Christ.

STOP ROCKING THE BOAT OR THE MAN WHO WENT TO WORK

ALBERT JOSEPH McCARTNEY, D.D., Chicago, Ill.

We exhort you . . . to tie with one another in eagerness for peace, everyone minding his own business and working with his hands as we ordered you to do.—I Thess. 4: 11 (Weymouth version).

He also that had received the one talent came and said, Lord, I knew thee, that thou art a hard man . . . and I was afraid and went away and hid thy talent in the earth.—Matt. 25: 24.

THE Bible records a very ancient disaster which befell the human race. The account of the great flood opens with a lurid picture of social conditions which had come about through an era of gross extravagance, pleasure seeking, and immorality. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Disgusted and disheartened, the Deity is pictured as losing all patience and resolving to make a clean sweep of things and start the whole social order afresh. As a part of his scheme, he selected one man who, with his family, was living a righteous life. Noah and his kin became the object of divine favor and mercy, and their safety was to be secured ere the sluiceways of destruction were opened. Amongst the violence and iniquity so rampant there was this one man of high ideals whose conduct was unimpeachable, who, with his family, became the medium of salvation for the world. The disaster came. The old social order was wiped out. The waters assuaged, grasses sprang to life again in the meadows, trees put forth their leaves, and all nature put on a new and fresh garment. With singular artistry we are given a picture of Noah surrounded by his large family on his knees in profound gratitude to God for having saved him. In a cleaner and a greener world he feels surging around him the sense of new beginnings for society—a great responsibility resting upon him for the future, an intense need of divine guidance to help him in the great work of starting the world anew. Overarching all—the rainbow of promise.

Reading on in the same chapter, what is the first thing we hear? This man Noah, whom we so admired, with his splendid aims and plans for building a better world, this man Noah, who had brought his family

safely through the disasters of the flood and who felt the high consecration of a new responsibility, got drunk. He made a spectacle of himself before his own family, lost his sense of decency, and forfeited the trust that his fellow men had imparted to him.

History repeats herself. The world has another deluge, not of water, but of blood. Among the nations of the earth, America seemed to be singled out as a special object of divine favor, with a special ministry to mankind. We see her sailing away, an ark of safety for democracy, bent on saving the world from autocracy and war. Little less than a year ago the rainbow of peace appeared as a tribute to victory, arching all this drenched and blighted world, giving all men grounds for hope and consecrating them to the great mission of building a better world. We believed that a new order was dawning, that ancient wrongs would be righted, and future ones prevented, and every nation have a new and happier chance in a cleaner and a greener world.

We read on in this chapter, and what happens? History repeats itself. America gets drunk—drunk with the wine of victory, of success, of boasting! Drunk with the spirit of commercialism, extravagance, and revelry! She has gone on a wild and lawless vacation into the woods of lust and laxness, drunk with the spirit of party hatred, industrial quarrels and social restlessness! So soon have we forgotten those high consecrations wherewith we set out little more than a year ago upon the great crusade! So soon lost sight of the principles for which we ventured to unsheathe the sword! So soon crawled back into the shell of our own irresponsible isolation! So soon are we able to stand up and applaud the sentiments of a United States senator when he maintains that "America is now the richest and the strongest nation on the earth, and we can, therefore, afford to let all the rest of the world go hang!" O America, where is now that splendid spirit of unselfishness, that consciousness of human service, that expression of conviction in the set faces of your marching men, that hope of ending wars forever that kindled the spirit of your crusaders? Yes, America got drunk!

Looking out upon our country, one is immediately confronted with the widespread social unrest, industrial discontent, strikes, lockouts, riots, disorder rampant. Every earnest minded man should desire to lend a helping hand to steady the rocking craft. What can we do to sober up the country and bring her again to a state of consciousness and a sense of the dignity of her place in the world? I trust I may not be counted over optimistic when I express the belief that our country is in no serious danger of bolshevism. Our troubles are largely mental. Our physical constitution is quite unimpaired by the experience through which we have passed. The war has barely touched us industrially, socially, or as to anguish and grief. Not so Britain with her millions of dead, or wounded France, or Germany overwhelmed with retribution. But America! she is stronger and richer than five years ago, but her usefulness to herself and to the world is greatly impaired by over-intoxication, and every earnest man wants to see this nation bring her wild vacation to an end, sober up and come to her sense. Europe has provided us with a fine illustration of socialism wrecking itself upon the rocks of non-production. While it seems necessary for the world to have had this demonstration, it scarcely seems necessary for the United States to plunge her people into a sea of distress to learn the lesson that socialism of the bolshevistic type is self-destructive.

In the text I have selected the Apostle Paul gives three wholesome pieces of advice. He was talking to men and women of the humbler and poorer walks of life who had become intoxicated by the religious belief that the millennium was at hand, and that an entirely new order of society would be introduced next week, or early in the spring, or some time during the season. There was therefore no use in building a new house, in buying a farm, planting a vineyard, or putting money into a new business venture. The whole order would presently be upset, and in the new kingdom the old coinage would not pass for currency. Consequently, they were tempted to become indolent, idle, gossipy, and irritable. Thus always proves it true "Satan finds work for idle hands to do." Paul was neither a fanatic nor a faddist, and he gave them wise counsel when he said to them that the most

Christian thing they could do was to stop talking, mind their own business and go to work. Be eager for peace, don't worry so much about the other man's job, but do a real honest day's work yourself. Such a prescription would be very helpful to our national life.

In regard to the first suggestion, it would be wholesome for us all to "study to be quiet." The more we talk about bolshevism the more it seems to spread. The more we complain of the high cost of living the higher it goes. The thought sometimes passes through my mind that it would be a wholesome thing for the country if the newspapers could be suppressed for an entire month throughout the land. Civilization would get a much needed rest. "Study to be quiet," said the apostle; keep your eye on the interests of peace in the world, not on the fluctuations in the market, not on "the yellow peril," not on the flaws in the treaty, but on the elements that make for peace.

His suggestion is a very homely remedy for many of the ills to which the social order is heir. Mind your own business! If some people were as much concerned about how well they are attending to their own jobs as they are concerning themselves about the jobs of others, they and the world would be much better off. Isn't it the truth! Some of us know more about the ins and outs of the other fellow's job than we do of our own. I dare say some of you men can tell the salaries that are being paid to men by other firms while you may be a bit ignorant about the salaries that some of your clerks are getting. We are more conversant with the outcome of the riots in Fiume than we are with the outcome of the riots in Chicago. Our newspapers give far more space to demanding a square deal for Irishmen who don't need it than for Negroes who do. There are a lot of people who six months ago could not have told you whether Shantung was a province of China or Japan, whether it was a town or a country, who have suddenly developed more concern about the injustices that are being visited upon Shantung than they ever betrayed about the injustices that their fellow citizens "back of the yards" and elsewhere are enduring. The millennium would be a bit nearer if we would each and all seize a broom and get busy on our own back doorsteps.

But the apostle's last bit of advice is the

best, and it is the most needed just now. Go to work! Try to earn an honest dollar! What the world needs just now most of all is production. All this machinery of publicity, the promotion of public opinion, the threatening of legal punishment, is only scratching the surface of our universal complaint about the high cost of living. At their best they can only bring temporary relief. Production costs must be covered, prices above those costs must afford a fair profit. Prices will be brought down only by increased production and by increased efficiency of the producer. As the committee of employees of the Midvale Steel & Ordnance Company said the other day, "The high cost of living needs to be abated by diligent, efficient, conscientious labor, by thrift and by avoidance of waste and extravagance" and "the only sure remedy for the high cost of living is increased production and the stabilization of prices in conformity with wages now being paid." The demand for higher wages, a shorter day's work, the threats to strike, plans for nationalization of industries, and all these suggestions will not help the workmen to help themselves and the public. They cripple production and swell the cost of living. There is only one way to diminish that cost and that is for every workman and for every workwoman to do an honest and a real day's work. I can best serve my generation by making an actual contribution to the wealth of the world through the output of my brawn or brain. Paul knew what it meant to earn an honest dollar, and he gives us wholesome advice when he says in effect—Sit down, you are rocking the boat; get hold of an oar and pull for all you are worth; if you can't row, then help to bail out the boat!

To illustrate this from Scripture, I read to you the chapter on the parable of the talents. It divides society into three classes: the man who was given five talents, the man who was given two, and the man who was given one, "each one according to his several ability." Suppose we let these talents stand for a man's equipment in life. The first thing we see is the inequality of gifts and equipment in the world, but we do not need the parable to show us that. The next thing is equality of opportunity to work. Here Jesus has given us a kind of cross section of humanity—the rich man, the middleclass man, and the poor man; the man who started

in with large equipment and has every reason to succeed in business, the man who starts in with fair equipment and a reasonable chance in life. The first thing we see is the inequality of gifts and equipment. Your mind immediately leaps to the suggestion that I am going to command the man of gifts and the man of mediocrity for their industry and thrift, and condemn the man of insignificant qualifications for his indolence and despair. But that is just what I am not going to do. The parable does it, so I don't need to do it. Apart from that, those men are capable of taking care of themselves. The rank and file of those people are not going to do much damage to society. They will get on in life and live in peace and propriety in their own community, and perhaps walk decently before their fellow men. But the man who is likely to make trouble for himself and for all of us is the one-talent man, and I am here this morning to say a word in his behalf, and to testify for him before the court of public opinion in which he has been so often discredited, urging some reasons not for his acquittal, but for the amelioration of the sentence which humanity so universally pronounces upon him. In other words, I put the question—Why is a Bolshevik a Bolshevik? Why did the man refuse to go to work? Why is this man a failure? Why do some men refuse to work for the wages that are offered them? I propose to stir in your hearts some pity and compassion for the one-talent man who through all the ages that have come and gone has been cast into outer darkness where there is weeping and gnashing of teeth. I used to think of that expression in terms of future punishment, but I think of it now in terms of present punishment. And I remember the millions of my brothers who are born into life with the one-talent equipment, who sooner or later reach the outer darkness of failure in life; millions of our brothers and sisters who are out of the limelight, who are out of politics, who are out of our social functions, who are out of our musicals and our beautiful theaters and our fine churches, and spend their years in the unbroken gloom of poverty till the dark night of age settles down upon them with no evening star of hope in a better world to come because man's inhumanity to man has robbed them of their faith in God. Life for them in this outer

darkness is little more than a continual weeping and gnashing of teeth. It is this outer darkness that becomes the eternal home and everlasting breeding place of the bolshevist. God must love the one-talent men, or he would not have made so many of them, and we must love them too. "God do so to me, and more also, if aught but death part you and me" from giving our unresting attention to dispelling the outer darkness.

Let us ask the question—Why did this man hide his talent in the ground and refuse to work? Answer that question correctly and you have put your finger on the source of industrial and social unrest. Listen to his complaint—this loafer, this idler who refused to work. He said that he knew the man he was working for, "he was a hard-hearted man" and he didn't propose to spend his life in a sweatshop. "I have looked around," he says, "and I have seen how people are treated by their employers. They work them for a quarter of a century or more, contributing to their wealth and leisure, and then they are replaced by some younger and more capable workman. A man works all day and at the end of the month he hasn't enough to pay his rent and grocery bills; he must borrow credit on the next month, and the next month, and so on *ad infinitum*, borrowing on his insurance, going into debt, standing the strain as long as he can for a few years, bound by the chain of economic necessity to a job for which, perhaps, he is unfitted, yet from which he can not let go." This man comes to the conclusion that the game is not worth the candle, that a man just might as well starve to death and be counted good for nothing in the world by loafing and doing what he pleases, as to starve to death and be counted good for nothing after working hard all day year after year. The bolshevist comes to the conclusion that his chances of being a man in the world are just as strong by wrecking the whole social order as by continuing to lead a dog's life.

The hope of society rests upon the way in which we deal with the one-talent man. It serves no purpose for us to fall upon him in condemnation, as we justly may, for his idleness and indolence. You and I can cross our feet under our mahogany tables from which we seek to tempt our epicurean appetites with dainty extravagances that neither

nourish nor help the body and complain of the miserable service that we get for fifteen and eighteen dollars a week, but we will never mend matters until we have dealt sympathetically and sanely and heroically with the complaints of the one-talent man. The world can be cured of its unrest only and altogether by putting the one-talent man to work, and we must discover the incentive that will encourage him to go to work and to put his honest best into the production of the things of life. That is the secret of your happiness. It is the secret of his happiness. The world is not going to be saved by the genius of the few, nor by the faithfulness of mediocrity, but it is going to be saved by the work of the millions who in the sweat of their brows will earn their bread. What a time we had hero-hunting in the last war! Our efforts were laughable. No sooner would the papers paint up one hero than he himself would laugh it to scorn, for he knew what every one now knows, that the war was won by the dogged persistence and fidelity of the common rank and file of the doughboys who did their duty. The world will be saved by the faithfulness of the commonplace people, and it is our mission to rescue such people from commonplaceness in their own eyes.

So the big business of the hour is to do something to induce the one-talent man to go to work. Life for him must be made to seem worth while, for when it ceases to seem worth while a man ceases to care what happens. A man works first of all to make a living, to meet the cravings of his animal nature; beyond that, to protect the objects of his affection; beyond that, for promotion; beyond that, for adequate reward; beyond that, for the approval of his fellow men or his employer; beyond that, for sovereignty and independence. All these five are written here in the story. Those first two men got a living, they were promoted, they were rewarded, they were commended, and they were made independent. And not until the one-talent man is given reasonable grounds to believe that he can walk side by side with these other men to independence will he have the necessary incentive to put his best into life. He must be made to see as the others did that success crowns our efforts along the line of the laws of application, industry, and faithfulness in duty. And here the world is divided into two classes, the only

classes that God Almighty recognizes—the class of "those who can" and "those who can't"—of "those who will" and "those who will not." I am optimistic of the outcome; I believe that things will settle down again, not into normal conditions, please God! as we have understood them in the past, but into conditions that are more near the norm of justice. Present disturbances I do not interpret as symptomatic of destructive revolution, but as symptomatic of progress. This statement is attributed to General Smuts—"Humanity has struck her tents and is on the march again." The confusion of the hour is to be interpreted in terms of an onward movement, and discontent will "fold her tents like the Arab and silently steal away" just as soon as we get on the march. But with every one standing up in the boat, shouting directions and threatening to overthrow it, disputing over the direction of the desired haven, we will neither have satisfaction out of the voyage itself, nor reach the desired haven. What

we need most of all is a good strong pull on the oar.

In conclusion, therefore, let us remember a few things:

1. The government is the fountain head of justice—Respect for the law of the land upon the part of soldiers, policemen, citizens, must be absolute and inviolate.

2. A return or a forward movement, if you please, to the practise of the fundamental and so-called old-time verities and virtues of life, to wit:—regard for the home; the sanctity of marriage; responsibility of children; substantial and wholesome education; a reading life that is sane and wholesome; thrift; simplicity; the capacity to find one's interest among one's friends.

3. The fear and the love of God and obedience to the leadership of Jesus Christ.

As an expression of our inviolate and invincible faith in God and in the kingship of Jesus Christ, we can best serve our fellow men by working in the interests of peace, by each one attending a bit more to his own "vine and fig-tree," and by giving to this world the earnest and sincere labor of his heart and hands.

LIFE'S PRODUCTS AND BY-PRODUCTS

T. CLAGETT SKINNER, D.D., Richmond, Va.

While he spake these things unto them, behold there came a ruler and worshipped him; and Jesus arose and followed him.—Matt. 9: 18-19.

THIS is the record of an every-day occurrence in the life of Christ. It represents him steadfastly and assiduously devoting himself to winning people to discipleship. It pictures the Savior to us in the routine of his mission. But there is something more here: "While he was speaking there came a ruler who said, come, and he arose and went." We see Christ turning aside from teaching and preaching to that which was not prearranged or anticipated; giving himself to a side-issue; for Christ's miracles of mercy were not primarily his mission; they were performed in order to make more effective his mission.

As the Master passed on giving his life to seeking and saving the lost, he was shunted by the cry for mercy and help. As he passed on devoting himself to that which he declared was to be the permanent product of his life, he was interrupted by blind beggars, Jairus and the woman suf-

fering from hemorrhage. Jesus was on his way to Jerusalem when there fell from his lips that beautiful conversation with the Samaritan woman at the well on Christian worship. It is difficult for us to measure the relative importance of the products and by-products of Christ's life. We can not say what is the relative merit of the premeditated and unpremeditated activities of Christ. But this we may say: That the things which Jesus did on the way to something else were often among the most precious things he ever did.

I. Let us observe that for Christ and for us life has its products. When men die we often speak of their property, or as it is expressly termed, their effects—the things which they caused, the main result of their having been alive. How plain it is in some cases, at least, that we regard them merely as instruments of acquisition, idols of the exchange. In themselves, detached from their favorite sphere, you would notice nothing wise or winsome about them. At home, they are possibly dry and withered hearts; among their as-

sociates, selfish and mistrusted creatures; in the council of their friends they represent a style of low, ignoble sentiment; at church they display a formal dulness. They betray barren natures. Their greatness comes out in the affairs of bargain and barter, to which their faculties seem fairly well apprenticed for life. When Jesus told the story of the farmer who looked with admiration over his fields of ripe, nodding grain, he called him a fool, because good crops had succeeded in pre-occupying his being. When he died, the question was, Whose shall these things be? No one ever thought to ask, Whose shall this man be? When one's living stresses things, his passing does not shift the emphasis. Too often men derive their characteristics from what they have and hold in their hands, rather than from what they are and hold in their hearts. Yet this is not always the case. We should reckon among the real benefactors of the world the men who have created the great commercial enterprises, furnishing people with indispensable commodities and providing labor for multitudes of people. Nowadays when the large corporations are the target for general criticism, the man who establishes a gigantic industry which the public conscience can approve makes a most needed contribution to his age and generation.

One really envies the business insight, sagacity, generalship, initiative displayed by men who create the huge plants with their miraculous output. But that man has not realized to the full the worth of life's products who is not greater than his warehouse. If when the man goes hence you are compelled to think of the merchandise rather than of the merchant, he has gotten material gain at the cost of mental and spiritual well being.

II. Life has its by-products. This word "by-product" has made its way into the commercial world in comparatively recent years. It is an output of the factory which the factory was never supposed to produce. It is one of the offshoots of the factory. In these days large manufacturing institutions have discovered that fortunes are derived from by-products—from things that are made on the way to making something else.

When gas is distilled from coal there is

a thick, black opaque liquid that condenses in the pipes, known as coal-tar. Sixty years ago it was only an offensive waste, now it constitutes a source of innumerable substances of great value both to science and to industry.

The daily work to which you set your hands and compass constitutes the product of life. What is your by-product?

Do you pray for influence? Everywhere, nowadays, men are reviving the old theme of influence. Scientific studies and discoveries, the social consciousness, the sense of solidarity, have strecth the matter afresh. We are learning that ours is a related life; that isolation is abnormality; that we can not come to our best independently of each other. "No man liveth to himself" means more than when Paul uttered it. Wittingly or unwittingly, we draw others to our level. Why, then, pray for influence? Is there not an antecedent prayer?

"Lord God Almighty help me to put manhood into my task. Do thou help me develop self that I may have a richer gift to make. Pour thy energy into me while I endeavor to put myself into my work. Do thou aid me so that, while I strive to get and have, I may strive yet more to be."

When that prayer is answered through the reenforcing of one's nature, influence is the inevitable by-product of such a life. You begin life with a definite object in view. On the way to the accomplishment of that task is the profitable by-product of influence.

I get real comfort from this reflection. To some of us, life may seem a treadmill existence. How apt we are to feel that our life is cursed with a lack-luster every-dayness. I think of my own work. This preparing a few sermons or addresses, this thing of making perfunctory calls and running upon a thousand seemingly useless errands, this reporting at the end of the year so many lost, so many received, so many dollars given for this and that. If that is all, oh, we are to be pitied! But is there not an indescribable something bigger than all that? Something which we have no eyes to see, something which can not be tabulated, something that can be put in no table of contents? Is it not possible that some luminous by-product shall augment life's paltry product? What

are the forces of manhood and womanhood you have contributed to the people who have depended upon you? What are the forces of character you have placed at the disposal of the bedraggled multitude that is depending on you for inspiration?

III. Every one's life has a product and a by-product, but the product is necessary to the by-product. It was while Jesus was speaking his message the ruler came. If one's life has no conscious product, it is not likely to have an unconscious by-product. If we are not going anywhere, we can not be turned aside. If we have no objective we can not be interrupted.

Are you happy? That is a question frequently put. Alexander Pope begins his poem on "Happiness":

"O Happiness! our being's end and aim."

But happiness is not our being's end and aim. Happiness is a by-product.

I was passing through Wanamaker's store in Philadelphia some time ago and I saw Sir John Lubbock's book on *The Pleasures of Life*. I wanted to know what they are, so I bought the book. The first chapter is on the "Duty of Happiness" and the second chapter on "The Happiness of Duty." If I had been writing that book I think I should have omitted the first chapter. Think of a man who is confronted with the duty of being happy. One who ever puts happiness in the forefront of his quest. Who asks concerning every matter, "Will it make me happy?" Concerning every task, "Will it contribute delightful sensations?" Let a man deliberately say, "I will be happy; I am determined, whatever the cost, to lead a happy life," the chances are he will be miserable. Happiness is not our "being's end and aim." Happiness is a by-product. It never comes through conscious striving or seeking. No man can make his own happiness the one object of his quest and attain it, any more than he can jump on the far end of his shadow. If you would hit the bull's-eye of happiness on the target of life, you must aim above it. There are many things of real value if they come to a man as the by-products of living, but are enervating and corrupting if pursued as ends in themselves. You could not have much respect for one whose sole pursuit in life is happiness. The con-

sciousness that we are where God wants us to be; that we are in line with his good pleasure; that we are getting on with our task; what greater happiness does one wish than that? Let one put the strength of his personality and his moral earnestness into his work, let him screw his courage to the sticking point, let him set his face like flint to his task, and happiness comes out to join him on the way and his heart burns in him for very joy. The man who seeks happiness as a duty seldom finds it. The man who seeks happiness through duty seldom misses it. The product duty, is essential to the by-product, happiness.

IV. Sometimes the by-product is greater than the product. It sometimes happens in manufacturing enterprises that that which the plant discovers on the way to the main issue proves to be invaluable. There are copper works at Ducktown, Tenn. When that plant was established some years ago the sulfur fumes which escaped into the air destroyed vegetation in the surrounding country. A suit was brought to enjoin the work of the plant. The outcome of this was that chemists were put to work to find a means of saving the sulfur fumes and to make them of value to the country instead of death to the surrounding vegetation. Out of this came the building of a sulfuric acid plant, which is now one of the largest in the world. The control of this sulfuric acid output made possible the organizing of a \$25,000,000 company to manufacture fertilizers; and thus they turned back into the development of the soil the very sulfur which in the shape of fumes meant death to vegetation. This has come to pass. The things the copper mine discovered on the way have become forty times as lucrative as the original output of the plant.

In life we have made the same discovery; we have come to see that one's deflections are frequently more profitable than his contemplated goal. Our interruptions are annoying, life's sorest provocations. Who likes to be turned out of the way by a thousand seemingly useless things? Yet who knows but that soon or late the things we turned aside to do may represent the loftiest achievements of our lives? John Stuart Mill was for thirty years in the service of the East India

Company in London, where his faithfulness led to his gradual promotion until he was head of his department. That was his business. But the world remembers him not because of his connection with the East India Company, but because of his contribution to the philosophic thought of the world. His biographer speaks of him as a logician worthy to be compared with Aristotle and Hegel. Few men knew of his product, but the whole world is aware of his by-product.

I shall count myself happy to-day if I can keep some of you from chafing under the daily interruptions. You have often felt that life for you has been split up into fragments and splinters and that after all you have gotten nowhere. But what a great thing it would be if you could realize that some of the things of supreme importance are achieved when you are turned, reluctantly, perhaps, out of life's well-beaten path.

I read in this record of the long-ago of an unheralded missionary whose name was

Paul. He was on one of his great missionary journeys. He had made up his mind that he would go northward to Bithynia, but somehow he was checked. Never mind how the door was shut in his face; that is irrelevant. The point is that he was shunted. The record says: "He essayed to go into Bithynia and the Spirit suffered him not." What happened? Paul and his little caravan moved on to Troas, where he was impelled through providential guidance to move upon Europe. He crossed the Aegean Sea and directly moved on to Athens and finally to Rome. The thing Paul started to do was not nearly so consequential as the thing he was turned aside to do. In writing to the Philippians, his much beloved church, he said: "Brethren, I would that ye could understand that the things which happened to me have resulted in the furtherance of the gospel." Bithynia was his contemplated product. Europe was his by-product. He gave up his plan to enter a province and God gave him a continent.

THE PILLARS OF THE EARTH

WILLIAM CARTER, D.D., Brooklyn, N. Y.

*For the pillars of the earth are the Lord's
and he hath set the world upon them.—
1 Sam. 2: 8.*

"THE pillars of the earth!" What are they? You can not plot and diagram an Angelus with a theodolite, or by square and compass and surveyor's line. You can not analyze an Iliad with a test tube, or by the rules of mathematics and the laboratory. So, with the Magnificat of Mary and this hymn of Hannah's for the coming of a Samuel, you can not analyze the similes, the metaphors and hyperboles by any inductive or deductive method, but must accept them as they are: the outcry of a perfervid soul that fires our fancy, enkindles our imagination, widens our horizon and enlarges life.

"The pillars of the earth!" What are they? Hannah herself could not have told. It is a simile of trust, a fancy of faith, an imagination of the soul that shows assurance in the ultimate power of God and all those righteous principles that sustain the world and the people of his choice.

"The pillars of the earth!" What are they? Name one "religion" and the other "education," and you have two ultimate

facts, two primal principles, that well will fit the fancy of the figure and prove themselves sufficient to bear the world's weight on the strong support of their eternal power.

What is religion? Some have called it a star, a sun, a dawn, a glorious effulgence. Yes, it is that and more. It rose as the first faint shining of a star over Bethlehem's manager cradle, as it guided the worshiping magi to the birthplace of the world's Redeemer. It grew in strength and power until it burst forth as the sun of righteousness, and shot upward to the zenith. It kissed the vine-clad hills of Judea, Samaria and Galilee; woke to life the sleeping silence of Asia, as she lay dreaming of her false gods upon the bosom of the Mediterranean; shone with sufficient intensity upon the cold religious formalism of Northern Europe to start the bonfire of the Reformation; lighted the path of the Pilgrims to this New World of ours, and filled it with divine effulgence; poured forth a glorious radiance on the islands of the sea that made sin ashamed and evil hide its diminished head, and now is flooding all the world with such a golden glory as never before was seen on sea or

land, and thus has banished the world's dark night and made it daybreak everywhere.

What is religion? Glorious as this is, it is something more than this. It is a pillar, a prop, a sure foundation upon which kingdoms, empires, peoples, and republics may safely build and rear vast temples of achievement for the welfare of man and the glory of their Lord.

"Is Saul also among the prophets?" Three at least of those great sons, whose birth we celebrate in this short month, from which Augustus, in ruthless avarice, stole another day—may be placed with the prophets in what they say concerning this principle of religion.

Hear Washington, the praying man of Valley Forge, the conquering man of Yorktown, as he cries, in his farewell address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens."

Hear Edison, that February wizard of science and invention, who still moves among us, as he says:

"The more I delve into the mysteries of nature, the more convinced I am that behind all the mysteries there is a Supreme Intelligence. I do not say a force, a power, a law, for that would not necessarily correlate a personality; but I say, emphatically, a Supreme Intelligence working through unchanging and all-powerful law."

Hear also that grim, gaunt figure that strode the world like a Colossus, that bore a nation on his shoulders yet kept his heart as soft as thistledown, and from the lips of Abraham Lincoln, son of Anak, you hear this cry, in the darkest hour of national woe:

"God bless the churches, and blessed be God who, in this our great trial, giveth us the churches!"

Is Saul also among the prophets? Call the roll of those whom these brief February days have given to the world and you would find much the same testimony: Lowell and Longfellow among the poets, Victor Hugo and Grimm among the novelists, Copernicus and Galileo among the scientists, Talleyrand and Tilden among the statesmen, Horace Greeley and Henry Watterson among the editors, General Sherman and General Hancock among the soldiers, Cotton Mather and Washington Gladden among the preachers,

Mark Hopkins and Mary Lyons among the educators, all with varying faiths, with divergent personalities, but all ready to testify that religion plus education are indeed "the pillars of the earth."

What is education? If religion is the bud, education is the blossom. If religion is the flower, education is the fruit. There is indeed such vital correlation that they can not be dissociated. Trace back education to its farthest limit and you will find that it has always had religion for its nursing mother and "the sincere milk of the Word" as its early meat and drink.

What is education? Is it the acquirement of facts? No! That is knowledge. Is it the training of the intellect? No! That is learning. Is it the development of character and ability? Yes! That is culture.

Culture is not of the head alone, but of the head and heart. Knowledge and learning rise no higher than the gray matter in the brain; culture rises with the infinite heaven and buries itself deep in the bosom of God. It was of this highest culture that Solomon spoke, when he said, "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is understanding."

Knowledge, without learning, develops a James I whom the Due de Sully called "The wisest fool in Europe!" Learning, without culture, develops Sir Walter Scott's "Doctor Dry-as-Dust." Culture, with learning and knowledge, develops "the all-round-man" and makes him, as well as itself, another "pillar of the earth."

Head knowledge, without heart understanding, is like an engine without steam—a mighty organism, with wonderful possibilities, but lacking the motive power. Mere machinery will never generate anything. There is no power in cold iron, but there is much in hot steam! Cold is merely a preservative; heat is a generator. Motion, indeed, of every kind, is only another form of heat, according to scientific formulæ; and before the brain, with all of its activities, before the body with all its varied functions, before the soul, indeed, with all its higher aspirations, can be set in motion, the furnace fires of the heart must be enkindled to furnish the motive power. Feelings, then, are the forces that move life's enginery. The heart is the generator; the brain merely the balance wheel of the machine.

Is education thus correlated with religion?

Is it indeed the twin "pillar of the earth"? Are there other souls among the prophets ready to testify to this also?

Let England's educator, Herbert Spencer, speak, and hear him testify that education is at least moral, from the very title he gives his work on the subject, which he calls: *Education, Intellectual, Moral and Physical*.

Let Emerson, Concord's sage, bear witness, as he says:

"The great object of education should be commensurate with the object of life. It should be a moral one—to inspire the youthful man with an interest in himself, . . . to inflame him with a piety toward the Grand Mind in which he lives."

Let Plato talk to you, in his *Republic*, and you will hear him saying:

"The aim of early education is not truth as a matter of fact, but as a matter of principle, . . . not as the filling of a vessel, but as the turning of the soul to the Light. . . . The child is to be taught first simple religious truths . . . and insensibly to learn the lesson of good manners and good taste" which is truest culture.

Religion and education! Twin pillars of the earth! How long have they stood together! What have they wrought! It was the temples that furnished the first teachers—the wise men, the soothsayers and astrologers, who became the astronomers, the philosophers, and the scientists of later time. It was the monks of medieval time who became the schoolmen. It was the Venerable Bede, a monk of the early church, who gave education to England. It was Columba, the missionary, who gave it to Scotland. It was St. Patrick, the priest, who gave it to Ireland. It was the Church that gave Oxford and Cambridge, Eton and Harrow to England; that gave Harvard and Yale, Princeton and Rutgers, to America, and that is giving a thousand other Christian schools, academies, and colleges to the youth of the land to-day. It is the Church that is sending preachers and teachers together to banish the darkness in heathen lands, to curb their passions, heal their woes and bring order from disorder, cosmos out of chaos, and civilization out of barbarism, the butcher, and the brute.

Religion and education! Twin pillars of the earth! What have they wrought together? What yet can they work? The same power that has transformed the savage to the saint, the brute to the brother, in the islands of the sea can do it here, if applied

with the same zeal and faith and prayer. The world is not to be saved by any new-fangled fads and fancies, but only by the old-fashioned facts of faith as exemplified in religion and Christian education.

Are there fears for the future? Ay, and for the present, too! Civilization has retrograded. There has been a reversion to type on the part of large classes of society. The mental and spiritual in man have been displaced by the animal and brutal.

"In Russia conscience is dead," says Maxim Gorky. Why? Because Russia lost her religion.

"Germany has lost her soul," says Dr. Muhlon. Why? Because Germany, with all her getting, forgot that "the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding."

"The first thing we must do is to get rid of religion, if we are to prepare the world for communism," says Carl Marx. Why? Because religion and communism can not grow together. The one is wheat, the other weeds. Weeds are indigenous to the soil, wheat isn't. If you don't sow wheat you'll reap weeds. If you sow wheat from the seed of the Word, weeds can never flourish, especially if you till the soil with the plow-share of truth and education.

"We'll have none of religious education!" cries the bolshevnik and anarchist. "We'll start non-religious schools! We'll teach irreligion, agnosticism, atheism!" Why? Because they know that, "as the twig is bent, the tree's inclined." Because they know that, if they get the child, they'll get the man and his child, and their children's children after them.

"We'll have 300 such schools in New York and 3,000 in the country by the end of 1920," they say. Why? Because they know, if they can do this, they can, by such persistence, uproot religion and education and overthrow the nation by destroying the very pillars on which it stands.

Already they have started this insidious, blasphemous and sacrilegious work. In New York many such schools were started months ago, one not many blocks from this very church where I am now preaching.

What should be our answer to this challenge? There can be no question as to that! Our answer must be more religion, more education. If they plant 300 schools here, we

must plant 500! If they plant 3,000 in the nation, we must plant 5,000 more!

The pillars of the earth are being threatened! From out the darkest shadows that ever enshrouded our land a sinister Sampson stalks stealthily toward their fair proportions. He hates the pillars, he hates all beauty, truth, and reason, he hates the world! In one hand he holds the torch of incendiarism, in the other the bomb of revolution, . . . while in his soul hate, avarice, greed, gluttony, massacre and murder are writhing, twisting, hissing, spitting in venomous fury like some loathsome serpent enfolding Laocoön. Under his tongue is the poison of aspa, in his heart are the fires of hell. Let once that monster seize those pillars in his loathsome grasp and bow himself between them, then civilization sways, religion topples, education falls and then—the deluge!

The pillars of the earth are threatened! What shall we do? First, stop the madman, scotch the snake, draw the fangs! We can not reason with a maniac! While the house is burning we can not read a tract to the man that fires our house! Put out the fire! Subdue the maniac! Make the city safe for the citizen and the nation, safe for our neighbors!

The pillars of the earth are threatened! What shall we do? "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The old religion that has conquered barbarism, violence, blood, and death in the past is still able to conquer and win a glorious victory. Bolshevism has slain its thousands, but religion has saved its ten thousands! Anarchism has broken hearts, shattered reason and driven millions to despair, but education, with religion, has restored reason on her throne, made the lame to walk, the blind to see, the heart to hope and the world to rise again.

Saul is still among the prophets! Hope is still the heritage of the just! Hear Roger W. Babson, the businessman's "Babson," who furnishes the weekly reports of business conditions to thousands of firms throughout the country, as he says in his weekly business letter of September 2, last year:

"The need of the hour is not more legislation. The need of the hour is more religion."

More religion is needed everywhere, from the halls of Congress at Washington to the factories, mines, fields and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life. . . . Politics and industries need to get Jesus' point of view, which is both economically and psychologically sound. Once more, I say, the need of the hour is religion!"

Do you say, "Religion has nothing to do with the State, that this is not a Christian nation"? I say that religion has as much to do with the State as it has with education, that all government, whether pagan, or Christian, was first an hierarchy, that the chieftains of barbarous tribes, the princes, potentates, and emperors of early as well as later times, were either appointed or inducted into office by the voodoo, doctor, priest, or bishop of their prevailing faiths, that no king or emperor, princeling or president, can be enthroned in power to-day without the rites, the oaths, and offices of the religion of the land.

You say the word "Christian" or "Christianity" is not in the Constitution. I say, the Constitution did not make Christianity, but Christianity made the Constitution. From the time when Columbus first bowed the knee to God as he landed here and dedicated this land to the Lord, from the time when the Pilgrim Fathers reaffirmed that act in the cabin of the "Mayflower" in the solemn league and compact, this country has been, and, please God, ever will be, a Christian nation. It is express in the literature of the land, impress upon our coinage in the solemn words "In God We Trust," and confessed in the hearts and lives of all our true citizens.

The pillars of the earth are threatened! What shall we do? Make this religion of ours vital! Make "Christianity" a battle-cry, not a social shibboleth! Make education and religion a correlated power that shall drive out ignorance by reason, lawlessness by a fuller appreciation of the law, sedition by a greater knowledge of the many blessings of our land, and so purge and purify our nation that anarchists and bolsheviks will be no happier here than devils would in heaven; until, at last, we will indeed have one flag, one law, one language, "one God and Father of us all, who is above all, and through all, and in us all."

THE CHILDREN'S SERVICE

I. LIFE ETERNAL

ROBERT SPARKS WALKER, Chattanooga, Tenn.

[This is the first of six nature studies with spiritual application, which will follow in order. The author is an editor, and president of the Tennessee State Horticultural Society. They are given as the raw material for the children's sermon, which each pastor can adapt in his own way to the needs of his own situation.—EDITORS.]

POSITIVE proof of life eternal may be said to be lacking, yet there are such strong intimations in nature that no one doubts it. A potted flower set in a room will soon be found leaning as far as possible toward the light. One will have to admit that either the plant has eyes to see, or else there is such a strong natural attraction existing between the two that without the light there would be no existence for the plant. If a climbing plant is set in the shade and the sunlight is accessible, no one need worry that the running vine will not find the light.

If the seed of mistletoe be placed on the branches of a tree, it will soon germinate, and the tiny root, altho it has no eyes to see, will quickly and easily find its way into the bark of the host plant.

Let an acorn of any oak tree be placed on the ground; when it germinates, it makes no difference whether the acorn is lying on its end, sidewise, or in any other position; like a person who has eyes to see, when the shell bursts the root twists and turns and finds its way into the soil, while the leaves turn toward the sky. There is such an affinity existing between the root and the soil that nothing but an impenetrable object can prevent the root from reaching it. In like manner only some impenetrable object can prevent the foliage, stem, and branches of the tree from reaching the atmosphere above. In every tree and plant there is a dual life—each of which is essential to the very existence of the plant. Without that part of a plant called roots, that takes naturally to the soil, the part that grows in the air could not exist. So without that part called the top that waxes green in the air the roots could not grow. There is an interdependence between the two and we find the attraction of the soil and the air so great for that part of the plant to which each is adapted that they can not be separated, yet it is impossible for the plant to produce any tangible proof that either soil or atmosphere exists, because it has no eyes with which to see.

Now the greatest proof of life eternal for a human being is the fact that all normal

beings, like the plant that is set in a room, lean naturally toward this life. All human plants, even the savage, have always had a strong natural belief in a future life, and like the sunlight that attracts the flower in a dark room, the thing which we have not seen which we call eternal life has such an attraction for us that we all lean toward the light, altho we can not behold it with our natural eyes.

In every person there is a dual life—a material and a spiritual. Each is dependent on the other. The material inclinations of man, like the root of a tree that takes to the soil, sees naturally the material things in life, and the spiritual inclinations naturally take to the higher things which count for life eternal—like the atmosphere that naturally draws all foliage, stems, and branches into it for development. Heaven naturally draws man's spiritual inclination into her realm for enjoyment and growth. There is an established balance between the material and the spiritual life as there is between the top and the roots of a tree. Suppose a tree or plant should direct the most of its growth underground. An abnormality would be produced with a dwarfed top, and one of the ugliest specimens of plant-life imaginable would be the result. This same principle holds good when a man devotes his life solely to acquiring wealth and property. He does so at the expense of his soul, which like a tree-top, becomes gnarled and dwarfed. There is no beauty about his life, and he serves no useful purpose, neither can he expect heaven to hold much for him, because with a dwarfed soul it would be quite impossible for him to be able to derive much pleasure and happiness from existence there, for which his soul is unfitted.

Altho man may not be able to produce what the world calls tangible proof of life eternal, any more than a plant could produce proof of the existence of sunlight, yet the example given here is proof sufficient to convince any normal person of life eternal, and indicates how best to live fully to enjoy it.

THOUGHTS APPROPRIATE TO MOTHER'S DAY

The Rev. JOHN T. WILDS, New York City

"After this he went down to Capernaum, he and his mother."—John 2:12.

MARY the mother of Jesus, and the type of true motherhood all over the world, loved Jesus to the last. Other mothers have had their souls pierced with the sword; but no mother ever had her soul so pierced with such a sword as the mother of Jesus. And she bore the piercing, and, in bearing it as a mother, she shows us the heart of all mothers. From the day of the angel's visit to the day her babe smiled at her in the manger, Mary bore the condemnation of all Nazareth, because she was a mother. In nothing was she unfaithful; in nothing unmotherly. His brothers did not believe in him, but his mother did. His brothers forsook him; but his mother was wherever she could serve. . . .

The moment one begins to shut up the heart from the mother, at that moment one begins to put the pilot off the boat. It is a step so common that it is a step whose dangers are unnoticed. No honor is greater than the companionship of a worthy friend. No association brings greater results for good than a companionship with one who trusts and loves us. It is the providence of God that he has given every one that high honor in the long association of mother. When we cut loose from it; when we prefer, even for a little time, another who knows us poorly and who will ultimately turn from us, we make the decided mistake of our lives. I never heard of a mother who betrayed her child. I never knew of a mother who was false to her holy obligation, and I never knew a better one in whom to confide. No one can show such sympathy. None can better guide. The fact that Jesus remained with his mother until he was thirty years of age; the fact that he found Mary a God-anointed mother—a royal companion and friend—is sufficient reason for every child to hold close to the mother. I believe that the first step that gets one into real trouble—trouble that stings and hurts for a long time—is the step that fails to confer with mother. There would be fewer mistakes in life; fewer heart burns in youth and manhood and womanhood; fewer sad marriages and fewer needful separations if children took counsel from their

mothers. There would be fewer bitter experiences if mothers were fully trusted in all matters. When one can not talk over a matter with mother, it is sure to be wrong. The surest warning of danger is an unwillingness to tell a matter to mother. Our Lord always took his mother into his confidence. There was always one place he could lay his head, and that was his mother's lap. They were inseparable friends. They went together. In the end, the richest bequest he could give was his mother to the beloved John. . . .

Recently, amid the multitude which thronged the avenue, among the many mothers who watched with joy, there was one, an anxious soul, aged and weak and poor in this world's goods, as we count poverty. For hours she stood at Forty-seventh Street (New York City), and when the men began passing she showed her earnest purpose. Once and again she attempted to get beyond the police and failed. At last she spoke to the man who was doing his duty: "This parade means much to me. That you do not know. I see many boys, but not my own. He can not march. He will never march again. He has no legs. I had these little flowers for him, but he can not get them. I would like to give to some boy the flowers—the flowers I would give my boy. You understand it, Mr. Policeman, do you not?" And the policeman understood and the mother edged her way closer to the ranks and put the wilted, crumpled flowers in the hands of a soldier, a left guide. And he took them, took them like a soldier and a son, as if he knew the mother's heart, and said, "Thank you, mother." Turning to the policeman, she said, "He is like my boy, only he has legs." Mothers do such wonderful things. Their acts are always dramatic. They have such strange hearts—so different from others. They are more like God's than any I can imagine. They were the first to love us and the first we loved. Their love changes only to grow stronger and finer and richer and more beautiful. If we would but let them mother us more—loving us as they would like—we would make them more happy.

(Continued on page 432)

OUTLINES

The Way to Live

This is the way; walk ye in it.—Isa. 30:21

The way to live is the way out of self, selfishness, and selfism. The Christ has revealed the way (I am the way!) and commands us to follow the way (Follow me!). The way to live is the Christ way.

I. The way. The way of life — abundant, and useful, and happy life—is (1) the unselfish way (living the Christ way, we live unselfishly); (2) the grateful way (following the Christ we live a life of gratitude, of thankfulness and of thanksgiving); (3) the joyful way (serving Christ unselfishly and gratefully, we find joyful temper of mind, ecstatic temper of spirit—and our joy no man can take from us!).

II. Helps along the way. Of ourselves we can not live the unselfish, the grateful, the joyful way! There is too much of the base, the crass, the worldly, in us and there is too much disappointment and chagrin and sorrow in life! There are helps all along the way to enable us to walk the right way: (1) Friends to counsel, to advise, to accompany us. (2) The Church, affording opportunity for prayer, and communion, and spiritual stamina. (3) God, extending grace, instilling hope and imparting aspiration. (4) The Christ, offering companionship, divine guidance, strength, support, and comfort. I can do all things through Christ who strengtheneth me. My grace is sufficient for thee.

The Way to Honor God

Honor the Lord with thy substance and with the first-fruits of all thine increase.
—Prov. 3:9.

What a privilege God has bestowed upon mankind, that we can actually honor him! We can honor him by giving back to him something of the everything he has given us. "All things come of thee, O Lord, and of thine own have we given thee." We may honor God with our prayers and praises, with our time and our affections, and our life and our substance.

I. "Honor the Lord with thy substance." It is not enough to honor God with (1) our worship and devotions (heathen do as much for their idols). (2) With our prayers and petitions (superstitious savages do as much). (3) Belief

and creeds (the devils also believe and tremble). (4) Time, and thoughts, and love, and personal attachment. These are not enough. God wants our substance. He wants the thing that we want! That is the true test of our sincerity, and our love, and our worship! The things that we have set our hearts on—these are what God wants. Do we give God these? No! We give God not the substance, but the shadow of the substance. We give him the "last snuff of the candle." We give him the echo of the clank of the dollar on the bank counter. A man's interest, confidence, and faith in business is not measured so much by the time and attention he gives to it, but by the substance he puts into it! So our interest, and confidence, and faith in God, in his Church and his kingdom, are measured by the actual money, the real substance, that we are willing to pour out upon his altar for the building up of his kingdom.

II. "And with the first-fruits of all thine increase." When (1) our salaries increase; (2) our sales multiply; (3) our investments pay dividends—do we give God the first-fruits? No! We (1) lavish it on ourselves; (2) move into better quarters; (3) make a better showing of self; (4) wear better and finer clothes; (5) live higher, and (6) indulge our extravagant and selfish souls. When our goods increase we do not think of giving God a proportionate part. We do not honor him with the first-fruits, but we stow it away in the bank and grow greedy for more. Our religious life is puny, and poor, and impoverished because we do not invest in the things of the Spirit. We can not expect to draw spiritual dividends on the things we stow away at interest or invest for material gain.

The Way to Sacrifice

I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (A. S. V.—Spiritual service).—Rom. 12:1.

God's mercies to us demand that we make returns to him. God does not demand the impossible, the unreasonable. He does not ask that we die for him, but that we live for him. "I beseech you."

I. "By the mercies of God." A child once started to count the stars. He counted to several hundred and stopt, with the exclamation, "I did not know there were so many stars!" Astronomers have counted and charted over four hundred million stars and yet the lad did not think there were four hundred! It is so with God's blessings. Until we begin to recognize and enumerate them, we never fully realize that they are innumerable! For each individual they are unique and without number. Count your blessings!

II. "Present your bodies." Give your life to God. It is easy (comparatively) to die for a principle, but not so easy to live for one! Gratitude to God demands that we live for him. Present your bodies—(1) your mind, intellect, brain, thinking—make these count for God. (2) Heart-affections: make these honor him. (3) Tongue: let him control your speech and direct your conversation—"Set a watch O Lord, before my mouth; keep the door of my lips." (4) Hands—give them to God in loving service and in ministrations to humanity. God wants you in all your

parts, and faculties, and with all your talents and capacities.

III. A living sacrifice. God wants you to be alive, alert, and enthusiastic in his service. Don't be a "dead" one in your religion. A living sacrifice signifies a continuing sacrifice. God wants a service that extends through seven days of the week, reaching into the home, the shop, the office; manifesting itself in work and in leisure and in every phase of life. Dedication of the life to God makes it holy. Setting it apart for a divine, spiritual service consecrates it and makes it acceptable to him!

IV. This is your reasonable (spiritual) service. The life of temperance, of holiness, purity, love, mercy, Godliness, is the reasonable life. The life of gluttony, of filth, of hatred, of diabolism, is the unreasonable, the silly, and the worthless life. The life of devotion and consecration and Godliness is also the spiritual life. The way to perform the highest and most acceptable service to God is to give up ourselves to him in loving service, and in adoration and worship—this is the spiritual, the acceptable service in God's sight.

ILLUSTRATIONS

Language That Moves

A horse that would not move when address in a foreign tongue cocked up his ears and moved briskly when address in the vernacular he was accustomed to. Is there any suggestion here that some people might be made to "go" if we changed to their vernacular?

The *Stars and Stripes* prophesies that long after the last of the American forces have left France echoes of Yankee vernacular will linger among the French peasantry, and to bear out its prophecy it tells the following story of a good woman at Vouzury, a suburb of Tours, who bought at a sale, conducted by our Remount Service, a horse with which, on the whole, she was well pleased. When, however, she had had it only a short time a private from the Tours barracks came upon the worried old lady, circling horse and cart in a vain effort to get the beast to start.

"How goes it, madame?" he inquired.

"Ah, monsieur, he is a *bon cheval*, but he

understands not the French. How is it you say '*alles!*' monsieur?"

"*Voilà, madame,*" he replied, and took the reins and with a single "*giddap!*" urged the horse into action.

"*Ah, merci, monsieur, merci!*" exclaimed the amazed and delighted woman.

If ten years from now she remembers no more than "*giddap!*"—well, that's something.

The Traffic-Cop and the Blind Man

I walked in the streets of a City, which was for greatness like unto Nineveh or Babylon. And I came unto a place where two ways met. And the traffic was something fierce. And there stood in the middle of the street that ran north and south, and also in the middle of the street that ran east and west, a Guardian of the Public Welfare. And he was great of girth, and tall like Goliath of Gath. And he wore a Blue Coat with Brass Buttons. And on his hands were White Gloves, symbolic of the purity of the Municipal Government.

And he blew a Whistle one time. And all the east and west traffic stopt, and it piled up on both sides of the street as the Waters of the Red Sea rose up when Aaron, the servant of God, stretched forth his Rod upon them. But all the north and south traffic moved on.

Then did he blow his Whistle twice. And all the east and west traffic flowed through, while the north and south traffic stood in an heap like the waters of Jordan in the days of Joshua, the son of Nun. And the people who were going east and west went over dry-shod and in safety.

And presently all traffic stopt both ways, for the Whistle blew not, but the Traffic-Cop raised his right hand. And all the Teamsters and the Chauffeurs and the Mahouts and even some of the Women Shoppers stood and obeyed his Gesture.

And the Traffic-Cop left his place in the middle of the Intersection of the Two Streets, and walked across the Street unto the Curb. And I looked, and behold, a Blind Man. And he was standing upon the Curb, and he was Confused.

And the Policeman took him by the arm, and led him over. Neither did he say unto him, step lively, please. But he led the Blind Man to the Opposite Curb, and made a way for him among the Women Shoppers, so that they stood back and let him through.

Then did the Traffic-Cop return unto his place, and blow his Whistle, and the tides of Commerce and of Humanity flowed on.

And there was not a Chauffeur who saw it who swore at the Cop, neither was there any who beheld it who reproved him. For they had been impatient of every other delay, but they willingly waited while he led a Blind Man to safety.

And I thought of the Immutable Decrees of God, and of the Laws whereby he doth govern the Universe, how they are as right as the One Whistle for the north and south traffic and the Two Whistles for the east and west traffic. But I had a suspicion, which in me is a mighty faith that without violating any of his Immutable Laws, the Great God can somehow care for his own. Yea, I have lived long, and I have sometimes seen the evidence that God leadeth the blind by a way that he knoweth not, but in a right way, and a way that is better than he could choose for himself.

For the Apostle Paul hath said that the Policeman is a Minister of God, and I know not why one should not learn from him a sermon.—*A PARABLE OF SAFED THE SAGE* in *The Christian Century*.

Fidelity to His Own Place

Mr. J. W. Chapman is a well-known financial man. He was at one time president of a bank, and kept a small boy to attend the door and run errands. This boy's post of duty was at the door, and he was given a stool to sit on. Two or three days after he had taken up his work at the bank Mr. Chapman was surprised to get word from his secretary that the boy wished to see him.

This is the story as Mr. Chapman tells it: "He said that the boy would not talk to him, but insisted on seeing me. I was busy, but as I believe all boys have a reason for what they attempt to do, I ordered him shown in. He came directly to my desk, and said:

"'Mr. Chapman, you're the president of this bank!'

"'I am.'

"'You can order things done right, can't you?'

"'I believe I can.'

"Well, sir, that stool they have given me at the front entrance ain't right with the rest of the bank. It's dirty; it ought to be varnished, and it ought to look as good as the doors. The janitor says I'm fussy, and won't help me. I thought you ought to know about it. The bank oughtn't to look cheap on account of a stool."

"I suppose some men would have laughed. I could not. The boy's desire to have his position and equipment in harmony with all other parts of the bank struck me forcibly. He got the stool finished as he believed it should be, and not only that, he made friends through his fidelity to his own place.

"In the years that have passed since that place was given him he has steadily gone upward. He shows to-day the same desire to care for his particular place in work that he did when his wages were but three dollars a week and his post of dignity a stool by a bank entrance!"—*Sunday-School Advocate*.

The Silvery Voice and the Golden Deed

When Wendell Phillips was sixty, one Sunday night he was crossing Boston Common. He felt blue and discouraged, and

was lost in thought. Coming upon a man who stood in the midst of a little company, preaching some reform, he stopt a moment and listened. A little girl of ten, lingering on the outskirts, came quickly up and asked aims of him. The man searched her face to see if she spoke the truth or not. Taking her face in his hands, and holding it up so he might search it, he said: "Little girl, are you telling me the truth? Is your mother really sick?" "Yes, sir!" came the quick reply. Putting his hand into his pocket he gave her a bill and said: "God bless you, little girl, you and your mother have a right to live." Then he passed on into the night. Bewildered with her good fortune, the child dashed home, and bounding up the stairs, rushed into her mother's room, and gave her the bill. Questioned, she could only remember one thing: "He had a silvery voice." Then the widow came to better days. Once more the child was in school. There came a time when she graduated from the Conservatory of Music. At last, oh, wonder of wonders, she was going to sing in a great meeting in Tremont Temple. After her song was over, Wendell Phillips arose to speak. Something in his words caught the young girl's ear. Not for twelve years had she heard that voice, but she was sure of it. It was the man with the silvery voice.

Going up to him after his lecture, she asked him if he remembered the incident. Thinking hard for a moment he said: "Did I take your face in my hands, and holding your chin, ask: 'Little girl, are you telling me the truth?'" "Yes, sir! that is what you asked me. I was that little girl." "I am so glad if I was able to help you," was his noble reply.

A few weeks later the great orator was dead. And when his body was left in state for a few hours, a woman with gray hair and a young singer stood long, looking into that quiet, peaceful face. Tears came to their eyes, and their sobs were heard. Then, down upon the glass a young girl stooped to leave a sacred kiss. At last the seed of action had come to its harvest. The isolated act had brought forth a great reward.—
ELWIN L. HOUSE, *The Drama of the Face.*

The Boys' Verdict

The train was crowded. Directly across the aisle from the Woman sat four little boys in seats turned to face each other.

They were full of food and conversation, and for the moment their entire attention was concentrated upon the outrageous behavior of another small boy a little ahead of them in the car. He was browbeating his mother, a patient creature, obviously unwilling to discipline the child. She sat looking straight ahead of her, crimson with mortification.

"Gee!" said the biggest of the quartet, "ain't Dick the fool! And she's his own mother!"

The Woman scanned the speaker closely. A pair of strangely sophisticated blue eyes looked out from the childish face. The lips were sensitive, altho they met firmly enough.

"Gee!" he reiterated, watching a fresh outrage, "he ought to be licked. Look at him now, the fresh guy! I'd lick him myself if she'd pass me the high sign. I wish I had my mother! I'd show 'em! I've got my second steppie." And a look of disgust swept across his face.

"I got my first," piped up the littlest boy on the opposite seat. "How old is she?" asked the first child. "Oh, she's old! She must be forty."

"No, she ain't forty," contradicted one of the other boys. "She's old, but she ain't forty. I guess she's around thirty."

"My father's fifty-three and my second steppie's twenty-five," remarked the first child. "I guess she means well, but she don't know nothin' about kids. She ain't never had any of her own. Gee! I wish I had my mother back! Wouldn't I treat her grand!"—THE WOMAN WHO SAW, in *The New York Evening Sun.*

The Work of Transformation

Traveling through the devasted district near the wreck of Peronne, I saw a ruined farm, to which a family of refugees had returned. Out of the charred rafters, broken stones, and falling bricks, with a few new timbers, the soldier-farmer had thrown together one room for his family. Behind that little house was a small pond, to which the Huns had brought their horses for drink in the hot days of summer. Two brief months had passed by since the retreat of the Huns, and yet during those months the Frenchwoman had dug a drain for an outlet to that water, drawn the mire

back, planted watercress, with two clumps of lilies, thus turning a mud hole into a lovely little pool of clear running water. Around the edge she had arranged the stones, and with a few centimes' worth of lime mixed in water she had whitewashed these stones. What transformations a Frenchwoman can work! But this woman, with the genius of her race, by lending an impulse to movement, had kept the water fresh, and by the watercress had made the pool serve food and use as well as beauty.

Her husband was a crippled soldier, but in the two years that had elapsed since his release he had reared his little child, in whom was latent the mother's artistic gift. Now, that single home interprets what is to go on in the homes that are to be established by a million and half of wounded Frenchmen, and from such homes, bred of souls so beautiful, there will come new paintings for the Salon, new sculptors to carry on the work of Rodin, new dramatists to take up the pen where Rostand laid it down.—From *Rebuilding Europe*, by NEWELL D. HILLIS.

A Business-like Boy

A boy one time was looking for a job, and he saw a sign hanging on the outside of a window, which said: "Boy Wanted!" He stepped up to the sign, and taking it down, walked into the office and said: "I have come to take the job, sir." The proprietor looking up saw the sign under the boy's arm, and said: "What have you got that sign for?" The boy replied: "You don't need it out there any longer, for I took the job when I came in, sir." The proprietor gave that boy the job. He affirmed.—ELWIN LINCOLN HOUSE, *The Drama of the Face*.

CHRIST OR ANARCHY

(Continued from page 378)

heroic and self-sacrificing instinct of men, and his example of fortitude and devotion in daily life, on the risen Lord, the assurance and strength of our faith, and on joy as the normal attitude of the Christian soul. Religion means fulness of life, not morbid preoccupation with the condition of one's own soul. Strength and joy are not merely pagan, for true Christianity from the beginning has been marked by joy, love, and superhuman power. The Church should not be the kill-joy element in society, as many people believe it is.

3. While carefully respecting the lifelong beliefs of their older people, ministers should

be perfectly frank, especially in ministers' classes, about the present state of Biblical and historic criticism. They should show just exactly how far our faith is dependent on these, and should also explain how far critical research has made a positive contribution to faith. At present the average Church member is completely at the mercy of the most ignorant free-thinking arguments.

4. The Church should aim at a thorough revision of its doctrinal position, with a view to arriving at a simple statement of our essential beliefs, and so to prevent perplexity within the Church and mistaken criticism outside it.

5. It is necessary to have a thorough revision of our hymnary, to eliminate unsuitable and unworthy sentiments. At present it contains too little and too much. If those hymns which fail to express present-day devotion were cut out, there would be room for some of the great catholic songs of praise from other collections.

6. Greater attention should be paid to the art of public worship, to unite simplicity with impressiveness, dignity with directness. Religion has no quarrel with beauty; the Church should consecrate art. The worship of God is the highest aspiration of the human soul, and deserves the most beautiful expression of which the devotional art is capable.

THE CHURCH AND THE COMMUNITY

1. The community at last recognizes the principle that the many must not be exploited for the sake of the few. The Church must now give practical assistance in applying this principle fearlessly to particular problems of our social, political, and commercial life.

2. The Church should recognize that the principles of Christ are now being applied to society by many bodies which are not openly religious. It should cooperate with such bodies in so far as they seek to make practical the ideals of Christianity, and to substitute an ideal of public service for the present assertiveness and lust for private gain. This course need not involve the Church in party politics, or in socialism as an economic theory, but it should involve Christians in the practical duties and responsibilities of citizenship.

3. It is the task of our time to enlist on behalf of the common good of the community the moral qualities which have been elicited by a common danger. It is the task of the Church to preach citizenship as a Christian duty, and to maintain that industry is primarily a form of social service, only secondarily a means for private gain. It is the duty of the Church to combat vested interests, and entrenched selfishness, in diplomacy, in industry, and in religion, by preaching the kingdom of God and his righteousness, as the true and only incentive to peace and prosperity within the community and in the world.

Notes on Recent Books

THE SPIRIT¹

FREDERICK D. MAURICE, who died in 1872, is on record as saying:

"I can not but think that the Reformation in our day, which I expect to be more deep and searching than that of the sixteenth century, will turn upon the Spirit's presence and life, as that did upon the justification by the Son."

If the Reformation here referred to has not yet arrived, we think it will be conceded that the subject is in the foreground of theological thought. One might properly say that such a fulfilment was inevitable when we consider the nature of life itself. When formulas and institutions fail to express life it is bound to seek other channels of expression. The spirit and not the letter is supreme.

The editor of this volume says in the Introduction that it

"is an attempt to put forward a conception of the Spirit of God which is definite but not scholastic, and which is capable of affording an intelligent basis both for a coherent philosophy of the universe and for a religion passionate and ethical, mystical and practical."

It was the late Professor Royce who regarded the doctrine of the Holy Spirit as the capital article of the Christian creed, so far as that creed suggests the theory of the divine nature—and that it

"should be understood if the Spirit of Christianity, in its most human and vital of features, is to be understood at all."

Toward a clearer understanding of this subject A. Clutton-Brock in his excellent article on "Spirit and Matter" (the ninth chapter) has performed a positive service. In the discussion of his subject, he rightly claims that man is aware of an object over and above his sense perceptions. This illustration may help to make it clear:

"The beauty of a tune is the tune; and we hear that beauty. Yet it is possible to hear the notes without hearing the tune and so the beauty. The beauty of the tune does not consist merely of the pleasant sound of

the individual notes. Play the same notes in another order and there is no tune and no beauty of the tune. The tune is something we can not perceive without the sense of hearing; but that which perceives it, and the beauty of it, is not the sense of hearing. And, tho the notes are themselves merely sounds and material, the tune is not material; it is something beyond matter and informing it. It is that relation of material things which we call beauty, and which, tho it consists of material things, is itself not matter nor perceived with the senses. . . .

"And the perception of truth and beauty is a perception of—what? Not particular objects perceived with the senses, but universal relations not perceived with the senses, altho we can be aware of them only through the medium of the senses. And spirit is the name given to that in us which is aware of these universals; and they themselves, since they are not matter, tho always perceived in or to matter, are said to be spiritual. The word spirit is an acknowledgment of their existence, and of the existence of something in ourselves, not sense, which perceives and values them." . . .

"Spirit, to begin with, means to us that which is not matter, it does not mean spirit pretending to be matter; and our own perception of spirit is to us the perception of something beyond matter, though manifested in or through it." . . .

It is profoundly true that nearly all of us conceive of things in relation of use to ourselves. Thus moving and living in such an atmosphere sense perceptions naturally yield sense value.

"But in so far as we can and do escape from the relation of use—and there is a constant effort of the spirit to escape from it—we pass beyond mere sense-perception and sense-values to a perception and value of the universal."

"So, if we are to believe in spirit and to understand its nature, we must continue in our intellectual and moral activities still to see the universal thus indissolubly linked with the particular; we must never fall into conceiving of them as separate or opposed. The world of particulars, as perceived by the senses, is not illusion, nor is the world of universals as conceived by the mind; but each by itself is imperfect and misleading. The one is the notes without the tune, the

¹ Edited by Canon B. H. STREETER. Macmillan Company, New York, 1919. 8½ x 5½ in.
377 pp.

other the tune without the sounds; the one is chaos, nonsense, the other a mere pattern. Our business is not merely with the reason but with all the faculties, with the whole self, to be aware of both content and design, for we can not be fully aware of one without being aware of the other.

"For the full perception of reality we need the full sense of the universal, as beauty and righteousness, as well as truth. And it is only by means of these three perceptions, all working together and throwing light on each other, that we can even advance toward a full perception."

"Spirit is not spirit unless all the universals are manifested in it. All of them, however imperfectly, are manifested in man, but not outside him." . . .

"Life, as we see it, is spirit expressing itself and becoming itself through the mastery of matter."

"So long as we see the universe in the relation of use to ourselves, it remains cold, indifferent, meaningless to us: but when we see it in relation to God, sharing the life which is God, but sharing it even more imperfectly than ourselves, then the process of nature is no longer a meaningless, intimidating mechanism, but pathetic and forgivable to us even as we are to ourselves. Restless are the hearts of all things until they rest in Thee." . . .

Canon Streeter, in his contribution on "Christ the Constructive Revolutionary," says:

" . . . The church claims to be a body inspired by the Holy Spirit. What is this Holy Spirit? It is no other than the spirit manifested in the life of Christ. If Christ, I reiterate, is our portrait of the Father, he is no less our portrait of the Holy Ghost. We have seen how the characteristic expression of the Spirit as seen in his life is constructive thought and creative effort." . . .

So we may conclude that all the efforts we are making in the direction of reconstruction these days will avail little if the spirit manifested in the life of Christ is absent.

Freedom and Advance. Discussions of Christian Progress. By OSCAR L. JOSEPH. The Macmillan Company, New York, 1919. $7\frac{3}{4} \times 5$ in., 272 pp.

The bibliography at the end of this volume, naming over 150 volumes of the best (not only "modern" but) "recent" works on religion and theology, together with the frequent citations of them in text and footnote, makes of the book an excellent if necessarily partial guide to the thought of yesterday and to-day. The twelve topics,

The Voice of Authority, The Bible, The Person of Christ, The Work of Christ, The Word of Experience, The Christian Ministry, Christian Worship, Christian Education, Social Christianity, Comparative Religion, The Expansion of Christianity, and Here and Hereafter, are chosen as formulating the themes most vital to the ministry—indeed they are in part the result of enquiries from preachers address to the author, and of his attempt to put into condensed and ordered form the answers. One or two examples will illustrate the method.

The first chapter (The Voice of Authority) calls attention to the aversion in the modern mind to the idea of authority. The creeds, Roman Catholicism (with its "finality" in the Church, the Fathers, and the pope), and the Bible, as "authorities" are passed in review, and it is shown that the deference to them as unqualifiedly and wholly ultimate has gone by the board. The conclusion is—

"God then is the ultimate authority, the sublime reality, and the conclusive Absolute in a world of limitation, change, and uncertainty."

Unfortunately, however, for much real value arising from this foregone conclusion, this "ultimate authority" must speak through finite channels, and there always arises the question of interpreting rightly his pronouncements. The question comes back largely to human experience with its indeterminateness.

The chapter on the Bible is naturally more objective as that book is amenable to tests. The inevitability "of severe and impartial investigation" is emphasized; its history as a collection recalled, its "authority" traced not to "inspiration" (as usually understood) but to its embodiment of and response to "religious experience." Elsewhere is reprinted the author's reasoned defense of Biblical study ("criticism"), page 394. It were well if his confidence were felt by those who regard critical study as either profane or dangerous, particularly if its results square not with their conclusions or preconceptions.

None need fear to read the chapters on The Person and The Work of Christ. Even the review in the latter of the various theories of the atonement has in it no sting—and the "ethical" theory is not invoked, at least by name.

The final chapter (*Here and Hereafter*), brief tho it is, summarizes the most rational arguments for human immortality. It is sympathetic, abreast of the best that is known and thought on the subject, and leaves a sweet taste in the mouth of the reader:

"The last word concerning immortality rests on the character of God's fidelity. He has never withdrawn himself from the world, altho he is not limited by the world."

And we are his children!

The author is the pastor of the First Methodist Episcopal Church, Hasbrouck Heights, N. J.

A Labrador Doctor. *The Autobiography of WILFRED THOMASON GRENFELL.* Houghton Mifflin Company, Boston, 1919. 8½ x 6 in., 441 pp.

This is an autobiography that fully demonstrates the practicality of the Christian religion. It is a fine example of the idea that the language of religion is the language of action.

The story is one of adventure, courage and unselfishness; instinct with life from beginning to end.

The doctor in early life was particularly fond of sports; his parents encouraged him in collecting and studying natural objects and perhaps a more constructive factor than anything else in his life was that rare gift of a queenly mother.

"My mother was my ideal of goodness. I have never known her speak an angry or unkind word. Sitting here, looking back on over fifty years of life, I can not pick out one thing to criticize in my mother."

The volume opens with the story of his early days in England; his school life, with many interesting experiences, and then proceeds to tell of his work at the London hospital and the London slums, where he came in close touch with the seamy side of life. There he discovered "how infinitely more needed are unselfish deeds than orthodox words." His work with the North Sea fisherman and the many years spent among the fishermen in Labrador and northern Newfoundland, accompanied as these years were with many varied experiences and experiments, are told in succeeding chapters. He loved the people and the people loved him. His life of simplicity and reality will long remain an inspiration and help to others.

The point of view of one who has lived

so much in the open and is unfettered by organization is usually so direct and different from the conventional that a few quotations from the volume are here given:

"The Church of Christ that is coming will be interested in the forces that make for peace and righteousness in this world rather than in academic theories as to how to get rewards in another. That will be a real stimulus to fitness and capacity all round, instead of a dope for failures. It is that element in missions to-day, such as the up-to-date work of the Rockefeller Institute and other medical missions in China and India, which alone holds the respect of the mass of the people. The value of going out merely to make men of different races think as we think is being proportionately discounted with the increase of education." . . .

" . . . How can one preach the gospel of love to a hungry people by sermons, or a gospel of healing to underfed children by pills, while one feels that practical teaching in home economics is what one would most wish if in their position?" . . .

" . . . The religion of Christ never permitted me to accept the idea that there is 'nothing to do, only believe.' Every man ought to earn his own bread and the means to support his family. Why, then, should you have only to ask the Lord to give unasked the wherewithal to feed other people's families?" . . .

" . . . No one can write his real religious life with pen or pencil. It is written only in actions, and its seal is our character, not our orthodoxy. Whether we, our neighbor, or God is the judge, absolutely the only value of our 'religious' life to ourselves or to any one is what it fits us for and enables us to do. Creeds, when exprest only in words, clothes, or abnormal lives, are daily growing less acceptable as passports to Paradise. What my particular intellect can accept can not command me to God. His 'well done' is only spoken to the man who 'wills to do his will.' " . . .

The Life and Stories of the Jaina Savior Parcvanatha. By MAURICE BLOOMFIELD. The Johns Hopkins Press, Baltimore, 1919. 9 x 6 in., xii-254 pp.

The Jains attribute the founding of their religion to Vardhamana, a contemporary of the Buddha in the sixth pre-Christian century, working in the north central part of India. But like the Buddhists, the Jains assume a series of predecessors of their founder (or a series of "Jinas"), in their case twenty-three in number. The Jina (Jaina savior) who preceded the founder Vardhamana, and lived probably two centuries and a half before him, is Pareva or Parcvanatha, the subject of this book. It will be remembered

that a dominant belief in India, running through the principal faiths, is that in reincarnation. And one of the consequences of being a Buddha or a Jina (both words convey the idea of "enlightenment") is the ability to recall the events in the several former lives through which the subject has passed. Consequently a considerable part of the literature of both religions has to do with the "Birth Stories" or "Jataka tales" of the several incarnations of the founders. In the case of Parevanatha there were nine mortal pre-incarnations or ten lives in all, including that in which he gained enlightenment. It is characteristic that the pre-incarnations go to prepare for the coming Jainhood or Buddhahood of the subject, and that the tales, anecdotal in character, emphasize the mortalities and dogmas of the religion. Apart therefore from the specific teachings of the founder, it is easy to gain knowledge of the characteristics of the faith from the stories of these lives.

The Jain literature, like that of the Tantric movement, has been rather neglected tho a few of the "Sutras" have been available in text and in English and other translations. In 1892, for the first time, a text on the life of Parevanatha was published, and Professor Bloomfield's book is the reproduction in English of parts of this *in extenso* and a most skilful condensation of the rest, so that the flavor of the whole is conveyed. These stories, or anecdotes, involving the ethical principles of the religion, in fact correspond to the "parables" of the Old and New Testament. The Oriental character is displayed not merely in the stories of transformation or transmigration of men into other forms of life, as a consequence of their conduct or in pursuit of their ends, but also in the involution of the tales, since a point in one tale may suggest another story to illustrate the point. Thus in one account there comes up the principle of *Ahimsa* or the sacredness of all life. And to illustrate the lesson this story is told:

"King Naladharma of Vijaya and his minister Tilaka, while hunting, came upon a deer with long and strong horns. As the king was about to cast his arrow, the deer told him not to slay, since it was a Ksatriya's business to protect (*trä*) from injury (*ksatit*). A king must not kill grass-eaters: even enemies that eat grass must be spared. When the king was surprised at the

deer's speech, the minister explained that the animal must be an Avatar of a god or demon. They followed the animal which led them to a young Sage, and bade them make obeisance to him. They did so, and were rewarded with a sermon. The king then, surprised at the youth of the Sage, asked him why he had retired from the world. The Muni told the following parable."

This in turn leads to another tale teaching the illusory character of this world, and so on.

Besides the light thrown on the Jain circle of ideas, and the newness of this contribution to knowledge of a little understood religion, this book is valuable for its suggestiveness to preachers. Many a tale here illustrates a truth pertinent to Christianity and all religion. And for the children's service the hints are many. The childlike notions of the East have a juniority, a youngness, often exceedingly pleasing.

The Teaching of the Qur'an. By H. U. WITBRACHT STANTON. Society for Promoting Christian Knowledge, London, 1919. Macmillan Company, New York. 8 $\frac{1}{4}$ x 5 $\frac{1}{2}$ in., 136 pp.

What works of Biblical theology are for students of the Bible Dr. Stanton's volume is for students of comparative religion interested in the Qur'an. That is to say, it gathers up the teachings of the book under certain heads and presents them in ordered form. Thus it deals with the doctrine of God; of revelation (treating of angels, scriptures, and prophets); the doctrine of judgment (under death, resurrection, the judgment day, paradise, hell, the divine decrees); the doctrine of salvation (with sections on the nature of man, sin, the nature and conditions of salvation, the way of salvation); and finally the law of life (law, government of the state, warfare, slavery, criminal and civil laws and regulations, domestic, social and ceremonial laws). Besides that, there is an introduction which deals with the preservation of the text, with the divisions, and with the growth of the Qur'an during Mohammed's life. As a sort of appendix there is an extensive and annotated index of subjects of nearly forty pages with a serial list of the Surahs, a table of dates, and an extensive table of verse numberings as used by different commentators and editions. A rather brief bibliography completes the book.

The treatment is concise and impartial

and summarizes the original doctrinal position left by Mohammed's assumed revelations.

The Epistle of St. Ignatius, Bishop of Antioch. By J. H. SRAWLEY. Society for Promoting Christian Knowledge, London, 1919. Macmillan Company, New York. $7\frac{1}{2} \times 5$ in., 132 pp.

In the series issued by the Society for Promoting Christian Knowledge are some translations of early Christian productions. Among these one of the most interesting is that of the epistles of St. Ignatius, who was the fore-runner of Cyprian in the work of developing the episcopate. The introduction summarizes the controversy which took place during the nineteenth century concerning the genuineness of date and of contents of the epistles, which appeared in three forms; it also treats of Ignatius as martyr and as teacher. Translations of the letters are accompanied by introductions and summaries, and the translation of each is annotated largely with references to standard works and with linguistic notes. The different readings as suggested by the versions are also noted. Those who care to become intimately acquainted with the first post-apostolic writer in Christian history will find this a convenient and satisfactory handbook. Indices of scriptural passages and the general index make the small volume thoroughly available.

The Price of Peace. By ERNEST MILMORE STIRES. E. P. Dutton & Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 279 pp.

Two species of sermons are (1) the rarer kind which treat of foundation principles and (2) those which deal with the pressing need or duty of the moment. The former are in essence philosophical and permanent; the latter are necessarily temporary in their application, tho they may be intrinsically as philosophical in substratum. To adjudge either of these the more useful would not be wise. Bishop Joseph Butler's three sermons on Human Nature, belonging to the first species, will often be reprinted because of their depth and analytic power. The other kind, pointed at particular situations in a fast moving world, are less susceptible to later reproduction because the occasion is past. But they had their purpose, served their end, and have their complete justification in their application to the then present

need, and perhaps as models for use in like situations.

Dr. Stires' sermons in this volume were preached from February 3, 1918, to April 20, 1919. They were all inspired by the actions or interests of the day. The preacher was stirred by the necessities of the moment and aimed to guide the thinking and activities of the hour. Such themes as *E Pluribus Unum*, Comrades, Faith and Victory, Marching Orders, the League of Nations, Bolshevism, The Price of Peace, suggest the type of preaching which aims sanely to direct the activities of the immediate future. It is good preaching, and this volume worthily exemplifies the type.

How to Speak Without Notes. By GRENVILLE KLEISER, Author of this and the following nine volumes, all published by Funk and Wagnalls Company, New York, 1920. (Uniform size.) $7\frac{1}{4} \times 5\frac{1}{2}$ in., 160 pp.

Furnishes concise directions for impromptu speaking.

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Shows the way to the acquisition of a varied and well chosen vocabulary.

Christ: The Master Speaker. 205 pp.

Suggests a new and important field of study for the public speaker.

Vital English for Speakers and Writers. 162 pp.

Deals in an informing and helpful manner with the right use of words, etc.

Books Received

What Peace Means. By HENRY VAN DYKE. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 59 pp.

The Christian Life and How to Live It. By W. H. GRIFFITH THOMAS, D.D. The Bible Institute Colportage Ass'n, Chicago, 1919. 7½ x 5 in., 127 pp.

Education by Violence. Essays on the War and the Future. By HENRY SEIDEL CANBY, Ph.D. The Macmillan Company, New York, 1919. 7½ x 5 in., 238 pp.

A Lawyer's Study of the Bible. By EVERETT P. WHEELER, A.M. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 229 pp.

Problem or Opportunity. Which Is It the Church Is Now Facing! By GEORGE WOOD ANDERSON. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 159 pp.

On Accepting Ourselves and Other Papers. By JOHN A. HUTTON, D.D. The Pilgrim Press, Boston, 1919. 7½ x 5 in., 255 pp.

How Can I Lead My Pupils to Christ? By EDWARD LEIGH PELL. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 160 pp.

The Ministry of the Word. By G. CAMPBELL MORGAN, D.D. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 222 pp.

The Soul of America. The Contribution of Presbyterian Home Missions. By CHARLES LEMUEL THOMPSON, D.D., LL.D. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 251 pp.

The Cross. By DONALD HANKEY. E. P. Dutton & Co., New York, 1919. 7½ x 5¼ in., 47 pp.

Walled Towns. By RALPH ADAMS CRAM, Litt.D., LL.D. Marshall Jones Company, Boston, 1919. 7½ x 5¾ in., 105 pp.

Three Comrades of Jesus. By ALFRED D. WATSON, H. R. Allenson, Ltd., London, 1919. 6½ x 4¼ in., 60 pp.

The Gospel and the New World. By ROBERT E. SPEER. Fleming H. Revell Company, New York, 1919. 8 x 5¾ in., 313 pp.

The Stewardship of Life. By FREDERICK A. AGAR. Fleming H. Revell Company, New York, 1920. 7½ x 4¾ in., 107 pp.

Come Ye Apart. Daily Exercises in Prayer and Devotion. By JOHN H. JOWETT, D.D. Fleming H. Revell Co., New York, 1920. 7½ x 4½ in., 254 pp.

THEMES AND TEXTS

From the Rev. G. A. PAPPERMAN, Lockport, New York

In sending you this series of sermons I am simply trying to pay a debt of gratitude that I owe for suggestions that I have received through the courtesy of the "Homiletic Review" from brother ministers:

Richman—Wealth.—Gen. 13:2; Matt 6:24.

Poorman—Poverty.—Isa. 3:15.

Beggarman—Dependents.—Mark 10:46.

Thief—Criminology.—Proverbs 6:30; Luke 23:43.

Doctor—Health.—Col. 4:14; Jer. 8:22.

Lawyer—Justice.—Isa. 59:14.

Merchant—Production.—Romans 12:11.

Chief—Production.—Isa. 55:4.

THOUGHTS APPROPRIATE TO MOTHER'S DAY

(Continued from page 421)

and we would become better men and women. . . .

The marvel about mothers is they believe in us and believe us. It is glorious to believe in this age that they believed that their sons, buried in the many fields where they bravely fought and fell, live and will come again. . . .

A mother's greatest comfort is in prayer. A praying mother is the holiest benediction God can give a child. No sweeter, holier recollection can stir a soul than for the child, after years of warfare, to vision the mother in prayer. No touch is so blessed, so enduring, as the touch of her hand upon the head when we knelt at her knee.

I have worshiped in churches and chapels;
I have prayed in the busy streets;
I have sought my God and have found him
Where the waves of the ocean beat.
I have knelt in the silent forests,
In the shade of some ancient tree;

But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in his temples:
I have caught his voice in the crowd;
I have heard him speak when the breakers
Were booming long and loud.
Where the winds play soft in the tree-tops
My Father has talked to me;
But I never have heard him clearer
Then I did at my mother's knee.

The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life exprest.
The years that have brought me to manhood
Have not taken her from me;
And that has kept me from straying
Too far from my mother's knee.

God make me the man of her vision
And purge me of selfishness!
God keep me true to her standards
And help me to live to bless!
God hallow the holy impress
Of the days that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee.

MAURICE MAETERLINCK

BELGIAN author; born August 29, 1862, in Ghent. He was educated at the College of Sainte-Barbe and then at the university of his native city. Afterward he took up philosophy and law. In 1896 he settled as a man of letters in Paris.

Among his numerous publications are the following: *The Treasure of the Humble, Wisdom and Destiny, The Life of the Bee, The Buried Temple, The Double Garden, The Measure of the Hours, On Emerson, and Other Essays, Our Eternity, The Unknown Guest, The Wrack of the Storm, Mountain Paths.* He is also author of the following plays: "Sister Beatrice," "Ardiane and Barbe Bleue," "Joyzell," "Monna Vanna," "The Blue Bird," "Mary Magdalene," "Pelleas and Melisande," "Princess Maleine," "The Intruder," "Aglavaine and Selysette," "The Miracle of St. Anthony," "The Betrothal," "The Burgomaster of Stilemonde."

MAURICE MAETERLINCK

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What We Most Want

THERE are many things which we want—things for which we struggle hard and toil painfully. Like the little child with his printed list for Santa Claus, we have our list, longer or shorter, of precious things which we hope to see brought within our reach before we are gathered to our fathers. The difference is that the child is satisfied if he gets one thing which is on his list. We want everything on ours. The world is full of hurry and rush, push and scramble, each man bent on winning some one of his many goals. But, in spite of this excessive effort to secure the tangible goods of the earth, it is nevertheless true that down deep in the heart most men want the peace of God. If you have an opportunity to work your way into that secret place where a man really lives, you will find that he knows perfectly well that he is missing something. This feeling of inward unrest and disquiet gets smothered for long periods in the mass of other aims, and some men hardly know that they have such a thing as an immortal soul hidden away within. But, even so, it will not remain quiet. It cries out like the lost child who misses his home. When the hard games of life prove losing ones, when the stupidity of striving so fiercely for such bubbles comes over him, when a hand from the dark catches away the best earthly comfort he had, when the genuine realities of life assert themselves over sense, he wakes up to find himself hungry and thirsty for something which no one of his earthly pursuits has supplied or can supply. He wants God. He wants peace. He wants to feel his life founded on an absolute reality. He wants to have the same sort of peace and quiet steal over him which used to come when as a child he ran to his mother and had all the ills of life banished from thought in the warm love of her embrace.

But it is not only the driving, pushing man, ambitious for wealth and position, who misses the best thing there is to get—the peace of God. Many persons who are directly seeking it miss it. Here is a man who hopes to find it by solving all his difficult intellectual problems. When he can answer the hard questions which life puts to him, and read the riddles which the ages have left unread, he thinks his soul will feel the peace of God. Not so, because each problem opens into a dozen more. It is a noble undertaking to help read the riddles of the universe, but let no one expect to enter into the peace of God by such a path. Here is another person who devotes herself to nothing but to seeking the peace of God. Will she not find it? Not that way. It is not found when it is sought for its own sake. He or she who is living to get the joy of divine peace, who would "have no joy but calm," will probably never have the peace which passeth

understanding. Like all the great blessings, it comes as a by-product when one is seeking something else. Christ's peace came to him not because he sought it, but because he accepted the divine will which led to Gethsemane and Calvary. Paul's peace did not flow over him while he was in Arabia seeking it, but while he was in Nero's prison, whither the path of his labors for helping men had led him. He who forgets himself in loving devotion, he who turns aside from his self-seeking aims to carry joy into any life, he who sets about doing any task for the love of God, has found the only possible road to the permanent peace of God.

There are no doubt a great many persons working for the good of others and for the betterment of the world who yet do not succeed in securing the peace of God. They are in a frequent state of nerves; they are busy here and there, rushing about perplexed and weary, fussy and irritable. With all their efforts to promote good causes, they do not quite attain the poise and calm and interior peace. They are like the tumultuous surface of the ocean with its combers and its spray, and they seldom know the deep quiet like that of the underlying, submerged waters far below the surface. The trouble with them is that they are carrying themselves all the time. They do not forget themselves in their aims of service. They are like the ill person who is so eager to get well that he keeps watching his tongue, feeling his pulse, and getting his weight. Peace does not come to one who is watching continually for the results of his work, or who is wondering what people are saying about it, or who is envious and jealous of other persons working in the same field, or who is touchy about "honor" or recognition. Those are just the attitudes which frustrate peace and make it stay away from one's inner self.

There is a higher level of work and service and ministry which, thank God, men like us can reach. It is attained when one swings out into a way of life which is motived and controlled by genuine, sincere love and devotion, when consecration obliterates self-seeking, when in some measure, like Christ, the worker can say without reservations, "Not my will but thine be done."

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

BRITISH POETS OF THE GREAT WAR

The Rev. LAUCHLAN MACLEAN WATT, M.A., Edinburgh, Scotland

I TIME heels scars in human memory: and forgetfulness, a nurse as gentle as sleep, smoothes out the stark recordings of sorrow from the heart and brain—all too soon, sometimes. The world that was saved from bondage to an ugly and aggressive ambition is apt to dance to rhythm of laughter before the graves

of her defenders have grown green. It is but as yesterday that the long furrows of the trenches were drenched by spray of shrapnel—shaken and broken by high explosives. The cry of the brave in their last agony rang along them. The vigil of the night stared gray-faced at the dawn, wondering what, of life and death, the

breaking day might bring. The trenches will soon be filled, and the fields which battle ripped will be leveled and under the plow once more. For humanity is the child of reactions, to-day, with outstretched hands, pleading, "I shall never forget," and to-morrow planting new gardens, oblivious of old graves. Yet we should not turn lightly from the thought of those who were our sacrifice slain for us, nor shut our hearts and ears to the voices borne out of their hour of passion, across the ever-widening gulf of time.

The soldier-poets of the war are a unique band. Some of them had not known the emotional escape in utterance before the stillness of the valley of the shadow of death made them hear their own heart-beat, or the big-eyed stars in the wide skies above them touched their imagination to thought of the ideals which dogged them, close as their shadow. And of these, also, it is remarkable that the cry provoked by the war is frequently not warlike, but expresses the hunger for green lanes, lighted windows, the voice of birds and streams and breezes that stir the woodlands and harvest-fields of home. This is but natural, after all, for the circumstances of war did make the soul often pine for the road that had led through the shattered villages, on to the quays where the ships were getting ready to recross the intervening seas.

As one¹ said in his appeal to his folk:

Listen to the wind that hurries by,
To all the song of Life, for tones you knew,
For in the voice of birds, the scent of
flowers,
The evening silence, and the falling dew,
Through every throbbing pulse of Nature's
powers
I'll speak to you.

They were lovers of home, and of the home-folk; and those especially so who went out early in the sudden crisis of world-awakening. Nowhere

is this better felt and express than thus:

When I'm among a blaze of lights
With tawdry music and cigars . . .
Sometimes I think of garden nights,
And elm-trees nodding at the stars.

I dream of a small fire-lit room,
With yellow candles burning straight,
And glowing pictures in the gloom,
And kindly books that hold me late.
Of things like these I love to think
When I can never be alone:
Then some one says, "Another drink?"
And turns my living heart to stone."

It is a perfect bit of psychology, and every one of us who remembers feels how true is its every line.

Further, a great many of the poets were not soldiers by choice, except only the choice of the necessity of duty for the sake of all that true men love. Hence their cry has not the hate of the German hymn in it. The only hate they know is hate of wrong, hate of outrage. The scorn for a lie, the deeply yearning affection for love's simplicities, the desire after the best were their inspirations.

The blackbird sings to him, "Brother,
brother,
If this be the last song you shall sing,
Sing well, for you may not sing another;
Brother, sing."²

It may perhaps seem to the outsider remarkable that with such aristocratic elements in our story, the appeal of democracy roused the Empire like the trumpet of judgment. Yet it need evoke no wonder. For we are made up of peoples to whom freedom was as a religion. The Scot suffered for it, through generation after generation. The Englishman had his share. To the Irishman it is almost a fetish, whose worship is rather a conundrum than a ritual. To think it wonderful is in fact, to forget what Bannockburn, Chalgrove Field, Magna Carta, and the Declaration of Rights signify.

Among the poets are all classes—all sorts and conditions of men—sons of

¹ Siegfried Sassoon.

² Julian Grenfell.

the old and the new nobility of rank and title, as well as children of the hamlet and the naked poor. But they were all uplifted into one common band of uncommon grace, of that most ancient nobility whose roots are deep and wide set in honor unimpugned and unimpugnable. It was not the bullies of our empire that leapt into the forefront of the crisis to make their bodies a wall for liberty, opposing the right of might with the might of right, which is the highest righteousness. There is, in the graves across the world to-day, the sleeping dust of multitudes whom we would never hitherto have dreamed of seeking in any battlefield. And yet this also has been found already in the story of our race. The truest and bravest of our soldier men, whose names shine on human record, have always been "very perfect gentle knights," with that scorn for dishonorableness which made them laugh in death's face, if only they could get even a dying blow at wrong. The eagerness which made men of peace leap into war was nowhere more strikingly seen than in the case of Clifford Flower, one of the young poets, who was rejected as being half an inch too short. He wrote to Lord Kitchener direct, earnestly begging to be taken to bear his share. "My Lord," said he, "I have answered your appeal. Will you answer mine?" And he got the answer in his acceptance for the sacrifice.

Constantly through the verses of our soldier-poets runs the sense of inheritance, including devotion to the old ideals that are imperishably noble, uplifted almost to the level of a creed or a sacrament.

Know that we fools, now with the foolish dead,

Died not for flag nor king nor emperor,
But for a dream, born in a herdsman's shed,
And for the secret scriptures of the poor.⁴

The war which was to end war was to begin the unfolding of a world's peace and good-will. "It is our birth-right," wrote another, "to do something of this sort, once in our lives."⁵ There is sometimes the sense of a natural soul, as tho all divergent streams of spiritual enterprise and every thought of all our varied people had sprung together, and been unified in the white heat of a wide world's awakening.

If I should die, think only this of me
That there's some corner of a foreign land
That is forever England.⁶

Of course many of the writers had been poets before the war. Rupert Brooke would have been heard of, war or no war, for he was a quiet follower of the call of scholarship and the refinements of true literature, representative of the best things of university life and ideals. Francis Ledwidge, too, though as poor a man as ever was in Ireland—and God knows there can be few poorer than the Celt!—was yet already rich in promise as a poet, whose heart possesst all the treasures of the blue skies, the green fields, the bird-frequented groves, and the winds that breathe among the reeds by the dream-haunted margins of the lochs of his native land. Wherever he went these went with him. His feet moved along the way of memory, in familiar tracks. Thus "In France," he said:

Whatever way I turn I find
The path is old unto me still
The hills of home are in my mind
And there I wander as I will.

Or again:

And when the war is over I shall take
My lute adown to it, and sing again
Songs of the whispering things among the brake
And those I love shall know them by their strain
Their airs shall be the blackbird's twilight song,
Their words shall be all flowers with fresh dew's hoar

⁴ Professor Kettle.

⁵ Lionel Field.

⁶ Rupert Brooke.

But it is lonely now, in winter long,
And, God! to hear the blackbirds sing
once more!

So also, John William Streets should have been heard of apart from the war. He was a Derbyshire miner, groping out of the darkness of his youth's environment after the gleam of culture, his aspirations seeking emotional escape in verse according as he could find opportunity. And there were others, many, whose achievements, however partial, were already none the less marked by sure evidence of the gift divine, which, had death not snatched them out of song into silence, should have made their influence felt in varying measure along the years.

Undoubtedly they were for the most part lovers of peace; but with so vast a passion did they love her that they were uplifted to such a pitch of necessity as to be forced by the very power of their love to face the hatefulness of war for her sake. Some of them, it is true, were of the old stuff that in every generation has made fighting men who never were averse to war—such as Brian Brooke whose father and two brothers were in the army, and two in the navy, and who himself always desired to be a soldier, being thwarted from his desire by the defective eyesight which for a while kept him out of the fulfilment of his dream.

Of them all it may be said that they were our truest idealists, suddenly awakened to realization of the fact that we seemed to have grown soft through ease and affluence, in consequence of which arrogance had cultivated a hunger to possess the world, and to trample on ancient liberties of peaceful nations. Their sacrifice sets their names above the horizon of a new world's hope, as a galaxy heralding a dawn of promise for the generations born or to be born out of our night of pain. The world was to have a resurrection, but out of their graves.

Their youth, escaped from the clay, should add a pure elevation to the world's effort after the best.

The day of liberty was their hope, and from the thought of that they gathered strength to cry—'

Lovers of life, we pledge thee Liberty!

And again:

O Liberty, at thy command we challenge Death.

It was to be a day also of happiness, a day differing entirely from the days of gray sorrow and travail which now they knew.

Fell year, unpitiful,—slow days of scorn, Your kind shall die, and sweeter days be born.

It is true that much of the verse which they wrote was only scraps, scribbled in drab daybreaks out of weary vigils, or a few aspirations, or messages, often like ejaculations, before they went over to death. Some of these were found on their bodies where they fell—holy things that were born in unholy places. They were written in most unpoetic environments—in the miserable Grub Street of the trenches, in the mire and drizzle, in the frost and chill and horror of the verge of ruin in No Man's Land—the verge, nevertheless, of the eternal truth of final things. And tho it may seem to the fire-side critic as tho the verses were sometimes the utterance of a pose, as tho the soul that speaks were conscious, overmuch, of self, yet the circumstances were against such weakness. Out yonder we often felt the universe swing from under us, and our individuality stand for the moment absolutely alone in the keen desolate center of judgment swept by the wind which blows from the solitude of the furthest stars—when the individual entity emerges from the shelter of the mass, and knows and feels what the ego truly is, against the

edge of sacrifice. A man can scarcely help feeling then

Youth triumphant, greater than his fate,
and if he did not say so, it would be
more wonderful than saying it.

II. The poems written in this war differ from what we have hitherto had in our literature as war poems, in that they were written by men whose sleep had over it the actual uncertainty of any waking, whose night had no assurance of a daybreak on this side of life's mystery, those dreams were set to the accompaniment of the rolling grumble and bark of the most deathful artillery the world had ever heard. In this they differ therefore from Tennyson, Drayton, Campbell, and Shakespeare himself, who have given us such absolutely immortal verse of war as *The Charge of the Light Brigade*, the ballad of *Aigincourt*, *The Mariners of England*, and the heart-stirring passages of the historical plays, familiar to all who love their country. These were written out of national pride, stirred by the story of brave men's deeds on fields afar, as the story of the faith of Columbus, in his Westward venture after an unknown world, might stir a poet's imagination to-day after all the centuries that have intervened. It is true that we have had poets who fought in the days that are dead—that Raleigh, Surrey, Sidney, and Waller knew what battle meant, and that certain of our dramatists trailed a pike through the campaigns in the long ago; but you would not guess this from their verse. Here, however, we have men whom the world's amazement, passing into indignation, smote into the poetic emotion, and shook their hearts into utterance of verse of which they had not previously dreamed:

On, marching on,
To the gates of death with song."

I naturally think of Brian Brooke

• J. W. Streets.
• C. H. Sorley.

and R. C. Vernède in this connection, for I attended to them when they were brought out of battle, stricken and broken. Brooke was in the Gordon Highlanders on the Somme in 1916, and I had the honor to be their chaplain. I remember the manliness of the man, the patient endurance he displayed, his regret at being swept out of the great movement in which he fell, his honorableness, lovableness, and strength of character. He had fought in East Africa first; but his brother was killed in Flanders, and he came over into the Gordons. At Mametz he was twice wounded, but he still led on, over two lines of German trenches, till at the third he fell. He was carried out to face three weeks of agony ere his spirit passed out into the great beyond.

Vernède was of a different type. He was not the great strong-bodied soldier, tho the will that had been touched to consecration by the ideal bore him into the strife and anguish which were alien to his nature. He felt the tug of honor irresistible and he left his quiet and beautiful home in Hertfordshire, with the love that was precious to him there, for the sake of what he felt to be the highest call that could come to a man in our times. He could not share what Brian Brooke contemptuously called.

The courage of the dauntless few
Who dared to stay behind.

He had the impulse of Lovelace,
whose immortal lines

I could not love thee, dear, so much,
Loved I not honor more!

express what many a home-loving man
felt in the dread day of the sacrifice.
You find this in his own poem:

What shall I bring to you, wife of mine,
When I come back from the war? . . .
Ah, but you'll know, Brave Heart, you'll
know,
Two things I'll have kept to send,—
Mine honor, for which you bade me go,
And my love—my love to the end.

It was something to have lived with such, to have tasted and known the truth of such emotions as in Freston's sonnet, who after ten days' fighting, passed on higher:

O happy to have lived these epic days,
To have seen unfold, as doth a dream
unfold,
Those glorious chivalries, these deeds of
gold,
The glory of whose splendor gilds death's
ways,
As a rich sunset fills dark woods with fire
And blinds the traveler's eyes. . . .

Splendor of men, death laughed at, death
defied,—

Round the great world, on the winds, is
their tale blown.
Whatever pass, these ever shall abide.

W. H. Littlejohn gave the feeling words—

So there's a laughing death-song in my heart
as up I plod
To the trenches.

Or again, Major John E. Stewart, a Scottish teacher of youth, in pre-war days, who fell in command of a battalion of Stafforshire in 1918:

Dying so I make myself
Worthy your tears.

He feels a recompense:

All the price
Of our poor faults is doubly paid
In valor and in sacrifice.

The war was to him as a new birth:

Blessed be God above . . .
Who blessed my powers with his divine
repair,
And gave me back my soul. '

It was wonderful and nobly pathetic to see youth weigh life in the balance and declare for honor always. I remember how one used to sit in the mire, and talk with me about it, saying, "I don't expect to get home again out of this rat-pit. But after all, what does it matter to you and me, who have had a good time, and a good share of life's best, and who ought not to grudge the last short journey, if we are called to it? But my heart is

sorry for the boys!" Yet one of them, Richard Dennys, wrote:

My day was happy, and perchance
The coming night is full of stars.

Time may be lived, as they lived it, in compost intensity, richer than with length of years.

Everybody knows McCrae's immortal Flanders poem, one of the loftiest any war ever gave birth to. Love of home and love of duty stirred every heart as deeply, tho not to all was utterance given in equal proportion to the emotion they felt.

We were all lovers of home. Ledwidge express this truly and pathetically when he wrote, "I have taken up arms for the fields along the Boyne, and the birds and the blue skies over them." The same thought was voiced by Leslie Coulson:

Mayhap I shall not walk again
Down Dorset way, down Dorset way:
Nor pick a peony in a lane
Down Somerset and Sussex way:
But tho my bones unshrunken rot
In some far distant alien spot
What soul I have shall rest from care
To know that meadows still are fair
Down Devon way, down Devon way.

There were moments and episodes which stirred us to such thoughts, as when a bird's song carried us right across the seas.

In the mire of the Valley of Shadow,
The shadow of pain,
We stood in the wearisome trenches,
The terrible trenches,
In battle's red rain.

The heavens were watchful above us:
Within us was gloom,
For the rifles rasped hideous laughter,
Hell's horrible laughter,
The laughter of doom.

But sudden our hearts leapt within us,
And woke with a cry;
For a marvel dropt down from the cloudland,
Like a star from the cloudland—
'Twas a lark in the sky!

Our souls sought the hills and the meadows,
Afar o'er the foam:
As through mist we beheld the long ridges,
The green and gray ridges,
The dear fields of home.

And we babbled old words in our longing,
 And our lips tried to pray—
 “O God, bring us safe to the homeland,
 To the hearts in the homeland,
 We love, far away.”

And we saw, as in dream, the dear faces,
 As in moments gone by;
 Then we turned us again to our vigil,
 Made strong for our vigil
 By that lark in the sky!”¹⁰

Behind all the bravery, and the sorrow, the pain, and the dying, the glory and the sacrifice, like a lark's song, was that tender and uplifting thought of home.

We said that there were all classes and kinds of men who sang as they fought along the way to death. Verne ède was an author of successful promise; Wyndham Tennant, a Winchester boy, fell at nineteen: Nicholas Todd and Alexander Robertson were schoolmasters: Kettle was an Irish professor: Hodgson was a classical

scholar of Oxford: Sterling, of Pembroke College, Oxford, was Newdigate Prizeman in 1914: Freston and Mackintosh were Oxford men also: Sorley had an intellectual inheritance: Scott Craven was a successful actor: Rupert Brooke was a scholar and thinker: but Ledwidge had been an Irish scavenger: and the rest were clerks and workmen of various degree—a multitude whose universities were the fields and mountains, the streets and factories, and whose professors were the cares and struggles of daily life and its chances. The statue of Memnon, struck into sound by the dawn, is the only thing we can think of, when we remember so many stirred to a lyric cry by the daybreak whose setting sun so many of them were not to see. The age we live in is not all materialism. Soul rules the world still.

I. MAURICE MAETERLINCK

The Rev. EDWARD H. EPPENS, Ypsilanti, Mich.

THE world has traveled a long way since the esoteric characteristics of the Fourth Gospel required explanation as part of the authentic Christian message. Once treated as a difficult and awkward excrescence of the primitive gospel, they have slowly but irresistibly gained in influence, until to-day there are vast stretches of Christian speculation and practise where the authentic historical facts of a Mark are never so much as thought of.

We shall not inquire into the reason for this shifting of emphasis, nor do more than hint at the danger that lurks in any neglect of the historical material. The truth is that there is something in man which scorns the temporal items called historical facts. We want to get so near to God—“closer than breathing”—that we can appreciate the strength of the Brahman *tat tvam asi* (*i.e.*.. oneness with God), even at the risk of breaking with the world of sense-impressions

and ending in a hazy subjectivism.

This explains the powerful influence of such thinkers as Maurice Maeterlinck. This Franco-Belgian artist, whom O. Mirbeau exuberantly called the “Belgian Shakespeare” after the production of *La Princesse Maleine*, has given a voice to these very feelings, and as the spokesman of many aspiring souls he deserves a better treatment than being elbowed into the limbo of ecstasies as just one more “mystic” with a more or less pagan philosophy of life. For we are all mystics now—even those who deny the imputation; and “pagan” has become as meaningless as “orthodox” or “radical” or “Christian.” As for philosophy, Maeterlinck would probably scorn the label. He is a poet, with privileges which no philosopher can claim.

When Schleiermacher made feeling the essence of religion he dealt a mortal blow to all rationalizing of “the unspeakable,” and all the efforts of

science to cure the wound have failed abjectly. Anyway, the dry light of reason has not accomplished so very much toward making men happy in these latter years that have seen the downfall of so many "reasonable" things; so that many are quite willing to listen to Plato and John and Tauler and Swedenborg and Emerson and Maeterlinck. We feel that we are always on the edge of some new revelation; that beyond is always just about to be touched. We sense the illimitable something that dwells in the light of setting suns, in the blue sky, in the faces of children, in the loves of mortals, which rolls through all, as the poets tell us. We heartily indorse the statement of the ancient sage:

"Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one;
Thou canst not prove thou art immortal, no
Nor yet that thou art mortal.
For nothing worthy proving can be proven,
Nor yet disproven."

The schools and systems and dogmas must shift for themselves.

Maeterlinck is first of all a dramatist. His essays come later as a sort of *apologia pro vita sua*. Now, it happened that the youthful poet, true to the urge of adolescence, dwelt much on the matter of fate and death. The early dramas are terribly somber. They raise a cloud of dread questions which no philosophy this side of stoicism can answer. Man appears the victim of a relentless, brute force. Everybody is unhappy. In one play we have six blind men, a young blind girl, an old blind woman, a blind madwoman, and, worst of all, three blind women praying blindly, with a dead leader of the blind sitting on a decaying log, the symbol of a dead

creed. What black question-marks these unfortunates leave with the reader! And then there are *The Intruder* and *Home* and *The Death of Tintagiles*. These are not morbid pictures by any means. Maeterlinck simply dares to analyze what is part of our destiny. Death must not be denied out of existence just because the joy literature of the professional optimist ignores the tragedy of life or gives it a rosy name. The poet does not say that annihilation is the end, even if we make the characters echoes of his own convictions. It is all an allegory; marionettes play a part of our complex experiences. The *Death of Tintagiles* is heavy, not with the sadness of abandoned fatalism, but with the burden of a quivering fear.

We miss here, as we do so often in life, the hearty Christian courage that once astonished the Romans: "Behold, these Christians know how to die!" Still, the blind may not fall into the sea; they may not perish where they are; the guide may lead them into the light. The matter is not settled. There is faith; the young blind girl hopes . . . hopes in the midst of the blind scoffers and mumblers of ineffectual prayers. And—to anticipate—in the *Bluebird* we reach a triumphant "There are no dead!"

Sister Beatrice is suited less to the stage than to the religious surroundings of a church, like an old miracle play. Its solution may seem morally vicious, but we get, at last, the fine unfolding of the humane element of love. *Mary Magdalene*, who refuses to save the Savior at the cost of her own virtue, brings us to the very modern conception of the value of personality—as modern, in a way, as *Monna Vanna* with her solution of love's dilemma. Of the *Bluebird* little need be said, so well is it known, but to repeat the gist of all wisdom: "Except ye become as little children,

ye can not enter the kingdom of heaven." The wisdom of babes and the love of woman have vanquished the black doubts of man.

For it is interesting to note the psychologic fact that the entrance of Georgette Le Blanc, his devoted wife and "other self," into the world of the brooding poet performs the miracle of a conversion to the joyous, rapturous outlook upon life.

The earlier plays seemed to stamp Maeterlinck as a prophet of death and fate, anti-Christian like Ecclesiastes; but the experience of love was enough to change that, tho his characters never learn to laugh heartily, any more than Hamlet or Faust or Ruy Blas. And the *Bluebird* makes amends for all the tragedies. Altogether, the student of the drama is devoutly thankful for these thought-provoking allegories of life, only a few of which we have the space to mention.

The modern stage sorely needs the serious playwright. For it had come to such a pass that intelligent people no longer expected anything worth while in the theater of to-day. Mr. Granville Barker speaks with authority when he says that men over the age of twenty-five have been driven out of the theater. A sensualized, movieized, commercialized drama does not count for much in the life of serious men. Shaw and Ibsen have made good the claim that the drama of the future must be the play of ideas. And Maeterlinck proved in good measure that the play is not a matter of motions, of killings and abductions and escapades, but an affair of emotions, of feelings and thoughts. In such a world even the fire and the bread, the milk and the water have a message, and the trees have tongues to show forth, of their own peculiar essence, the truth that moves the world.

It was necessary to dwell on Maeterlinck's dramas in order to get

at the heart of his prose works.

It is the symbolism of life's many events that fascinates the seer of St. Wandrille. At first everything seemed fatalistic. But things are not what they seem: for soon man proceeds to prove himself superior to the powers of nature. As Henley put it: "Man is the captain of his soul." Materlinck even makes the claim: "Scarcely a drama exists (in all literature) wherein fatality truly does reign." The heroes of the drama of fate do not war on destiny, but on wisdom.

In *Wisdom and Destiny* we see the wise men compelling destiny, tho happiness is still offered as a sort of highest good. First, there was a strong desire to grasp the elusive beauties of the misty regions of dreams (see *The Treasure of the Humble*); esthetics counted for more than service. Now, "the discovery of happiness may well be the great aim of wisdom." This is an advance on the gloomy outlook of youth.

To trace the wisdom and the beauty of the world is a perfectly legitimate proceeding. But it requires sympathy and a keen vision. Maeterlinck has both. He loves dogs and bees and flowers. "Our friend," the bull-dog Pelléas, is almost human: "He possesses truth in its fulness; he has a certain infinite ideal." The Elberfeld horses suggest infinite possibilities of soul culture. The bees are models of social excellence. The flowers have something to tell man. And man points to God.

"To love God and to serve him with all one's might will not suffice to bring peace and strength. . . . It is only by means of the knowledge and thought we have gained and developed by contact with men that we can learn how God should be loved."

That is, the old cynical despairing of man's estate, so common to the mystic mind everywhere, is happily missing.

The major thesis of mysticism is

that of the unity of the universe. The Johannine Jesus says, I and the Father are one. When the Hindu aspires to *Atman* he wants to breathe the very breath of God. Maeterlinck jumps over the break, like Novalis and all his congeners. When he studies nature he finds himself, and man points to God.

For this mystic is no ascetic, contrary to all precedent. He enjoys life in a thoroughly Christian or, so to speak, pagan way. The rope girdle and the beggar's bowl of India's religious ecstatic do not attract him. Once upon a time such souls had to flee to cloistered silence, like De Chantal and Guyon and monks by the million, fasting and looking at their noses in contemplation. Now these seers travel about lecturing to crowded houses—Emerson, too, made use of the lyceum! Thus they try to enlighten the blind; for some aspects of mysticism have a decidedly practical value: "a hidden truth is what makes us live."

It is nothing against such writers that they attempt to do the impossible, trying to fix in words the fleeting, filmy colors of the spirit-life about which all of us can only stutter. Theology would have been ousted as a respectable discipline long ago if man had been allowed to speak only of the intelligible. All truth is esoteric. The secrets of life make life worth while.

Maeterlinck has had four masters-in-chief: Plotinus, Ruysbroeck, Novalis and Emerson. All four were overwhelmed with this aspect of reality.

"Certain it is that from the day of our birth to the day of our death, we never emerge from this clearly defined region, but wander in God like helpless sleep-walkers, or like the blind who despairingly seek the very temple in which they do indeed behold themselves."

As the Scriptures suggest, it is the inner life that counts. Ruysbroeck,

of whom many believed that he had been the man nearest to God since Christ, would live completely in God, to be "elaborated beyond our personality."

Hundreds of pages could be quoted to show how faithful Maeterlinck has been to these monitors, whom he has translated and assimilated so well.

Novalis once stated that four things could be treated mystically—religion, love, nature, and the State. After seeing what can become of the "State" when manipulated by designing parties in troubled times, we may be pardoned if we express our doubts concerning the mystical nature of laws and taxes and jails and rulers in any but a *Pickwickian* sense; but the first three have always been the realm of the mystic. The author of *The Buried Temple* has made them his own.

And then there is death. It is possible to become intoxicated with the idea of death and so arrive at the very delirium of mysticism. Surely death is a mystery. *La Mort* is a book that ends quite naturally in a mist of difficulties. We once thought of counting the question-marks in this work. It was not just a play—it showed the utter futility of trying to see the invisible. Maeterlinck is one of the great fearless questioners, like Koheleth and Beethoven and Ibsen. He believes that those who dare to search and to question are the true sons of God. "To believe is not enough; all depends on how we believe." Belief and unbelief are idle terms, without meaning; it is the spirit that kills or quickens.

Such spirits find small solace in the "triumphs" of modern life. The chicanery and duplicity of politics leaves them cold. They often stand aloof. They know that we are such stuff as dreams are made of; the dwellers in Plato's cave see only the shadow of reality. It will not do to

make light of this temper, especially when one believes in sacraments and inspiration and ideals. Not even a puritan Scot like Carlyle is safe in such air. And it is well known how heartily mystics despise official ordinances and ecclesiastical decrees and social conventions.

It is easy to be deceived by the cry that men have of late turned to spiritual things *en masse*—that was the pardonable expectation. In reality, many of the finest spiritual monitors have retired into the silent places, and there they must be sought out. Maeterlinck is not the man for such as expect the supreme revelation in the shoutings of the crowd and the crush of the market-place, who think a thing is true because it is popular. He, like Ruysbroeck in the woods and John on Patmos, woos the silences of the night and the calm of meditation.

But here is the assuring thing about this affliction called mysticism: the scientist himself has turned mystic these days. Letting alone the theories of modern physics, as transcendental as the speculations of any mystagog, it may be pointed out how a Poincaré, in *Science and Method*, speaks of feelings and intuitions, of unconscious work in mathematical "creation," of inspirations and sudden illumination. Psychology and biology and mathematics even make short work of the old idea of fixt points and systems.

We are all eager to understand the strange events that happen every day. We have not yet been told. Jesus has not told all. "I have yet many things to tell you . . ." Nor have Plato and Swedenborg and Emerson. And therefore we turn expectantly to these later voices which recall the promise that we shall be lead into the truth. *L'inconnu et l'inconnaissable sont et seront peut-être toujours nécessaires à notre bonheur* (The unknown and

unknowable are and perhaps always will be necessary to our mental well-being—*La Mort*, p. 270).

However, such writings are not every man's food. We know of a case where fourteen-year-old school girls in a supposedly model school are expected to study and analyze Emerson's trancendental essays—a proceeding about as useful as a criticism of the Kantian epistemology by a plumber.

Voices are sometimes heard discrediting Maeterlinck's message because it is couched in language not specifically Christian, or because it lacks the imprimatur of a religious body. Any man with one eye can see that the Church has not answered humanity's questions, even with the considerable trimming of Christ's words and the great show of authorities. Officialdom has done its best to burke some rather important matters about the soul and God and destiny. And so it may be freely admitted that the gamut of Maeterlinck's ideas lacks the sonority and robustness of a Browning, tho it is oriental in its rich elusiveness and Hebraic in religious fervor. We need the support of the thinker who approaches, from the outside, as it were, the Christian conviction, and shows that there is much to the Christian claim, in spite of the fiasco of conventional religion. One gain is that the message makes an appeal to men who for one reason or another have given up the Biblical phraseology, but who would be shocked to learn that they are therefore to be pushed beyond the pale of essential Christian thought. It is never wise to belittle the fact that truth can speak many languages.

Maeterlinck was educated in a Jesuit college at Ghent. The character of this early religious instruction was not of a kind to endear Christianity to him. The Gallic soul does not take kindly to the preaching

of a sulfurous, vindictive Christianity, and the monks of the College of St. Barbe left a sense of disillusion and failure. It is not his fault that bees and flowers are more interesting than scholasticism and dogmas.

He does not laugh in his books. It

is a serious business to be oneself, as Peer Gynt found out to his cost. But it has been given to him to uncover again some facets of reality that scintillate under his brilliant style and that remind us how many-sided truth really is.

II. MAETERLINCK'S "BETROTHAL"

The Rev. REED TAFT BAYNE, Superior, Wis.

To those of us who reveled in the weird and gorgeous fantasy of *The Bluebird*, Maeterlinck's return to the dramatic machinery of fairyland provided a welcome and joyous relief. It was *The Bluebird* that made us love him,—we the average, every-day mentality, rather too practical and healthily philistine to breathe the rare atmosphere of his mystical philosophy. It is true that his other writing had not gone unappreciated, and that a select cult of serious-minded faddists attempted to explain and understand him, but the average reading public, in America at least, left him for "highbrow" consumption, and waded diligently through the predigested literary breakfast food of our best sellers, warranted not to produce mental colic or intellectual disturbance.

Most of us bow before the patent medicine school of literature. We want our intellectual nostrums sugar-coated and palatable. We will devour philosophy, sociology, psychology, or any other "ology," plentifully diluted with interesting dialog and thrilling plot. Which, of course, is the way Jesus did most of his preaching. He dramatized his message in his parables.

The Bluebird enjoyed instant popularity. We had bluebirds everywhere, on our dress, our linen and our china. Everybody went bluebird daffy. The symbol of happiness was more prevalent than the genuine article. Now Maeterlinck gives us a sequel to *The Bluebird*, with many of the same characters, and the same

fairyland atmosphere. The first dramatized the pursuit of happiness, the second the forces of heredity.

There is only one real character in the play, the woodcutter's son, Tyltyl, the boy of *The Bluebird*, now grown into a sturdy youth, dreaming his dreams and visions of the eternal feminine. Maeterlinck repeatedly reminds us that his other characters are only the dramatization of the boy's soul impulses—memory, will, conscience, hereditary impulses, and the like—those invisible antagonists that in the subconscious arena of the soul fight out the momentous decisions which we translate into conscious living. In *The Bluebird* physical things were given a soul. We saw the soul of water, of milk, of bread, of sugar, the soul of the dog and the cat and the trees. But in *The Betrothal* the fairy gearing is reversed, and the psychological receives physical symbols which become actors in the drama—the old drama of the way of a man with a maid, which, if I remember rightly, stumped the wise man of Proverbs, the Maeterlinck easily explains it by heredity, environment, with a smattering of eugenics, the whole dished up in as alluring a concoction of fairylore as "Alice in Wonderland" or "Peter Pan."

It is Christmas eve, seven years precisely as to date and hour, since the good fairy, Berylune, came to start the children on their quest after the Bluebird. And the scene is the same, the interior of the woodcutter's cottage, the great fireplace, with its pots and pans, the grandfather's clock, the

spinning wheel and the rest. Tyltyl, asleep in his bed in the corner, is awakened by the entrance of the fairy, who bids him make haste and dress himself and go with her to find his future wife. She bids him think of all the girls he has come to know about the countryside, and the boy, with the bashful awkwardness natural on such a subject, admits that there are six maidens who have made more than an ordinary impression upon him. The fairy informs him that it will be necessary to summon these maidens to the cottage in order that they shall all start at once for the home of his ancestors and "the land of unborn children"—for be it known unto you that the choice of a man's wife is a matter which his ancestors and unborn children have the sole power to decide. Tyltyl himself has nothing to say about it; it is entirely up to his ancestors and his children which are to be.

In order that the maidens of Tyltyl's fancy may be expeditiously wafted to the cottage, the fairy gives him a little magic cap, similar to the one in *The Bluebird*, except that in place of being adorned with a diamond, this cap has a sapphire which, when turned, has the magic power of visualizing soul forces. The diamond in *The Bluebird* made visible the soul of things, while the sapphire does exactly the opposite, giving to invisible forces a dramatic body. So no sooner does Tyltyl turn the sapphire than the maidens of his memory are conjured up, appearing, of course, in the order in which he remembers them, a daughter of the woodcutter, of the butcher, of the innkeeper, of the miller, of the beggar, and of the mayor. And as we haven't Tyltyl's wishing cap to help our memory, we shall not bother about their names.

And now there joins the group a seventh maiden, a stranger to all the rest, a vague shadowy phantom, a

girl without expression or voice. Tyltyl tries in vain to remember her, for the fairy assures him that she must be some girl whom he has met and forgotten, who, however, can not come to life until he recalls her. But rack his brains as he may, he can not quite place her and so she remains the vague shadowy ghost of a forgotten past.

The party starts out in charge of Destiny, a huge, awesome shape, who tries to fool every one with his claim to supernatural power. But he doesn't frighten us, for we know him as just Luck, or Fate, a mere superstition. And we know that when Light, the symbol of knowledge, shall appear, Destiny will shrivel to a mere impotent pygmy. After all, we don't believe in luck any more, but we like to keep him handy as the scapegoat of our ignorance.

The next two or three scenes need not delay us. They are fascinating bits of fairylore, but really little more than interlude. So we will skip them and join Tyltyl and his maidens as they reach the abode of his ancestors. This is a great open square, bordered by the different dwelling-places in which Tyltyl's ancestors have lived from the present away back to the stone age. In the foreground is the cottage of his grandparents, next the farm house of his great-grandparents, and thus in succession, running around the sides and back, an eighteenth-century shop, a seventeenth-century house, a sixteenth-century tavern, prison and hospital, and so on down the long aisles of time, past the houses of Roman and Greek, clear back to the huts and caves of primitive mankind. From this literal house of many mansions Tyltyl's ancestors emerge and form a sort of jury to select from among the maids the one best suited to become his wife.

There are three more clear-sighted and influential than all the rest—the

Great Peasant, the Great Mendicant, and the Great Ancestor. From the Great Peasant, Tyltyl received much of his industry and thrift, from the Great Mendicant, who used to be a beggar back in the twelfth century, his race acquired patience, endurance, and the habit of never catching cold; a handy sort of ancestor to have when the "flu" is around, I'm thinking. The Great Mendicant was a deep thinker and so bred brain power in the race. The Great Ancestor is a cave man, the founder of the family, the Father Adam of them all, and hence, of course, immensely influential from the standpoint of heredity.

These three dominate the choice, but there are four others not so desirable a part of Tyltyl's family tree who insist on being heard. They are Rich Man, the Sick Man, the Drunkard, and the Murderer. The Rich Ancestor is strong for the mayor's daughter. She has money, the only necessary qualification to him. The Sick Ancestor wants the pale, sickly daughter of the miller, the Drunkard is infatuated with the barmaid from the inn, while the Murderer, of course, is attracted by the butcher's daughter, who should have no repugnance to a little violent bloodshed.

We are relieved to find that these undesirable ancestors have little real influence over Tyltyl's choice that they shrink from century to century, their power over the race gradually diminishing. All of which, of course, is strictly scientific. Nature tends to eliminate poisonous traits in our heredity. The Mosaic statement that the iniquity of the fathers is visited only to the third and fourth generation, while loving kindness is shown unto unnumbered generations of those who keep God's commandments, is strictly in line with our modern ideas.

Tho the beneficent ancestors refuse

all suggestions from the family black-sheep, they themselves are unable to come to any definite conclusion regarding Tyltyl's real mate. So they bid him visit the land of unborn children, whose sight is always much deeper and clearer than theirs, who will, no doubt, recognize the one best suited to become his wife.

We must not lose sight of the fact that the only real character in the play is Tyltyl himself. His ancestors, the maidens, the fairy, Light, Destiny, and all the rest, have no real existence outside his own personality. That personality is the stage and all the actors really a part of him—as the Great Ancestor tells him.

"You were already living in me when I was on earth, and now I live in you while you are still on that same earth. Everything you see, this square, that prison, the church, those houses, and we who live in them, all this is really inside yourself. People rarely see it, they don't even suspect it, but it's true."

Emerson has said: "Every man is a quotation from all his ancestors," and Robert Louis Stevenson writes:

"Our conscious years are but a moment in the history of the elements that build us. To-day I am only a man of letters, either tradition errs or I was present when there landed at St. Andrews a French barber-surgeon to tend the health and beard of the great Cardinal Beaton; I have shaken a spear in the Debateable Land and shouted the slogan of the Elliots; I was present when a skipper, plying from Dundee, smuggled Jacobites to France. And away in the still cloudier past, the threads that make me up can be traced by fancy into the bosoms of thousands and millions of descendants; Picts who rallied round Macbeth, fliers from before the legions of Agricola, marchers in Pannonian morasses, star gazers on Chaldean plateaus."

What mighty forces of the past, unknown, unfathomed, wield their subtle suasion on our wills, give strength or weakness to our lives! What racial strains, the ceaseless heritage of countless generations, blend in this mystic thing we call ourselves? What ancestral traits crop out in all of us, physical eccentricities in nose and hair and eyes; a certain

temperament, a special gift, a natural ability, a certain weakness? The trademarks of our clan are stamped all over us.

The "Land of Unborn Children" is poetically located in the empyrean reaches of the Milky Way. Here all the unborn children who will some day claim Tyltyl as their direct ancestor are assembled, awaiting the natal ship of Father Time. Tyltyl's great-grandchildren are rather good sized, the grandchildren smaller, while his own children to be are mere wee tots, for, according to Maeterlinck, unborn children gradually become smaller as the hour of their birth approaches.

It is, of course, the very smallest who are to choose their future mother from among the maidens brought them, and at first they are as strangely puzzled as were the Ancestors, and it is not until the smallest tot of all finds the White Phanton hiding behind a pillar, that she is led forth, overwhelmed with their caresses and proclaimed as the only one they will accept. The situation is rather difficult for Tyltyl, for try as he may, he can not remember her, and of course until he does, she can not come to life. However Light assures him that he will meet her in his life on earth, and then of course he will recognize his ideal and claim her for his wife. The whole scene, of course, is only a very beautiful fairyizing of the laws of sex affinity.

The last scene returns us to the woodcutter's cottage. Tyltyl awakens in the gracious light of Christmas morning. After all then the whole thing has been only a dream. The fairy, the magic cap, and all they conjured up have vanished like the stuff that dreams are made of. Here he is back in the cottage, the wondrous experience of the night but a witching fantasy. The family are eagerly preparing to welcome their old neigh-

bors, Madame Berlingot and her daughter Joy, who have returned to their old home after an absence of six years. We remember Joy as Jojo, the little girl to whom Tyltyl gave the Bluebird in the former play, but now she is a tall, winsome lass, with eyes that lure swains' hearts to wooing. It is no wonder Tyltyl did not recognize her in the weird fairy dream of the night, but now he knows her, the one his ancestors and unborn children have chosen to be his bride, the phantom maid, who remained lifeless, awaiting memory's visualization, but who is now real enough and bewitching enough, to make at least this much of his dream come true.

And when a match like this one is literally made in heaven, with the approval of both ancestors and unborn children, it is perhaps not too much to assume that they lived happy ever afterward.

Perhaps everything I would like to say about this play is summed up in a poem of my mother's, Julia Taft Bayne:

Inaudible voices call us, and we go;
Invisible hands restrain us, and we stay;
Forces unfelt by our dull senses sway
Our wavering wills and hedge us in the
way
We call our own, because we do not know.

We creep reluctant through Pain's darkened
room

To greet Life's dearest joy the other side;
We linger, laughing, where the ways divide,
Saying, "So choose I," while we front,
blind-eyed,
Danger's red signal, yea, black, imminent
doom!

We knock impatient on To-morrow's door,
Behind which Sorrow sits; nor evermore
Shall anything be as it was before,
Nor sweet To-day's unheeded rose rebloom.

Are we, then, slaves of ignorant circum-
stance

Nay, God forbid! We have the heavenly
Guide,
The Lamp of Life, the Way both sure and
 tried,
If we but walk therein, nor stray outside.
God holds the world, not blind, unreasoning
Chance.

WHAT AMERICA IS DOING IN INDIA¹

Professor HARLAN P. BEACH, D.D., Yale University, New Haven, Conn.

AMERICA's earliest contacts with India were mercantile in character, when the United States carried on a profitable direct trade with that country, during the years following the Revolution. So important was it that shipowners, like "King Hooper," of Marblehead, built observatories where they expectantly watched for the return of their richly freighted Indian men.

The period of our spiritual helpfulness began on a hot August afternoon of 1806, when five Williams College students sheltered themselves from a thunderstorm under a haystack. In that "observatory," the work of the East India Company and its relations to India were described and discussed. Samuel J. Mills enthusiastically advocated sending the gospel to lighten the heathen darkness there. Harvey Loomis insisted that the time was not ripe and such a movement premature, that if missionaries were sent, they would be murdered. The others upheld Mills and eagerly agreed to his proposal, "Come, let us make it a subject of prayer under the haystack, while the dark clouds are going and the clear sky is coming." Loomis alone remained silent. Then they separated, with Mills' world-famous watchword, "We can do it, if we will," ringing in their ears.

Thereafter these students and others, associated with them as "The Brethren" in 1808, were the working leaven of American foreign missions. Our earliest society, the American Board, due to their agitation, was established in 1810. Its first quartet of missionaries to India was appointed in 1811; and the following year they and a fifth man, together with the wives of three of the candidates, sailed in two vessels, the *Caravan* arriving in Calcutta on June seventeenth, and

the *Harmony* a few days later. But the East India Company, about which some of them had talked under the Williamstown haystack, was opposed to missionaries and ordered them to return to America. By flight in disguise and openly, the Judsons escaped to Burma, and Messrs. Nott and Newell to Bombay.

What has America accomplished for India since 1812? As India was then under British control, and later has been part of the British Empire, our country has done little to develop that "rudder of Asia," except through its missionaries. Even in this capacity, the British workers, combined with those from continental Europe, especially from Germany, have been in such an ascendant majority, that we have exerted a minority influence. Thus at the middle of last century, we had only four societies there, represented by fifty-four missionaries, with 863 communicants and 6,914 in their schools. Having fifteen per cent. of the force, we were doing approximately eleven per cent. of the work reported. In 1915, American societies laboring in India numbered forty-one, represented by 2,105 missionaries and caring for 328,753 communicants. Our societies were just a third of the entire number from all lands, while our missionaries were thirty-eight per cent., and our communicants fifty-seven per cent. of those in the Empire.

As Indians are *par excellence* the religious race of the world, the influence of religious teachers must be placed in the forefront. The "Laws of Manu" declared the Brahman to be "a mighty god, a supreme divinity, whether he be learned or unlearned." The missionaries, tho outcasts, like all other foreigners, are nevertheless religious teachers, and as such are often listened to for the sake of gain-

¹ Mid-Week Prayer and Conference Meeting Topic for June 6-12.

ing merit useful for "cutting short the Eighty-four," that is, for reducing the round of transmigrations, which are popularly said to be eighty-four lakhs—8,400,000—in number. The American religious teacher has been present in power, as witness the godly lives and devoted services of men like Gordon Hall, Adoniram Judson, the Scudder and Chamberlain families, the saintly mystic George Bowen, and Methodism's veteran, Bishop Thoburn. Some of these evangelistic workers have given to India object-lessons which have greatly aided in this department of endeavor. Thus, Dr. H. M. Scudder's "Bazaar Book, or Vernacular Preacher's Companion," published in the sixties, presented Christian truth in conjunction with Tamil, Telugu, and Sanskrit parallels in a Pauline way that has been fruitfully followed by missionaries, as well as by Indian evangelists. So also George Sherwood Eddy's plan has been successful, that of training preachers by means of a peripatetic seminary, in which evangelistic touring and Biblical and theological instruction went hand in hand. The Indian mass movement of to-day is being greatly furthered by the American Methodist scheme of reaching entire villages, or castes, through the village panchayet and caste leaders. The effect upon all societies of the meetings held by Robert Wilder under Christian Association auspices was to introduce the best elements of Keswick and Northfield student conferences into India's missionary program.

The British government greatly desires to elevate its Indian subjects through education, tho it does this through voluntary agencies subject to its educational control and helped by its grants-in-aid. Of the 577,424 in missionary schools in 1915, thirty-five per cent. were under American instruction. Next to the superb work in higher education of the United Pres-

byterians of Scotland stands that of American institutions, such as Reid Christian College at Lucknow, Forman Christian College at Lahore, the American College at Madura, and Allahabad University; while the foremost work for India's young women has been done at Thoburn College, Lucknow, until the recent establishment of the Women's Christian College, Madras. In one branch of education affecting the economic life of the country, America has been foremost. In Ahmednagar Mr. Churchill's two types of looms not only emphasize one phase of industrial education, but they are also a national boon. At Nadiad the work of a Methodist technical graduate did so much to develop mechanical engineering that the government has made liberal grants to the school, to be recouped through resulting advance in Bombay factories. The superlative agricultural work of Allahabad University has made "Sam Higginbotham" a household name throughout North India.

In printing and the production of literature, American societies seem to lead. Thus in the eight largest mission printing establishments in the year 1900, out of a total of 207,496,740 pages issued, nine-tenths were from American and the rest from English and German presses. American authorship is likewise a noteworthy contribution to India's uplift. The pioneers, Hall and Newell, published their translation of the Marathi New Testament in 1826; while Judson, their fellow voyager, had three years earlier printed his Burman New Testament translation, which, thanks to his "lust for finishing," long remained the standard, as did his grammar and monumental dictionary. Perhaps the most prolific missionary writer was Dr. S. F. Green. Eleven of his thirty-two Tamil publications have a total pagination of 4,674, most of these on medicine. Dr. S. B. Fairbank has his

Latinized surname added to more species and genera in botany, conchology, and ornithology than any other missionary, besides being a voluminous contributor to the government's *Indian Gazetteer*. Dr. Miron Winslow was an early Tamil lexicographer; and at the present time, Rev. John Chandler is engaged in editing for the government a new dictionary of that tongue. Periodicals founded and carried on by Americans have been among the best in the Empire; and so are many of the most effective tracts and booklets. Despite the government's hospitals and dispensaries, their lack of altruism and a tendency toward graft and bribes, which are sometimes present, have made medical missions of high value. From the early work of Dr. John Scudder to Dr. Van Allen's and Dr. Wanless's remarkable records and institutions of to-day, American cooperation in the "double cure" of the nation's sick and dying have been most significant. Nearly forty per cent. of the 3,584,617 treatments at missionary dispensaries were received at American hands, and our sixty-six hospitals were patronized to their limit.

In the broader realm of philanthropy and devotion to the common weal, Americans have won high praise. One of the last of Queen Victoria's bestowals of the Kaisar-i-Hind medal was that given to Dr. Robert A. Hume as benefactor to millions through distribution of famine relief. At least eight other American missionaries, including four women, have also received this highly coveted honor, granted by the British sovereign in recognition of distinguished service to the Indian Empire. Among the medalists is W. I. Chamberlain, Ph.D., who was given the honor as member of Madras University Senate and for

other contributions to educational progress, a case paralleled by President Ewing of Forman Christian College. Professor D. J. Fleming, Ph.D., is at present working with a committee of three British educationalists upon a commission whose findings will greatly aid the Indian government and Church.

Perhaps the most far-reaching tho indirect, services rendered India by the United States have been mediated by Dr. John R. Mott and President Wilson. In 1912 the former went to the Empire as secretary of the Edinburgh Conference Continuation Committee. There he held eight epoch-making conferences, with an attendance of 450 delegates, seventy-nine being Indians. Their discussions and published findings constitute the first demonstration of what missionary science can do for missions, and the results have been seen in subsequent advance in various directions.

President Wilson's influence has been phenomenal, as Indians have read his utterances on war and peace. The Home Rule League in part owed its inception and later nurture to his views as to self-determination and the rights of weaker nations. He has undoubtedly contributed much to what Lord Chelmsford, the Viceroy, and India's Secretary of State have called "the greatest political experiment ever undertaken in the world's history," the Indian Reform Bill, which has just become a law. And so America—Canada and the United States—is contributing in manifold ways to India's uplift; and none are doing so abiding a work as our 2,105 missionaries—evangelists, pastors, physicians, philanthropists, literary workers—all of them consistent, loving, devoted Christians.

THE SUMMER EVENING SKY¹

Professor JOHN WRIGHT BUCKHAM, D.D. Pacific School of Religion, Berkeley,
California

IN one of those profound insights into the eternal order which characterize the Old Testament prophets, Jeremiah employs the striking phrase, "the covenant of the day and the covenant of the night" (33:20). These two unfailing covenants of the eternal truth and goodness, day and night, reveal themselves in their greatest glory in the summer season. It is then that they carry deepest into the human mind the assured sense of a divinely ordered and trustworthy universe. It is then that they hymn their majestic antiphonal most harmoniously and merge into one another with the most complete and reassuring accord. In the glory of the summertide, day has the foremost place, as is meet—for the greater the light the greater the glory; but the cloudless summer night is hardly less fair and full of divine import, a covenant of inexpressible beauty and sublimity.

In summer the stars seem most friendly, their own unfailing charm enhanced by the geniality and balm of the summer night. It is an ancient witness to the part which the mind plays in mediating nature to us that to some unhappy souls the stars seem cold, unfeeling, and repellent, while to others they are the expression of a faithful celestial friendliness. To the friendly soul they show themselves friendly. The poets have found them such, and the mystics. Literature is full of this feeling, from the confident utterance of prophet and psalmist to the most bizarre of twentieth-century poetry. One can catch in imagination something of the sense of relief and joy that came into the mind of that great lover of the stars, Dante, when, after his dreary sojourn among the shades of hell he follows Virgil

up the winding hollow way, to return

"To the fair world: and heedless of repose
We climbed, he first, I following his steps,
Till on our view the beautiful lights of
heaven
Dawned through a circular opening in the
cave:
Thence issuing we again beheld the stars."

In contrast to the solemnizing lines of the Italian poet is the keen and zestful relish of earth and sky of that ardent nature-lover in far-away, rigorous New England, Henry D. Thoreau. He, too, felt the same friendliness of the stars, exclaiming in his aphoristic way: "Why should I be lonely? Is not our planet in the Milky Way?"

The Milky Way, tho always to be seen spanning the night sky, is never quite so impressive as in the summer night. Mr. Serviss writes of it that at this season

"It resembles a broad river meandering in the droughts of 'dog days,' over flats and shallows, and interrupted by long sandbars. How can stars have been thrown together in such forms? What whirls and eddies of the ether can have made these pools of shining suns?"

It is humbling to think how we mortals saunter enthralled through the electric glare and tinsel trappings of "the great white way" of a modern city, while above us, all unobserved, stretch the boundless splendors of the great white way of the night sky with all its environing majesties. What is man?—until he finds himself and his universe! The generations to come will rediscover the meaning and glory of the night sky. Meanwhile there are thousands beside the astronomers who are finding something of its fascination, as well as of its profound meanings.

The splendors of the summer night are patent even to the uninstructed

¹ Mid-Week Prayer and Conference Meeting topic for week June 27-July 3.

eye that looks upward, but a little study greatly increases its interest and impressiveness. Two stars to which Mr. Serviss in his *Round the Year with the Stars* directs attention, as of especial attractiveness in the summer months, are Antares and Vega. Antares, which he terms "*the summer star*," is to be seen somewhat above the southern horizon, between two small stars, startling the observer "like a red meteor." Vega is farther east, on the edge of the Milky Way, "with two minute stars making a little triangle with it," and having bluish rays. Antares is in the constellation of the Scorpion, a little east of the head, which consists of three vertical stars. Below, one can trace the tail of the Scorpion with an upward twist at the end.

It is suggestive of the play of the imagination to note how it has traced these animal and human forms on the sky—some of them quite too terrestrial and pagan for certain of the theologians of the seventeenth century, who undertook to "Christianize" the sky. Saturn was transformed into Adam, Jupiter became Moses, Venus St. John the Baptist, the moon the Virgin Mary, etc.—a sorry conventionalizing of the childlike poetry of the sky.

There is an occasionally mad, but not often "undevout," astronomer who is undesignedly led to study the summer sky and finds it an unsuspected revelation. I refer to the

camper who spends the night without the superfluity of a tent. When the night falls upon him and he pillows his head, like Jacob, upon a stone or some substitute therefor, and lets his amazed eyes confront the spectacle above him, it is as if he were being gazed upon rather than gazing, so full of eyes, calm but searching, seems the heavenly angelic host. There is infinite rebuke in their penetrative glance. His own countless impurities and defects and carnalities rise before him in this pure exposing light, until he is moved to secret shame and penitence, and is almost ready to exclaim with James Stevens:

"I may have been a star one day,
One of the rebel host that fell;
And they are nodding down to say
'Come back to us from hell.'

Yet this celestial rebuke is full of gentleness and friendliness. He feels himself purged by it, cleansed through the word which they have spoken unto him, and falls asleep to dream, like Jacob, of some subtle, incomprehensible intercourse between earth and sky, and awakens to exclaim: "Surely this is the house of God, and this the gate of heaven." However far-away the stars may be to the astronomer, to the soul that has found the Great Unity they are the familiar furniture of his nightly chamber. He is calmed and reassured by their presence above him, and finds unfailing peace in "the covenant of the night."

RECENT EXPOSITION OF THE BOOK OF REVELATION¹

Professor ANDREW C. ZENOS, D.D., LL.D., McCormick Theological Seminary, Chicago, Ill.

THE almost simultaneous appearance of these commentaries on the book of Rev-

elation would be surprizing if it were not that the general question of what the

¹ The Apocalypse of John: Studies in Introduction, with a critical and exegetical commentary, by Ison T. Beckwith, formerly professor of the interpretation of the New Testament in the General Theological Seminary, and of Greek in Trinity College, Hartford. The Macmillan Company, New York, 1819, pp. xv, 794.

The Revelation of John: A Historical Interpretation, by Shirley Jackson Case, professor of early church history and New Testament interpretation in the University of Chicago. The University of Chicago Press, Chicago, 1919, pp. xi, 416.

The Revelation of John, by Charles G. Whiting, M.A.. The Gorham Press, Boston, 1918, pp. 259.

Bible has to say on the future outlook of the world is uppermost in the minds of multitudes of Christians, and the book of Revelation has been held to answer this question. On closer examination, however, the appearance of these works is seen to betoken quite another, tho no less important interest in Biblical study. Not only do these three volumes come at the same time, but they strongly resemble one another in point of view, method of exposition, and general results of interpretation.

Consider this fact in the light of the utter lack of agreement among interpreters of the Apocalypse in the past. Preterists, Futurists, Continuous Historians not only wrangled as classes of exegetes, but parted company from one another in their classes as individuals, each dogmatically insisting that the others were wrong and himself the only true discoverer of the real meanings of the book. It came to pass that the Apocalypse as a field of exegesis had assumed the character of enchanted ground whose atmosphere threw every bold adventurer, as soon as he trespassed upon it, into a fit of frenzied excitement, and led him to forget his rational moments and indulge in all sorts of wild vagaries. The result was that every exposition differed from every other in essential respects.

How, then, is it that the three works before us are in such general agreement with one another? It is not because they have been in collusion or stand in some relation of interdependence to one another. Their individual characteristics clearly forbid such an explanation of their agreement. That explanation is rather to be found in the steady exploration for the last forty years of a region in literary and historical study formerly closed to the explorer. This was the field of apocalypties. A group of writings has come to knowledge, including some twenty or more compositions of the same general type and issuing from the period between 200 B.C. and 200 A.D. Not all of these were unknown before the dawn of the modern study of apocalyptic literature. But those that were known were scattered and neglected, as promising nothing important to the advancement of Biblical learning. The addition of the new members to the

class stimulated interest in the whole group and set scholars to examining them critically. And interest was further excited by recognition of the apocalyptic element in the gospels, in Second Thessalonians, and in Second Peter: The result of the patient and painstaking work done thus has amounted to a great flood of light helpful toward the understanding of the great apocalypses of the Bible—Daniel and Revelation. It has been realized by interpreters that just as all poetical works must be studied in the light of the canons of poetry, and all epistles must be studied as units in the larger class of epistolary literature, so an apocalypse can be understood only when the laws governing the composition of apocalypses have been grasped.

The three works before us seem to show clearly that this lesson has been learned. Never again will any scholar, careful of his reputation as such, venture to write a commentary on Daniel or Revelation without first mastering the subject of Apocalyptic.

Aside from the study of Apocalypties, another type of study has contributed to the same better understanding of the book of Revelation. This is the investigation of the extent and details of that form of cult in the Roman Empire of the first two centuries which has been called emperor worship. All of these commentaries before us devote ample space and attention to this subject. What it meant for the infant Church to face and struggle against emperor-worship, so fatal to its own essential life and spirit and so impossible to avoid, is brought into view by the collation of the facts made in recent years in this field.

Thus it comes to pass that treading the same path opened upon by much labor and patience our expositors of the Apocalypse arrive at the same general results. And yet, as already intimated, they are independent of one another. And their independence shows itself in characteristic differences. Of the three Dr. Beckwith's volume, with its more than 800 pages of close print, is by far the most comprehensive and adequate. It is the work of a scholar who has grudged neither time nor effort in collecting materials from all sources, ancient and modern. Exhaustiveness, of course, in a work of

this sort is neither possible nor desirable. And Dr. Beckwith does not aim at it. But he takes care to pass over no question which the present day student of the book of Revelation is likely to ask. His work is practically a work of reference to be consulted as occasion offers rather than a book to be read consecutively.

Dr. Case's book is the briefest and narrowest in compass. His exposition is superficial and rapid. He does not enter into minutiae; and frequently, where the student will expect elucidation of symbolic portraiture he will find Professor Case passing over the point to be cleared up either as too obvious to need comment or too insignificant to interfere with the understanding of the general drift of a paragraph or chapter. Dr. Case's strongest characteristic is attention to historical setting. He has mastered the mind of the first century and in his introductory studies throws a great flood of light on the general conditions within which the Apocalypse was written.

Mr. Whiting evidently set before himself the less ambitious and more conventional task of producing a satisfactory up-to-date commentary on the book of Revelation. It was far from his thought to give a new turn to the study of the book, or to revolutionize the method of treating it. Nevertheless, by using all the best results of modern research, he has succeeded in producing the most compact and manageable help to the study of the book now within reach of the ordinary student. He discusses all the important problems of authorship, literary form, date, historical setting, and primary design with sufficient clearness and yet in a concise form. His exegesis takes account of linguistic and grammatical questions as well as of the more characteristic difficulties that arise from the apocalyptic use of symbolism.

All of the works are good. Dr. Beckwith's will be prized by the teacher and scholar, Dr. Case's by the rapid lay reader, and Mr. Whiting's by the painstaking student of the Bible.

COMMENT AND OUTLOOK

BY E. HERMAN, OUR LONDON CORRESPONDENT

Two Famous Pulpits Filled

THE City Temple and Spurgeon's Tabernacle, both left vacant by the return of Dr. Fort Newton and Dr. Dixon to America, have at last found pastors. Both causes groan under the disability of having been founded by men of consummate pulpit genius and are more or less the "white elephants" of their respective denominations, so it takes a heart of oak, triple-girt with brass, to venture upon such pastorates. The bold man who now holds the fort at Spurgeon's Tabernacle—Rev. H. Tydeman Chilvers, late of Bristol—is a strict Baptist and an uncompromising lover of the old paths. As a discerning writer in the *Christian World* has remarked, he might be addressing an eighteenth-century congregation—so aloof is he from the general thought of our time. But the congregation at Spurgeon's loves such preaching, and Mr. Chil-

vers' robust personality, with a dramatic manner and considerable fervor of appeal, bids fair to make good along his own lines. The new minister of the City Temple—Rev. Captain Fred W. Norwood—is of very different caliber. A Baptist minister from South Australia, he came over under the auspices of the Y. M. C. A. bent on finding out exactly what the men in the army were thinking and feeling about religion. He became amazingly popular among the men, and devoted himself entirely to them. But on the fourth anniversary of the outbreak of the war he spoke at a great intercession service in London. He gript the audience, his fame spread, and after refusing at least two offers from America, he took temporary charge of the City Temple, and finally was asked to fill Dr. Parker's pulpit. Mr. Norwood is fresh, racy and telling, with a

nice sense of humor and homely eloquence. Given staying-power, he will vindicate the congregation's choice.

The National Free Church Council

The recent meetings of the National Free Church Council have excited more criticism than usual. Since the war thoughtful Free Churchmen have felt increasingly that the Council has not proved particularly effective in its utterances on living and national issues, that it does not adequately represent the churches, and that it fails to give the younger men a voice. Certainly, a glance at the program of its meetings reveals the same familiar names over and over again—e.g., Meyer, Clifford, Scott Lidgett, Selbie, Forsyth, Horton. Meanwhile the younger men are finding expression in such societies as the Free Church Fellowship, and profoundly influencing their generation without press publicity or mechanical engineering. However, the recent meetings dropped one bombshell among the religious public—the omission of Mr. Lloyd-George's name from the nomination list for the Council's Executive Committee. For many years the premier's name had appeared as a matter of course and was hailed with acclamation; now not a single voice was raised against its omission. The reason is not far to seek: Mr. Lloyd-George has not satisfied the Free Church expectations regarding prohibition, and by the dropping of his name, he has been relegated to the rank of "lost leaders." Dr. F. B. Meyer's presidential address was, perhaps, the most-criticized event of the session. He made a most vehement and unsparing attack upon the sins of the age, and the feeling of not a few was that, quite apart from its undue pessimism, the address was given to the wrong audience. "You

should speak to the Church of her own sins," was one comment. "What is the use of haranguing people who are not present, and condemning sins not practised by those who are present?" One wonders what the future of the Council will be, and especially how it will relate itself to Mr. Shakespeare's new Federal Council of the Free Churches of England.

An Indian St. Francis

By the time this appears in print, Sadhu Sundar Singh, the Christian *sanyasi* ("ascetic"), whose life-story is one of the romances of Christian missions, will have begun his preaching tour in America. Thirty years of age, with a commanding presence, fair skin, and the deep eyes of the seer, the sadhu received his first impressions of the gospel at an American Presbyterian mission school, and was converted at sixteen through a vision of Christ. He immediately determined to embrace the life of a sadhu to which his saintly mother had dedicated him, and to realize the old Indian *sanyasi* ideal in a Christian sense. He thereupon donned the pocketless saffron robe, and the scarf and turban of the *sanyasi*, which gave him the freedom of all India, and, having escaped the wrath of his father and other relatives, set forth on his missionary journeys. He travels without money, bag, or baggage, never begging but living on what food is offered him and going without if none is offered. He spent two years at the St. John's Divinity College at Lahore, qualifying himself for his work, and soon became known all over the country as a preacher commanding the largest audiences ever gathered round an ambassador of the cross. Wonderful stories are told of his miraculous escapes from death, his power over wild beasts, and his supernatural gifts. As a preacher he has no original prophetic message,

such as Chunder Sen or Mozoomdar had. He is a simple witness to the power of the gospel; what makes his preaching unique is the experience behind it and the life of which it is the expression. His father, a wealthy Sikh landowner, has been so deeply impressed by his son's sacrifice that he bore the cost of his journey to England. The sadhu represents no society or cause: he stands solely for the experience of redemption through Christ, and the living out of that experience in terms of the ascetic ideal.

Indian Nationalism and Christianity

Mr. Kanakarayan T. Paul, a leading Indian Christian and General Secretary of the Indian Y. M. C. A., writes illuminatingly in *The Student Movement* regarding the effect of Indian nationalism on Christian propaganda. He draws attention to the fact that two of the foremost leaders of the Indian Christian community have, within the present year, questioned the wisdom of sending more foreign missionaries to India. These men are widely known and beloved, both in Britain and America, and their loyalty to Christ is beyond question. Their sole reason for deprecating the multiplication of foreign missionaries is that India has changed. The new situation may be summed up in one word, nationalism, which represents not so much a political tendency as a great social revolution, implying an intense adoration of old India and a passionate ambition for a new India. Nationalism has doubtlessly made the missionary's position in England far more difficult than it was. "Every white man in India," says one of the two leaders referred to above, "is a problem," and the ambassador of Christ who appears as a problem has small chance of success. Indians are becoming more acutely sensitive. Bishop Lefroy used to de-

plore the want of refinement and good breeding of not a few clergymen and missionaries in India who outraged native instincts of courtesy and good manners at every turn, and imagined they were making a fine impression. Mr. Paul's prescription for missionaries is identification with Indian interests. Mere sympathy will not do, the missionary must share the life and ideals of the people. And this contact must be natural; it must be the outcome of love, not the pursuance of a policy. Only so can West meet East, as things are to-day.

A Historic Link Broken

The Memorial Hall, which served for fifty years as the center of Congregationalism, has been sold—greatly to the regret of all lovers of historical tradition. The site on which it stands is easily the most sacred and memorable spot connected with the history of Independency in England. There once stood the old Fleet Prison, where the earliest Nonconformist martyrs were confined and from whence they were hurried to the scaffold. The Memorial Hall was erected in memory of the two thousand clergymen who were ejected from the Church of England in 1662 for refusing to give unqualified "assent and consent" to the ritual then established by Act of Parliament, and under its roof the societies of the denomination were housed. The trustees found themselves faced with the additional task of building a large annex in order to sweep away a city slum at the back. This involved the mortgaging of the main building, and thus the Hall was launched with a burden of debt tied to it.

To-day it is in need not only of thorough repair and redecoration, but of complete replanning on modern lines, and since there seemed no likelihood of raising the requisite sum of money, it was decided to sell it.

For Christ and London

A big scheme for the evangelization of London has just been launched by the Wesleyan Methodist Church. This "New London Movement," which involves the raising of £150,000, has one distinctive feature at least: it aims at reaching the "fast set" as well as the East-Enders, and its promoters have already proved that the difficulty of reaching the fast set is not insuperable. The special meetings which are being held at the Central Hall, Westminster, attract a considerable Bohemian element, including smart actresses. What is more, these people reveal deep religious feeling and are receptive of the preacher's message. The new crusade does not merely spell preaching: it is out to fight social evil, to provide clean recreation and entertainment, and to support moral reforms. One of the new blots on London's escutcheon is the alarming increase of opium-smoking and drug-taking. Opium-smoking, once confined almost exclusively to the dark places of the East End, is finding entrance into the fashionable lady's boudoir, special Eastern "instructors" being available to teach milady how to "chef" her pill and smoke it. The cocaine curse is assuming alarming proportions, the drug being sold in disguised form under the eyes of the police in the most innocent-looking tea-shops of the West End. The new movement will address itself boldly to the task of coping with these evils. Its secretary, the Rev. Simpson Johnson, has worked out a scheme for the

erection of chapels, halls, and social centers, especially in districts where the population is increasing, adapted to many classes and types, and meeting a variety of needs. It is the biggest thing ever attempted for London and would have rejoiced the heart of Hugh Price Hughes.

Moslem Missionary Methods

We constantly tend to forget that Islam is a great missionary religion, and that its propaganda appeals powerfully to primitive races. A new illustration of Moslem missionary zeal comes to us from Nigeria, where the development of the tin mining industry has changed the character of the country and laid the natives open to extraneous influences. The Mohammedan influence is indirect so far: it is represented by the Moslem trader who follows on the heels of the white missionary, knowing his safety assured. The markets in connection with the tin mines are run by Hausa chiefs, and whenever the chief happens to be a Mohammedan, propaganda begins. The chief secures a *mallam*, or teacher, a row of stones is set up to mark a place for prayer, and thus a center of Mohammedan influence is established. The natives, who go stark naked, by the way, are imprest by the regular ritual of evening prayer and still more by the flowing robes and evident wealth of the Moslems. They attribute their prosperity to their religion, and the followers of the prophets do not discourage this conclusion. Result: many conversions.

Editorial Comment

THE pulpit is being told to-day that it has lost its power. While the statement is not true, there is truth in it—enough of truth to make those who believe in the pulpit and wish to see it recover its full power Weighing ask themselves why it is not commanding the influence that it Words should.

There are causes which go too deep and are too far-reaching to be considered here; but among those which should not be overlooked one may unquestionably be found in the carelessness of the ethics and the art of public speech on the part of those who occupy our pulpits. Their words are not weighty words because they are not weighed words. Too often they are either the well-intended words of ill-prepared men or the ill-prepared words of well-furnished men, who have fallen into the habit of dealing with some transient theme or surface truth, failing to discover the hidden springs of human thought and motive where the spirit of God finds the soul of man.

The pulpit has no right to give to thinking men and women either what was once wittily characterized as "glimpses into the obvious" upon a religious theme, or surface comments, however fluent, upon a topic of which people are reading every day in the newspapers. It should deal clearly, thoughtfully, inspiringly, with the great underlying motives and principles of the spiritual life as they bear upon the life of men and women to-day. Its words should be weighed words. That does not mean that they should be heavy, but that they, and the thought which they express, should be chosen with care, with conscience, and with art. Hasty utterances count for little. It is reverent reflection, vitally and effectively stated, which tells. Especially upon questions of public concern the preacher should marshal his facts, his principles, and his words with utmost pains. When he speaks upon some debated issue he ought, as a rule, to write his sermon or address—not necessarily to read it, but to have it before him—so that his audience may be assured that he speaks no ill-considered words on the spur of the moment, but only such as he can defend and substantiate.

The manner as well as the matter of public utterance demands the most careful attention. That subtle and attractive potency called style comes from the habit of selecting words and constructing sentences and paragraphs with all the devoted, concentrated self-expenditure with which every true artist toils. Speakers and writers who possess a genuinely individual and compelling style do not gain it except incidentally, by studying style or by any other artificial means. They gain it in the main by following the one simple principle which every person who is honored with the high and holy office of public address ought to follow, namely this: I must express this particular truth in the very best, most complete and convincing way possible. Obedience to this principle—which is as esthetic as it is ethical and as religious as it is both—will early bring to one his own true style.

Pure, strong, vivid, conscientious, harmonious public speech—constructed by-means of a reverent waiting upon the spirit of truth, patient and penetra-

tive thought, and unwearied cultivation of the ethics and the art of expression—how great and beneficent a power is this, entrusted to the pulpit! Let the use of it be commensurate with its dignity, its sacredness, and its yet unexhausted possibilities.



No view of life that takes in only a part does justice to the whole. One may look at the turmoil and discontent in Europe, then turn his gaze on the many unsettled problems in the homeland and conclude that civilization is on the eve of dissolution. Never was such a conception further from the reality than at the present hour. Taking a wide view of things the last thirty years and more has been a period of great progress in democracy. We are soon to enter on a period of peace and good will among men.

The Ethical Tendency in Business

To get a perspective that will satisfy take the world of business. No department of life employs more men and women, no phase of life consumes more time, gives out more thought and energy, and what tendencies do we find at work there? In the January number of *System—The Magazine of Business*, there is an article by the president of the Lakewood Engineering Company in which he says:

"Our selling policy is based on a principle at once very simple and very old. It did not originate with us. Its origin, in fact, is in human nature. We merely rediscovered the principle for ourselves, as any one may do at any time, and we are trying to apply it daily to the conduct of our business. It is just this: The house that gives best measure will in the end profit most; the salesman who brings most to the buyer will sooner or later take away the largest order—if he deserves it."

The ethical rule that governs here is that the buyer's side in selling is the seller's side.

From the same issue of this publication is another article by the merchandising manager of the Hoover Suction Sweeper Company bearing this subtitle, "The Golden Rule in selling brings the seller something more substantial than a feeling of satisfaction." In the development of his theme he concludes:

"The seller must absolutely see the transaction from the standpoint of the buyer and he must be genuinely interested in the success and prosperity of his customer."

Here again the buyer's interests are deemed synonymous with the seller's.

The net results of the first mentioned concern were that the company's business increased twenty-five hundred per cent. in six years, and in the case of the other concern the average increase in sales of men who took their educational work in the school at North Canton was fifty per cent. over their former volume of sales.

These are but passing examples of the healthier ethical tone in the business world and of a tendency that builders of business generally concede. Notwithstanding the discontent among many of the laboring class, the relations between employer and employee are better than formerly and working conditions are infinitely superior to what they used to be. What we are desirous of pointing out is the higher ethic that prevails in the world of commerce, and the growing disposition among the responsible heads of great concerns to discern that the real values of business, as in everything else, are those which make for good will and self-respect.

So long as this fine ethical note obtains in business we need have no fear of bankruptcy, either there or in life as a whole.

If business life can thus be gradually transformed into a great missionary enterprise where the aim and end will be each for all and all for each, where all will so work and so live as to bring out the best in others and thereby do the most for themselves, a new and higher moral level will be attained.



In the *American Journal of Theology* for January, Professor Williston Walker, of Yale University, says:

"None of the American Protestant churches stand Dr. Jowett in an where they did a generation ago. All are striving to adapt Anglican Pulpit their methods to the needs of the altered age in which we live."

Not only is this true of America but it is also true of Protestant churches in Great Britain. A recent notable and historic occurrence affords one of the best proofs that rigid ecclesiasticism is breaking down.

Dr. J. H. Jowett, formerly pastor of the Fifth Avenue Presbyterian Church, New York City, now of Westminster Chapel, London, on the invitation of the Dean of Durham (Bishop Welldon) preached to a large audience in the cathedral of that city.

After he had entered the pulpit a memorable incident occurred. Just as he announced his text

"the vicar of an adjoining parish rose in his seat and, walking up the aisle, shouted out: 'I, Philip Thomas Casey, Vicar of Wheatley Hill, protest—' (the rest of the sentence was lost in noise). This naturally caused some disturbance, and amid cries of 'Put him out' and the clapping of hands the interrupter was bundled out of the cathedral by the police and vergers. . . . Dr. Jowett remained standing perfectly calm and collected during this hubbub, and when quiet was restored proceeded with his sermon. . . ."

That such an episode should occur in a civilized country and in the twentieth century is almost unbelievable.

It is not simply—as Professor Walker says—adapting our "methods to the needs of the altered age," but also making them conform to healthy-mindedness, to commonsense, and what is Christian.



THE salaries of preachers are beginning to look up. When the scrub-woman commands a wage which justifies silk stockings it surely is the turn of the poor preacher. An astute paper from the Middle West **Money and the Ministry** is trying to help on the good cause and argues: "If the preachers earned, or rather received, more money they might take a more kindly view of life." This is not altogether complimentary to the preacher. Barring a few unfortunate cases here and there, preachers are confirmed optimists. They are jolly after-dinner speakers and cheerful story tellers. No man would stay in the ministry very long if he were not convinced that life is good and sweet and noble. We cannot imagine a successful preacher whose outlook upon life is unkindly and embittered. The two concepts do not fit together. The preacher knows of the sin, the dirt, and the pain in the world; but he will not strike the colors or fold his hands in resignation. And he is a game fighter: he will not even strike for the respectable hire of which he is worthy. We have read of a professor who

thought he might well be content with his modest stipend, tho he could easily use more; and a university president has just focused attention upon himself by refusing part of a large salary on the score that it was too much. Such a spirit proves that there are compensations for the lack of worldly goods.

A plethora of money is not such an unadulterated blessing. It has been the good fortune of the Church that its clergy were generally poor. A prosperous clergyman, other things being equal, is really more of a handicap to most churches (most churches are poor!) than an impecunious dominie whose wants appeal to the sympathy of those in the parish who have been endowed with bowels of mercy. A preposterous half-truth has been fostered by men whose zeal outran their knowledge to the effect that "hunger never made for progress." This was emblazoned on the billboards of the countryside as a warning against social unrest. It would have been more in accordance with facts to claim that most progress is the result of hunger. A satiated clergy would have been a calamity in the Church. When Jeshurun waxed fat he kicked. And what happens to nations may happen to a nation's prophets.

A naive and ingenious flash breaks forth in the exposition of this thesis of underpaid preachers: "Maybe if the preachers were better paid they would not be so much in politics." The perspicacity of that remark is worthy of a Rabelais. But who knows? Perhaps the woes of Lady Poverty shall yet inherit vast possessions! The beggar orders of the Middle Ages taught us that.

In the meantime we rejoice that many churches are at last beginning to realize what a burning shame it was to allow its spiritual mentors to be in want when its trustees were rolling in wealth.

WORLD CONFERENCE ON FAITH AND ORDER

THE Commission of the Episcopal Church in the United States which has for a number of years been working toward a World Conference on Christian Faith and Order has announced that the preliminary meeting will be held in Geneva, Switzerland, August 12th to 26th. The special object of this meeting is to arrange for the prosecution of the enterprise by bringing in representative bodies so far as possible from all parts of the world. The expectation is that there will be representatives present from America, Canada, England, Scotland, Ireland, Sweden, Norway, Denmark, France, Holland, Switzerland, Germany, Hungary, Italy, Greece, Serbia, Roumania, Bulgaria, Egypt, South Africa, Australia, New Zealand, Japan, and possibly China, Russia, and Armenia.

Up to this time all the expenses of the Commission have been paid by the Episcopal Church and the same body will foot the expenses for meeting-places and like items in Geneva, also of course those incurred by its own delegates. The other bodies are expected to assume the outlay incurred by their own representatives in attending this preliminary meeting. However, it is desired that a fund of twenty-five thousand dollars be provided voluntarily to insure the presence of representatives from bodies under stress of present conditions unable to attend.

This preliminary meeting of the World Conference is the center of an important series of conferences. Immediately before it and in the same place is to be held an ecumenical conference called by the Lutheran Archbishop of Sweden "to consider social and industrial questions in their relations to individuals and to nations." It will be followed by a meeting of the World Alliance to Promote International Friendship Through the Churches, which of course has for its object the promotion of international peace. This series of meetings will therefore occupy the last three weeks of August, and should afford a basis for long steps in advance in industrial, ecclesiastical, and international relations.

The Preacher

The Task and The Term—A Reverie

THE time grows short for all that there is to do. But as the task dilates with the speeding years so grows the assurance that, not in accomplishment, but in willing and endeavoring, lies life's true record; that, not in the compassing of tangible results or the attainment of definite ends, but in earnest devotion to what seems the highest and best, is life's redemption and fulfilment.

The silent messenger may come and find us with life's thesis unwritten; then let him take the unfinished work—plan, notes, scholia, and all.

Schubert's "Unfinished Symphony" is his greatest work.

Love's Talisman—A Reverie

LORD of Life, knit us to thee—on any terms, any surrenders, any revisions of our thought-schemes, any bowings of our spirits to thy yoke.

Thou art thine own revelation, the light by which thyself art seen. The Theologies and Christologies do not unfold thee. The credos of faith and the hymns of devotion touch thy garment's hem, and therein is healing. But thou art truly known only in the epistemology of the heart.

Thou dost inspire and define our noblest aspirations. Our best cries out for thee, opens to thee, goes out unto thee.

Give us to know thee that we may love thee; give us to love thee that we may know thee. Yea, give us to love thee; for loving is knowing, loving is having, loving is likeness.

The Gardener

Sources of Materials for Preachers

One of the pressing dangers assailing the "busy" preacher is that arising from the principle of "selective" reading. He may easily and naturally fall into the error of thinking that he must confine his acquisitive reading along lines closely related to the definite themes of religion and theology as ordinarily understood. He may lose sight of the interrelatedness of all of God's facts and truths, and so forfeit in his pulpit-work the

advantage of illumination and assistance coming from wide regions technically outside of what he has conceived as his own realm of thought. We give a vivid illustration (in another science) of possibilities of help from most unexpected sources furnished in an article on "The Contributions of Mathematics to World Progress" by Professor Charles N. Moore to *The Educational Review*. Surely few topics would seem as unrelated as mathematics and the therapeutics of wounds. Yet the directive

influence of "the exact science" of mathematics, controlling deductions and indicating corrections both in diagnosis and in treatment, was brought out under the suggestion of the eminent Dr. Carrel of the Rockefeller Institute. In theology and religion, too, mathematics pure and applied, as well as the other sciences, will often supply vivid material. We say nothing here of the gain to the preacher's mentality and the advantage to his hearers from the variety and versatility thus acquired and exhibited; and nothing of the increased force applied to the message.

"In 1908 Dr. Alexis Carrel of the Rockefeller Institute of Medical Research had noticed in the course of some experiments on animals that the rate of healing of a wound seemed to be approximately proportional to its surface area. Having devoted himself from the outbreak of the late war to medical service in France he had occasion to notice a similar phenomenon in the case of wounded soldiers. He plotted a large number of curves, using the area of the wound as the ordinate and time as the abscissa, and came to the conclusion that the relationship could be represented by a mathematical equation. Not having time to work out the details himself he turned over the problem to Dr. P. Lecomte du Noüy of Base Hospital 21, Compiegne, France. The latter found after some investigation that the curve of healing could be represented by means of an equation which served to express the area of the wound surface at any given time in terms of the area at the time of the first observation, the interval of time elapsed since that observation, and a certain quantity, i , known as the index of the wound.

It was further found by Dr. du Noüy that the theoretical curve deduced from the above equation agreed in general with the curve plotted from the observations, within the limits of the errors of measurement. When the observed area departed from the theoretical curve it was found to be due to some abnormality in the individual case, such as the presence of infection in the wound. In this way the presence of infection could frequently be determined by mathematical computations before it could be detected by direct medical examination. This is only one of the ways in which the curve can be of actual service to physicians in treating wounds. One of its further uses is mentioned by Drs. Tuffier and Desmarres of Auxiliary Hospital 75, Paris, in an article on this same subject. I quote their own statement which is as follows: 'We believe that by mathematical measurements we can solve the

problem of the action of various organic fluids on the cicatrization of wounds.' Still another use of the formula has been indicated by Dr. du Noüy in one of his papers. The quantity i , the index of the wound, varies with the age of the individual and the size of the wound. Hence, for a given age and wound surface there is a certain normal value for i , and any departure from this value in an individual case sheds light on the general condition of the patient."

Acquiring a Vocabulary

Ten years ago my vocabulary was barely sufficient to clothe the nudity of my thoughts, and then only in Gertrude Hoffmannesque garb. It was an eternal struggle to find enough words to express my ideas, and I wasn't opprest by a plethora of ideas, either. I had read somewhere that there were some half-million words in the English language, but as I struggled from day to day with my short-order vocabulary I didn't believe it.

One day as I was reading I encountered several words I had never met before.

"I wonder what they mean?" I asked subconsciously, and then an idea came: "I'll just jot them down and look them up later."

That was the inception of a new habit. Heretofore, whenever I met a word in my reading which was a stranger to me I hurdled it. From that day I commenced to read with a pencil and paper beside me. When I found a word I hadn't been introduced to, I took it by the hand and led it to the nearest dictionary, where we became acquainted.

That first day, if my memory serves me aright, the new words were: senescent, paralog, cephalic, clamant, feuilletons and gymnosophist. I looked them up memorized their definitions and all the correlating facts in connection with them I could find.

Soon after that I entered the newspaper game and conducted, in the parlance of the press, "a colum." I then made it a practise not only to jot down and memorize the definitions of new words, but to use them and accustom myself to the facile manipulation of them. In this way the words were indelibly imprest upon my memory.

It was ten years ago that I began to build up my vocabulary in this systematic way.

And now, thanks to it, I have acquired not only a vocabulary of large proportions, but a liberal education, gleaned while delving for the definitions of the thousands of words jotted down in the course of my reading.

It's a good habit, a habit that will grow on you and yield a generous dividend, a habit that will lend an added zest to the reading you do and whet your appetite for more of it.—J. P. M., in *American Magazine*.

Turning Aside

ARTHUR B. EHINOW, Brooklyn, N. Y.

When, in the wild and awful wilderness of Mt. Sinai, Moses beheld the bush that burned but was not consumed, he "turned aside to see the great sight."

He turned aside! He had followed the grazing sheep as they sought the juiciest pasture. That was his daily walk. But now he turned aside. And he heard the voice of God.

Not on the highways of life, noisy with demonstration, do we find the springs of power. We must turn aside to meet the sources of strength.

The life of George Washington, the praying general of Valley Forge, furnishes an episode of greater majesty than the surrender of Cornwallis. Lincoln's hours of silent communion were more awful than the applause that greeted him in Cooper Union. King David was warrior and statesman of high rank, but to find his greatness we must turn aside to the sweet singer of Israel who knew the Lord as his shepherd.

In the august empire of Rome, the birth of a child to peasant parents in the little town of Bethlehem was far off from the highway of notable events. What was the birth of Jesus compared with the news brought by the imperial courier from Persia, Africa, or Gaul. And yet, since those days when Cyrenius was governor of Judea, humanity has often turned aside from the highways resounding with the clangor of arms, the hawking of wares, and the luring notes of pleasure, to kneel at the manger and feel that the all else were false, this must be true.

And we must learn to turn aside for ourselves. From the ordinary affairs of life to the prayer chamber—the birthplace of a new resolve and new strength. The springs

of power are not with the dash and crash of tumultuous life; they are aside where the bush is afire with God, and where the still, small voice soothes the soul into mighty action.

You May Have It, If You Will

WILLIAM T. ELLIS, Swarthmore, Pa.

Church folk are too mouse-like. They have cultivated modesty at the expense of greater virtues. All sorts of public evils are tolerated simply because Christians are not as militant as their general orders require.

So when inclined to grumble about such grave matters as the lack of intelligent recognition of religion in the secular press, church members should blame themselves first of all.

Active Christians can have just about anything they want in print, if they are wise and firm in asking for it.

There is not a newspaper in the land that would not publish a full page every Saturday, devoted exclusively to the churches, if even ten per cent. of the professing Christians among its readers were to ask for it.

If you want more and better general news of Christianity in your daily paper, write to the editor and request it. If a sufficient number ask, the answer will be quick and sure.

If you would like to read a good sermonic article every week, such as a popular exposition of the Sunday-school lesson, write to the editor, and he will get it for you.

If you want a weekly column on Interchurch World Movement activities, why, simply ask for it! The editor will quickly enough get into touch with the Interchurch Publicity department.

If you want a squarer deal in print for foreign missions, speak up!

If you desire a broad-gauge, human-interest interpretation of the local religious life of your community, say so to the editor.

News space is apportioned according to the editor's best judgment as to what his readers want. If he hears from the sports followers, and never hears from the church folk, can you blame him for giving a page or two every day to sports, and only a column or two a week to religion?

The Pastor

PRACTICAL EVANGELISM

The Rev. WILLIAM H. LEACH, Alden, N. Y.

WHERE dogmatic evangelism may be concerned with a type of service, or a method, practical evangelism is concerned with the purpose and results. It disregards tradition except as tradition has a place in the present-day life. It studies its field and its resources and then goes to work in the most direct and efficient way to win men to Jesus Christ and the Church.

The purpose of evangelism is two-fold. It is to secure new converts and new church members and also to stimulate new zeal and devotion in the present members. That is the purpose in its community or parish aspect, and the work of a minister or a church will be judged on this basis in the end. If old methods are overthrown, he who overthrows them must convince the world that he has better ones to offer in their place. If results show this, he is justified.

The practical evangelist often times must deal with the type of mind that sees a method rather than the end. The writer at one time was trying to persuade a neighbor to confess his belief in Jesus Christ and unite with the church.

"I ought to. And I will the next time that there are special meetings," he said.

No amount of persuasion could convince him that he could unite without going through the "special meetings."

"It may be all right," he confessed, "but I would feel more sure about it if I was converted that way."

A large city church has recently had a similar experience with a young minister. He became one of the assistants to aid in evangelistic work. At the end of three months he offered

his resignation. He was dissatisfied with the tasks assigned him. He had been kept busy calling on prospective members in the growing residential district.

"I came here under the impression that I was to do evangelistic work," he protested.

Both of these illustrations show the type of mind that is tied to a ritualistic form. Happily it is a mind that is rapidly disappearing, and many churches by methods other than that of the special meeting have been able to add hundreds of consecrated members and put them at Christian work.

The first step in any method is a survey of the field which will show the possibilities. The house to house canvass will reveal many who will almost instantly become available for church membership. They may have letters in some other church and have failed to unite locally because no one has shown any interest in them. Children available for Sunday-school will be located. As we will mention the Sunday-school as one means of evangelism, the importance of this item will be realized.

The survey should give more than a list of names. It ought to give the spirit of the parish. The preacher can place it under the proper classification. This will determine, to a large extent, the form of evangelism to be used. Does it belong under one of these heads: rural—village, small, suburban, industrial; urban—down-town, residential (stable or growing), industrial, foreign population?

Then a second classification can be made as to the temperament of the field. It may fall under one of these

heads: intellectual (real or pretended), literary, socialistic, agricultural, industrial. The church must know the mind of its parish before it can get the best results. The real dividing line between different churches is apt to be in this temperament. A former parish of the writer was reached by expressional activities. The interests of the present one are quite diverse from that.

I. We take up the method of "revival meetings" first because it is the traditional and conventional one. In times past it was the only one and any other process was looked upon with disfavor. That is not the case to-day. The special-meeting method is but one of several successfully used methods of evangelism. It is accomplishing good results in many fields. The ethical demands of to-day are such that evangelistic work of this nature requires sterling qualifications.

But there are communities where the thoughts of evangelistic meetings with all that they usually imply are repulsive. To force such a campaign upon these communities, even tho it be temporarily successful, will eventually work against the best interests of the church. To meet this thought a new type of evangelist has arisen. He comes for a definite stated sum for a week of lectures. The regular services of the church are not interfered with and the ingathering is to be taken care of by the church through its normal organization at its societies.

If the evangelist of this type can challenge the thought of a community, he will be a real asset to the work of the church. He is free from the offense of commercialism that has despoiled so many revivals. An annual series of lectures by some strong man could do much to strengthen the faith of believers and put them at work in the church organization.

The special-meeting method is

adapted to communities where there will be a response to the mob spirit; for as tabernacle meetings are conducted to-day, they are dependent upon that spirit. The writer, as the chairman of the ushers at one of the services, remembers the injunction given out by the evangelist. The audience was to be scattered four in a seat until the tabernacle was filled. This gave the impression to the visitor of a crowded building. The results of the meeting depended in part upon every one thinking that everybody was interested.

The main objection to the special meeting method to-day is its inefficiency. There is too much waste in the method. There is not the same combing of the field that other methods offer, nor is there the same conservation for Christian service. The special meetings are apt to produce a type of mind that is more interested in special meetings than in service.

"The meetings are done and I am done," was the testimony of one backslider at a protracted meeting. He was. And many others follow the same line of action. One small city has recently secured a return of the tabernacle evangelist to speak to his converts and tell them that they ought to attend church. That, somehow or other, had been omitted in the former teaching.

II. The Sunday-school offers a splendid opportunity for evangelism if properly utilized. The purpose of the Sunday-school is the production of Christian character through education. One expression of this character is church membership. We have considerable loss in our schools. The young men and women drop out before they become affiliated with the Church. It is hard to locate the real reason. Some insist that evangelism, meaning by this certain methods of evangelism, do not have a large

enough place in the curriculum of the school. The answer to this is that there are too many interruptions to the educational work of the Sunday-school by special days and special services. The continuity of thought is lost and the course of study which would lead to Christian living interfered with.

But outside of the pupils themselves the Sunday-school offers large opportunities for evangelism. The parents of every baby enrolled in the Cradle Roll, of every child in the Sunday-school, immediately become prospective members. If the church wants the good-will of any family, let the Cradle Roll superintendent call at the home when the baby is born and leave a present in the name of the church. The response will be immediate. Keep in touch with the child. The parents will want it christened. That is a recognition of the church.

In one of our churches the little child who had lost her parents became the charge of her grandparents. She was enrolled in the Sunday-school. They came to the church at the Christmas exercises to hear her sing. A year ago the three of them, the aged man and woman and the little girl, knelt at the altar for baptism. "A little child shall lead them."

III. Some churches have provided themselves with social rooms, gymnasiums, and libraries, and are using these as a method of bringing the stranger in touch with the church. For instance, Central Presbyterian Church, Buffalo, has well-equipped club rooms under the direction of its men's club. It is in a rapidly growing section of the city. Many of the men in the club who would not think that they could invite another man to become a Christian are ready to invite their friends and acquaintances to attend the club for a good time. Then others are informed and the prospect is invited to other services. His fam-

ily is interested in other institutions of the church. Gradually they are brought to a point where they find themselves in sympathy with the church and want to unite.

Churches in foreign sections may find this an excellent approach. One minister in an Italian section, unable to speak Italian, has installed a moving-picture machine for Sunday night work. The Italians can not talk English but they can see English.

The writer came out of a church a few days ago and found several street urchins hanging around the door.

"How soon will it be two o'clock?" asked one.

At two o'clock the club rooms would open and these boys were there for their turn. They were getting intimate with the church and a method was being used that would reach them. This is good evangelism.

IV. Organized group work is a method which is applicable to the average parish and helps to bring results to both of the purposes of evangelism. It stimulates the members by giving them something worth while to do, and it is the most successful way of securing new members and converts.

The parish is divided among a certain number of leaders. The size of the parish and the leaders available will determine the number. The leader has spiritual charge of the people in his group. He notifies them of special meetings of the church, brings them together for social and spiritual meetings and encourages them to welcome the newcomer into the community and invite him to the church.

Certain men are designated to watch at the church for strangers who may attend and in a diplomatic way secure their addresses. These are turned over to the proper group chairmen and the women's societies who will see that they are called upon and invited to all the church services.

Children are enrolled for the Sunday-school, and the young people are referred to organizations which may interest them. Every prospect is sought most diligently and all the spiritual resources of the church called upon before he is given up as hopeless.

Through a card system a business-like classification is made of every individual. Special reception days are held, sometimes once a year and in the larger churches more often for the reception of members gained in this way. And the plan does get results. The fastest growing churches to-day are employing methods similar to this. It has the advantage over other systems in that it is direct and that it makes the whole church evangelistic. At the same time it is able to assimilate all its new members.

Supporters of the special meeting plan have always placed the burden of proof upon the other fellow. They have left him to prove that some other method could get better results. This one does. Numerically it is winning and spiritually it is far in advance.

V. The second aim of evangelism, the stimulating of the church members, is usually accomplished at the same time that new converts are sought. If the membership have a part in this growth instead of having all of the work done by professionals, the result will be satisfactory.

The great need among church people at the present day is a respect for the church of which they are a part. Some members are more anxious about the church fulfilling its part of the contract by giving good preaching and good singing than they are about paying their obligation to the church. To bring members to a realization of their obligations is practical evangelism.

Some churches are successfully trying a roll call of the membership at certain periods. In the church of the writer a roll is taken at every communion service. The group chairmen distribute cards to every communicant the week before the roll call. The placing of the card on the collection plate is equivalent to the answering of "present." All other members are recorded as absent unless some excuse for the absence is given to the group chairmen. Sickness, absence from the town, and necessary labor, such as caring for children, are considered satisfactory excuses. The card of each communicant when placed in his hand contains the attendance record for the four previous communions. The mere acceptance of this right of the church to call the roll and expect attendance at the communion services is a step toward the desired loyalty.

The card system just described works best when it is used in connection with the group plan of evangelism. The mailing of the cards lacks a personal contact which is desirable.

The present indifferent attendance of church members may be compared to the indifferent financial system of the churches of a generation ago. The few who gave liberally can be compared to the few loyal in attendance to-day. But financially the whole scheme has changed. Churches are solvent and paying their bills with a regularity never known before. The weekly system of contribution has done it. The demand was made and the people responded. When we can show church members that regular and devoted church service is as much of an obligation as is the financing of the church we shall not be far from the goal of practical evangelism in this respect.

LITANY FOR THE TIMES

ALMIGHTY GOD, our Heavenly Father, in whose light alone we see light, in time of tribulation and world-wide confusion, we raise to Thee our heartfelt supplications. We pray that Thou wilt succour us and guide us. By the inspiration of Thy holy spirit, may we have the courage of our convictions, so that our lives may be a light to lighten the troubled and perplexed, and we ourselves may lay hold of that Peace the world can neither give nor take away, now and forevermore. Amen.

From everything that comes between us and Thee; from bondage to the letter, and the slavery of externals,

Spare us, good Lord.

From all narrowness and sectarianism; from obstinacy and prejudice; from pride, hypocrisy, and sin,

Good Lord, deliver us.

From the religion of the letter; from dollar-hunger and mammon-worship; from money-morality and distrust of the many,

Good Lord, deliver us.

From class-consciousness and partisanship; from pride and vainglory; from the envy that corrodes, and the lust that kills our better selves,

Good Lord, deliver us.

From suspicion, hatred, malice, and all uncharitableness; from hysteria, corporate greed, and personal avarice; from love of power, brutality, and moral cowardice,

Good Lord, deliver us.

From the cruelty that degrades, and the snobbishness that damns our souls,

Good Lord, deliver us.

From fear, from presumptuous sins, and hardness of heart; from the hope deferred that maketh the heart sick,

Spare us, our Father.

From all that stands in the way of our living "with malice toward none, and charity for all"; from everything that hinders our discipleship, gallant and whole-hearted,

Spare us, our Father.

Heavenly Father, as Thy children, at all times, and in all places, may we show ourselves loyal to the ideals, obedient to the heavenly vision, revealed to us in the life and teachings of the man of Galilee. Ever may we love as he loved, live as he lived, die, if need be, as he died. Ever may we labor unselfishly for the bringing in of his kingdom upon earth. Continually may men take knowledge of us that his spirit rules within our hearts. In his name we ask it, now and forevermore. Amen. ALFRED RODMAN HUSSEY.—*The Christian Register.*

THE EDUCATIONAL CRISIS

THE national emergency in secular and religious education was recently discussed by one hundred editors of the religious press in a conference called in New York City.

Dr. W. S. Athearn, director of the Department of Religious Education, Interchurch World Movement, said that 27,000,000 children in the United States are untouched by religious education. He urged immediate action to meet pressing needs. He also suggested that a uniform record of national education, patterned upon the census, be taken from time to time so that more efficient operation of a systematic program of education might be provided.

The crisis in secular education was also discussed. It was said that 140,000 teachers resigned in 1919, mostly because of inadequate salaries. These conditions are growing worse rather than better; 35,000 school rooms were unable to open last Sep-

tember for lack of teachers, and 65,000 rural teachers were below even the low standard of their own localities.

At the close of the conference the editors, who represent leading religious periodicals east of the Mississippi River, passed the two following resolutions:

"Statistics presented by the American Religious Education Survey Department of the Interchurch World Movement at the conference held in New York, March 8, 1920, show five national facts which constitute a real emergency in the field of religious education: 1. Unreached millions. 2. Inadequate amount of time for religious training. 3. Untrained, immature and unsupervised, voluntary teachers and officers. 4. Inadequate body of curriculum material. 5. Meager financial support."

"To meet these five startling facts, five pressing needs are shown: 1. A program of Sunday-school extension that will carry a religious training to every child in the nation. 2. More time for religious education secured through week-day and vacation

Bible schools. 3. Close supervision and practical training for voluntary workers and training schools for professional leaders. 4. Enriched courses of study. 5. A more generous financial support.

"In view of these facts—

"RESOLVED, that it be the sense of this body that the editors here assembled pledge their support to this program, and that they commend the general character of the survey as outlined and the methods of the American Religious Education Survey Department of the Interchurch World Movement.

"Representative educators and editors of the religious press, in conference assembled, New York, March 8, unanimously urge the early passage of the Smith-Towner Educational Bill, H. R. 7 and S. 1017, providing for a secretary of education in the president's cabinet and providing Federal appropriations to encourage the States in the promotion of education. They pledge themselves to promote this national educational measure through the columns of their publications, especially urging ministers and laymen to support the bill and to urge their representatives and senators to vote for its enactment."

Recommendation in the hospital program of the Interchurch World Movement calls

for the establishment in the United States of at least four hospitals for incurables which shall be under church control. The great need for such hospitals revealed by the survey recently conducted by the Hospitals and Homes Department of the Movement, has resulted in the proposal to establish institutions in Massachusetts, Missouri, Ohio and Virginia.

According to the American Society for the Control of Cancer, one woman in eight and one man in fourteen, over the age of forty, dies of cancer. There are also not sufficient beds provided in America to care for persons suffering from incurable tuberculosis.

As an example there were until recently only twenty-four beds for incurables in the Protestant hospitals of greater Boston. A new sanatorium at Dorchester will add seventy-five beds to this number, caring for patients suffering from cancer, tuberculosis in the last stages, and other incurable maladies. This is the only hospital of the type in the United States under denominational control.

R. E. A. DECLARATION OF PRINCIPLES

THE following is the report of the Committee on Declaration of Principles given at the 17th General Convention of the Religious Educational Association in Pittsburgh, March 19th to 21st:

1. Recent studies of the British and American armies have revealed an appalling state of ignorance of religion, and of indifference to the institutions of religion, among the masses of the people. This revelation confirms and justifies the criticisms of current religious education to which this Association has given voice during seventeen years. We recognize in this situation a call to deepen our understanding of the affirmative principles that must guide in any adequate reconstruction of religious education.

2. For some years before the war, commercial interests had been learning how to apply psychological laws so as to influence on a large scale the minds of the buying public. During and since the war governments, using and extending these methods, have succeeded in controlling the thinking and the ethical outlook of whole peoples. At the present moment political and eco-

nomic interests have at their disposal a definite, effective technic for the making of public opinion. This technic includes the choice of facts that shall be allowed to reach the public; it includes also constant and often subtle appeal to emotions and prejudices. The whole constitutes an art of making up other men's minds for them.

3. In this situation religious education must accept the duty of forming a religious public opinion. But religion must not imitate the types of propaganda that withhold facts and stimulate prejudice. Our problem, rather, is to lead the people to do real thinking in the light of the great historical ideals and in the light also of correct information.

4. This is not a problem of adult education merely. For the foundations of public opinion, its most persistent presuppositions, are laid in the experiences of children—their experiences not only in the school whether of the State or of the Church, but also in their contacts with society as it is. Education has never paid adequate attention to the informal and unintended training that children actually receive.

5. The immediate and most pressing problem for religious educators concerns, therefore, the development of cooperative religious thinking upon the part of both children and adults. To this end the methods and the results of the scientific study of society must be incorporated into the courses for older pupils, and methods that promote reflection rather than mere imitation and compliance must be adopted in all grades.

Farming as a Missionary Enterprise

The growing interest of the Church in the present welfare, as well as in the eternal destiny, of the people in the mission field, is illustrated by the following clipping from *The Interchurch Bulletin*. This is not the first enterprise of the kind under Methodist auspices, for that church has already in operation a ranch in South America run for the purpose of instructing the natives in scientific agriculture and related occupations. There is also the Rhodesian school mentioned in the clipping.

At a recent meeting of the Executive Committee of the Methodist Episcopal Board of Foreign Missions, the purchase of a modern farm of 3,000 acres in the Belgian Congo, Central Africa, was authorized, the negotiations having been pending for some time, awaiting this action. The farm is to be the site of the new Congo Institute for industrial training of African negroes, which is soon to be erected at a cost of \$75,000.

The consideration in the purchase of the land is \$15,000, the farm being one of the most highly developed in that entire sec-

tion of Africa, and admirably suited for instruction, especially in agriculture and animal husbandry.

The Congo Institute is one of the series of six large industrial institutes, or Central Training Schools for African negroes, which are the features of the Methodist Episcopal Centenary program for missionary work in Africa, recently completed. These training schools are to be modeled after the Hampton and Tuskegee industrial schools for American negroes in this country, and every development is to be in charge of a specially trained expert.

Experiments upon the practical aspects of the enterprise have been worked out on the industrial farm at Old Umtali, in Rhodesia, where the Methodists were given by the British Government a tract of 13,000 acres with many buildings for the purpose.

Past the Dead Line

A Presbyterian church was seeking a pastor. An able man was before them, but was passed by because he was over fifty years of age. There was one man, a large grocer, particularly active in opposition to the call, asserting loudly and broadly that he would not vote to call any man over fifty. A lady heard him talk. He happened to be her grocer, whom she had long and largely patronized. She called him up over the phone one morning, and asked him if he was as old as fifty. He told her that he was. She then said that she could deal with him no more; that a man over fifty was not competent, and that she had made up her mind to find a younger grocer.

A well-deserved rebuke, tho only administered jocularly. He saw the point.—*Christian Life Magazine*.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL,

June 6-12—What America Is Doing in India (Missions)

(See p. 449)

June 13-19—Earth's Garment of Green

(Gen. 1:11, 12, 13-15; Ps. 32:2)

THE garment of green which the God of nature spreads over the earth in spring is suggestive of many things.

1. It is suggestive of God's love of beauty. Tennyson, observing the play of aquatic life in a stagnant pool, ex-

D.D., Claremont, Cal.

claimed, "What an imagination God has!" Looking at earth's garment of green we are led to exclaim, "What an artist and poet God is!" What delight he must find in expressing himself in forms of beauty; making of the world a *kosmos*—as the nature-loving Greeks divined it to be.

2. It is suggestive of God's renewing presence. The devout Jew, discarding second causes, and seeing in nature the direct action of God, looked up to him and said, "Thou renewest the face of the ground." The renew-

ing of life in spring he traced to the indwelling life of God. It was God's own hand that provided for the earth a fresh garment every spring.

3. It is suggestive of the law of self-propagation, by which plant-life is perpetuated. That law is set forth in the words, "Let the earth bring forth grass, herbs yielding seed (literally, 'seeding seed') after their kind" (Gen. 1:12). To the seed is given, through the power of self-propagation, an immortal life. To men and nations is given the same power, and when it is lost they wither and die.

4. It is suggestive of the wise correlation of means to ends. Green is refreshing and restful to the eye. The desert browns have a charm of their own, but they are somber and subdued. The eye tires of them, and longs for the green fields. Even the city-dweller craves a little bit of lawn. Tending his flock amid the scanty herbage on the rim of the desert, David, the shepherd-poet of Israel, thinking of himself as under Jehovah's shepherding, said, "He maketh me to lie down in green pastures." To a desert shepherd the thought of lying down in the lush grass of a well-watered meadow was the acme of beatific contentment.

5. It is suggestive of the use that God makes of humble things. Grass is a small and insignificant plant, but of all the products of the vegetable world it is the most valuable. We could dispense more easily with any other plant. Being so essential to man's food supply it is widely distributed. Where sand or snow takes its place the struggle for existence is intense. If the grass crop fails destruction comes "to everything that has a living soul." For a graphic description of a land through which famine stalks "because there is no grass," read Jer. 14:4-6.

6. It is suggestive of God's care for his children. "If God so clothes the

grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" God cares for the grass —every spear of it. A Scotch poet in saying that "Ilka blade 'o grass keps (holds) its ain drap 'o dew," teaches the lesson that the providence of God extends to every separate soul.

7. It is suggestive of the evanescent nature of life. "As for man his days are as the grass, which groweth up and withereth"—or like the almost impalpable flower or pollen of the grass which the wind driveth away.

In the lands where the winter casts her mantle of snow over the earth as the time approaches when nature is about to exchange the garment of white for one of green, faith sings the song of hope:

When the frost binds the streamlet's flow,
And the wintry sun is low;
When white is the plain
As the surges of the main,
There is green grass under the snow.
O winter of sadness and of woe!
Thou art come, but thou yet shalt go,
There are buds for the bowers,
And blossoms for the flowers,
And green grass under the snow.
Do the storm winds wildly blow?
The hours—are they weary and slow?
O sad heart, wait,
Thou shalt see it soon or late,
The green grass under the snow.
For the dark clouds are spanned by the bow
And the skies have a bright'ning glow;
There is joy for the sorrow;
There is blessing for the morrow;
There is green grass under the snow.

June 20-26—Fractional Religion

(Matt. 23:23)

Our Lord contrasts fractional religion with full-orbed and complete religion. For an illustration of his thought he points to the scribes and Pharisees. Addressing them he says: "Wo unto you, scribes and Pharisees, hypocrites; for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith."

In these words there is a contrast between things that are light and trifling and things that are weighty and important. The scribes and Pharisees were literalists, and like literalists in general they emphasized the little things. They whittled down the broad law of tithe that "all the tithes of the land are holy unto the Lord," and made a special virtue of tithing things of little value, such as aromatic herbs used for seasoning. They were righteous overmuch; going beyond what was required by the law, yet with all their scrupulosity about insignificant things overlooking those that were of prime importance, thus showing by inference that one may be a good tither and a poor Christian.

Fractional religion is just as common in the present day as it was in the day of our Lord. Many professing Christians are taken up with such insignificant questions as the observance of days, the form of ordinances, and matters of ritual. In the moral sphere they are punctilious about little things, while indifferent about greater things. They would not steal a purse, but would think nothing about stealing a railroad. They would not tell a round, thumping lie, but would have no scruple about sending out a deceptive advertisement. Describing them Jesus says, "Ye are they who 'strain out the gnat, and swallow the camel.'"

The character of a man's religion is determined by two things: (1) The things he emphasizes. Is he emphasizing the great or the little things? It is a sign that the puerilities of piety have been outgrown when one can say of his religious experience, When I was a child I spake as a child, I felt as a child; now that I am become a man I have put away childish things. The things that belong to the spiritual childhood are the outward

things, the non-essential things; the things that belong to the spiritual manhood are the inward and essential things. Robertson of Brighton maintains that the milk with which the spiritual babes are fed is not simple doctrine but simple duties; and as these are mastered, strong meat is given, and maturity is reached, a man's job being needed to develop a man. (2) The character of a man's religion is determined by what he omits. The Pharisees were blamed for omitting the weightier matters of the law, to wit: (a) judgment, justice, or fair dealing; (b) mercy, pity toward the suffering and the unfortunate, forgiveness toward those who had wronged them; (c) faith in the sense of faithfulness to moral duty. While great sticklers for doctrines and ceremonies, in moral things they were content to wash the outside of the platter. The necessity for the cultivation of a right spirit, which is the one thing needful in religion, they entirely overlooked.

The things to omit are the trifling things. Get above them. Let your righteousness go beyond the righteousness of the scribes and Pharisees. Get to the heart of religion and of life. Become so absorbed in the things that matter most that you will give only the time they really warrant to the things that matter little.

Michelangelo, after examining a sketch by one of his pupils, wrote upon the margin the single word *Amplius*. A "larger" scheme of religion is what many Christians need. That when gained will bring a larger religious life.

June 27-July 3—The Summer Evening Sky.

(See p. 452)

The Book

EARLY LEADERS AND KINGS OF ISRAEL

Professor JOHN E. McFADYEN, D.D., United Free Church College,
Glasgow, Scotland

June 6—Saul's Failure

(1 Sam. 15)

OLD TESTAMENT historians are unlike modern historians in many things—among others in this, that they make no attempt to tell the whole story (a book like Judges, e.g., covering about two hundred years, could be read in an hour or two), but they concentrate upon the great salient and significant facts or events. Such an event was the war with Amalek, and such a fact was the rejection of Saul. The unusual importance of this latter fact is apparent from this, that another account has already been given of it in 1 Sam. 13: 7-15. Whatever the real explanation may be, there can be no doubt about the fact of Saul's rejection and that it had some connection with a breach between him and Samuel. According to the passage in chap. 13, Saul, after waiting at a critical stage in a campaign for the seven days appointed by Samuel, finally offered sacrifice himself, and the ground of his rejection is here found in his "not keeping the commandment of Jehovah"—a ground which is not very intelligible, as he had kept the only commandment given, or at least recorded, in verse 8. The crime can hardly have lain in the sacrifice being offered by Saul himself; for in those days there was nothing illegal in such sacrifice being offered by a layman, and had that been the author's conception he would doubtless have made it plain. But some breach undoubtedly occurred between Saul and Samuel, and in this

breach lies the tragedy of Saul's career. It is, however, with the account in chap. 15 that we are now concerned; and in either case we are made to feel the truth which the writer of chap. 8 had emphasized so strongly—the folly of Israel in clamoring for a king.

The breach is here associated with Israel's war against Amalek, a Bedouin tribe to the south of Judah, which had hampered and harassed Israel from the days in which they had first tried to penetrate into Palestine (Ex. 17: 8ff.), and were still making raids upon the land as late as the time of Saul—indeed, these continued until their power was broken by David (1 Sam. 30: 1ff.). Samuel, in the name of Jehovah, the God of the nation, whose land was being raided, ordered Saul to devote the whole people to destruction. What this precisely meant, as applied to persons and to things, is described in Lev. 27:28f., which enacts that property thus "devoted" must pass irrevocably to God, that is, to his sanctuary, treasury or priests (cf. Josh. 6:19), while persons or animals were put to death (Josh. 6:21). Saul, however, disobeyed Samuel's injunction, sparing the Amalekite king and the best of the cattle; and when challenged by Samuel, he defended himself by saying that the cattle had been reserved for sacrifice—of Agag at first he says nothing. Then Samuel solemnly pronounced upon the disobedient Saul the terrible doom of rejection by the God whose word he had rejected.

Tho Saul fervently confessed his sin and entreated pardon, Samuel again pronounced the same stern words of doom, and turned to go. In despair, Saul caught hold of his skirt and it rent. Samuel seized upon this as a divinely sent omen. Even so, he said, hath the immutable God of Israel rent thy kingdom and given it to thy neighbor, who is better than thou—an unmistakable allusion to David. On Saul's renewed confession and entreaty, however, he left him the semblance of kingly power. Then, sword in hand, Samuel himself at the sanctuary—that is the meaning of the phrase "before Jehovah" in verse 33—executed upon the surviving king of Israel's foes the judgment which the old law already alluded to demanded. According to the Greek version, Agag came before Samuel trembling and saying, "Surely death is bitter." Thus the "destruction" enjoined was formally completed and Saul and Samuel parted.

Saul and Samuel here face each other as the representatives of opposite policies and ideals. The Hebrew historian, of course, looks at the matter from a religious point of view; but it is always worth our while to penetrate, if we can, to the secular motives of conduct. Saul doubtless had such a motive in sparing Agag, and not impossibly it was political. The Amalekites, tho humbled, were still active, as we have seen, in the time of David; and Saul may have imagined that by his clemency he was paving the way for an ultimate reconciliation. The indiscriminate slaughter of the cattle may also have seemed to him a useless and senseless act. On these grounds some scholars have maintained that Samuel, in his demands, was just the champion of a barbarous religious conservatism, while Saul represented a more reasonable, humane, and progressive ideal.

However that may be, it is at least pretty clear that Saul was still sufficiently dominated by contemporary religious ideals to regard his breach with Samuel as a tragic fatality; and in the wonderful scene with the witch of Endor on the eve of the last fatal battle (chap. 28) it is the shade of the departed Samuel that he longs, in his despair, to consult. The truth is that Saul's task of consolidating his kingdom, beset as it was by enemies on every side, was too great for one man to accomplish; and the melancholy to which he seems to have been predisposed was aggravated by jealousy of his brilliant and versatile rival, David. But it was a sorrowful day for him when he had to part from the prophet who had called him from obscurity to the foremost place in the land.

The lessons are (1) "War is hell." How cruel ancient warfare could be, even when conducted by an elect people, is clear from this narrative. It is always so. The essence of war is the destruction of life and property, and there is no humane or kindly way of waging it. Certain ways of destroying life and property may be stigmatized as more disgraceful than others, but at the heart of the institution we call war is inevitable cruelty and atrocity. It therefore becomes the duty of every member of human society to do what in him or her lies to get rid of it as speedily and completely as possible. (2) Friendship with a good man must not be lightly abandoned. Even if Saul was right in opposing Samuel, and may rightly be regarded as the representative of a more enlightened conscience, he was also right in his grief at losing the friendship of Samuel. There are friends from whom, when we part, we go steadily down, haunted by the awful conviction that we are rejected, as it were, by God himself.

**June 13—A Shepherd Boy
Chosen King**
(1 Sam. 16:1-13)

A good exercise in criticism would be to read carefully through the whole of chap. 16 and to compare the impression made by the David of the story of the anointing (verses 1-13) with that of the David who made his first appearance before Saul (verses 14-23). The one is a young and ruddy shepherd boy the other appears to be a mature man and an experienced warrior, "a mighty man of valor and a man of war and prudent of speech." These and other differences are to be explained by the fact that here and elsewhere in the book of Samuel, as we have seen (as also in the Pentateuch), there are two narratives, one of which is more historical, the other more idealistic in spirit. The first story (verses 1-13) and the story of the combat between David and Goliath in chap. 17 are written by the idealist.

There is often great literary and dramatic skill shown by the storytellers of the Bible. This idealizing historian dramatically follows the story of the rejection of Saul by the story of the anointing of David. The monarchy had come to stay, and tho the first king had failed, another—the incomparable David—was destined to succeed; and the story of his secret anointing by Samuel, who had also been responsible for the elevation of Saul to the throne, invests him, as it were, with a consecration and a legal title equivalent to that of Saul. This story, as well as the other that follows it in the chapter, already reflects something of the charm and the versatility which were to distinguish David in later years.

The story is so told as to enhance the dignity of the prophet from whom David receives his anointing. Samuel is manifestly a great personage, before whose mysterious powers the elders of

Bethlehem tremble. A charming simplicity inspires the story, which may be thus briefly summarized: Samuel, as before, is charged with the high task of finding and anointing the king who is to take the place of the rejected Saul. Against his judgment and expectation, he was divinely led to the choice of David, the youngest son of Jesse, a ruddy shepherd boy. From the day of David's anointing the spirit of Jehovah came upon him.

The moral of the story is written into the heart of it, so that the most careless reader could not miss it. While the description of the fair and ruddy David reveals a certain delight, common to the earlier parts of the Old Testament, in physical excellence and beauty, it is still more concerned with spiritual quality. Very striking is the contrast between the indifference here displayed to the height of Eliab's stature and the admiration which shines through the description (in the older story) of Saul, as "higher than any of the people from his shoulders and upward" (10: 23). The chief lessons of the story are two.

(1) The true test of a man's worth is his spiritual, not his physical, quality. Man must be more than a splendid animal; and the great Judge, who is never mocked by external appearances, demands from us human and not merely animal excellence. One of the anomalies of war is that, among the rank and file at least, almost the only excellence that is taken into consideration is physical. Their business is not to think, but to obey. "Theirs not to reason why, theirs but to do and die." It is not the mind that is considered, but sight, strength, endurance, and physical qualities generally. The animal qualities are of paramount importance and the distinctly human qualities are in abeyance. Many of the country's greatest servants would cut a poor figure on the

field of battle. Is it not our duty, then, to work for the definite abolition from human society of an institution that accentuates those powers and qualities of a man that link him with the animals, and deliberately deprives him of the exercise of those other powers and qualities that make him a man? The true king among men is not the mere athlete or the soldier, but the man who has most completely developed his mind and spirit, whose heart can stand the test of the divine scrutiny. (2) Another lesson of the story is that God often chooses what man ignores or despises. David is regarded by his father as too young and unimportant to be even considered; but in the wonderful providence of God, it is he who is the king to be. Common to this story and to that of the crowning of Saul in chap. 10 is the feature that the chief person in each case was absent. The one had hidden himself, the other was simply ignored; but such were the men whom God himself had chosen. "Not many wise after the flesh, not many mighty, not many noble, are called; but God chooses the foolish things of the world, that he may put to shame them that are wise; and God chooses the weak things of the world, that he may put to shame the things that are strong; and the base things of the world and the things that are despised, and the things that are not, God chooses, that he may bring to naught the things that are, that no flesh should glory before God" (1 Cor. 1: 26-29).

June 20—The Lord Our Shepherd

(Psalm 23)

It is absolutely certain that the superscriptions of the psalms form no real and original part of them, and are therefore no guide to the authorship; at best they only represent ancient tradition. There can, there-

fore, be no sort of certainty that Psalm 23 is from David, tho this idea was probably in the minds of those who gave the psalm a place among the lesson studies that deal with the life of David. But the determination of the authorship or date is really a question for scholars, the decision of which in no way affects the religious value of the psalm. If not David's, it is somebody's. On any view of its authorship or origin it will continue to the end of time to express in terms of majestic simplicity the quiet confidence with which one who knows Jehovah to be the Shepherd of his life can face even the valley of the deep shadow. It expresses the peerless and abiding joy of one who knows himself to be the guest of God.

The writer would appear to be no child, but one who has had full experience of the pain and sorrow of life. In his praise of the "rest" which the Lord has given him ("by the waters of rest") we recognize a weary pilgrim; in his gratitude for the restoration, i.e., the quickening and enlivening, of his soul, we recognize one who knows what it is to be exhausted. Apparently he has traveled far on life's way, and his path has not always been bright or smooth. He knows that there are sunny nooks and corners, that life is not all a wilderness, but that there are bright patches of green, where for a brief noon tide hour one may lie down and be happy. He knows that life's thirst is not such as can not be slaked, for a gracious Providence has caused the waters to bubble up and run through it, and that by the banks of its restful waters a man may quench that thirst and rest his weariness awhile. But he knows, too, that life is not all pastures of greenness and waters of rest; for has he not had to tread many a dark way and walk through ravines where the sun never shone, in whose gloomy recesses there lurked dangers from

robbers and beasts! Life has been a checkered experience, but he has always been sure of God. In his own eyes he is nothing but a poor, silly sheep, hungering for the green and beautiful pastures, thirsting for the refreshing waters, and prone to walk upon devious paths of his own; but as the sheep were guided and defended by the human shepherd, so was he guided and defended by that Shepherd divine, whose care was unceasing, whose mighty love would be with him, as he felt, "throughout the length of days." He brings the soul back, brings it home, leading it from its crooked paths, and setting it upon his own "straight paths"—paths which lead straight to the peace of the fold; and to all this he is pledged by his own name. He must be true to the sheep, for he must be true to himself.

But again, men, like sheep, need protection as well as food and drink; for in the dark spots there lurk beasts and robbers, dangers and death. So what we need is One who is not only kind, but strong; and this the psalmist found in the gracious God who was the Shepherd of his life. "Yes," he says, "tho I go through the valley of the deep, dark shadow, even there I am safe, and I will walk through it with a fearless heart. I fear no evil for thou art with me." He is not afraid, for in those kind shepherd hands he sees the crook and the staff—the crook on which he leans, and the staff with the hard wood and the great sturdy knots and nails for beating off and braining, if need be, the wild beasts. Together they symbolize the love and the power of the Shepherd: no wonder he says, "In them is my comfort."

In the last two verses, God and man are no longer Shepherd and sheep, but Host and guest. Here we

see him pursued by the enemy and the avenger of blood, and at length finding refuge, peace and hospitality within the tent of his Shepherd Host. In the beautiful Arab phrase, he is the "guest of God." The enemies may glare at him with their fierce, cruel eyes, but the gracious law of the desert will not let them touch him. The wondrous Host grants not only shelter, but abundant hospitality. He anoints the head of his hunted guest with oil, spreads before him his table of good things, places in his hands a cup full to the brim, and says, "Come and sup with me—thou with me and I with thee." So real and living is the sense of God and his goodness that he feels sure he will enjoy it as long as he lives.

Alike in youth and age, the suggestiveness of this psalm is inexhaustible; as we grow, it grows in depth and significance, we never get beyond it. Five points only will be singled out for brief consideration: (1) Note that the psalm is not a prayer, it is a confession of faith. The psalmist does not pray: "Oh, Lord! be Thou my Shepherd, and let me never want: by the green pastures do Thou lead me, and guide me to the waters of rest, and bring my soul back, and cause me to walk in paths that are straight for Thy name's sake. Yea, and when I walk through the valley of the deep shadow, may I fear no evil! Be Thou Thyself with me, and may Thy rod and Thy staff be my comfort. Do Thou spread a table before me in the presence of my foes, and may my cup run over. And let Thy pity and Thy love follow hard after me all the days of my life, and may I dwell in the house of the Lord forever." That would indeed be a beautiful prayer, which we all might well take upon our lips; but the psalmist is beyond that. He is sweetly conscious of enjoying divine guid-

ance, shelter, and bounty already. We should not be content until we can make every word of this psalm our own confession of faith. (2) Since Jesus is "the Good Shepherd" (John 10:11), the psalm should mean even more to us than it could to the psalmist. Go over the psalm again, putting Jesus for the Lord, and watch how his presence fills the psalm with vividness and power. (3) In verse 6 the word rendered by "follow" is in the original the far more graphic "pursue"—the very same word as is used of fierce pursuit in battle. Goodness and Mercy are, as it were, two angels, close upon the heels of every man and determined to run him down. [One is reminded here of Francis Thompson's "Hound of Heaven" (see HOMILETIC REVIEW, Nov., 1914).] Could there be a more expressive or winsome picture of the love of God? (4) "The valley of the shadow of death" (verse 4) should rather be "The valley of the deep shadow." But the psalm, so far from losing, actually gains by this interpretation; for before we reach the last dark valley of death we shall probably have many another dark valley to pass through—sorrow, disappointment, bereavement; and the psalm gives the assurance that in all of them and not in the last only, the Lord will be the great Companion. (5) The last words of the psalm "forever" mean strictly "throughout the length of days"; and probably, as the first line of the verse suggests, they refer primarily to the days of the psalmist's own life. But it is not unjust for us of a later day to read the fuller meaning into them; for to one who knows God in Jesus to be the Shepherd of his life, the valley of the deep shadow will lead from the green pastures and the quiet waters of earth to the pastures more green and the waters more quiet of heaven.

June 27—*The Noble Life of Samuel*
(Review)

The period covered by the lessons of this quarter is that of the Judges and the early monarchy—roughly, about 200 years (1200–1000 B.C.). The divided condition of the people in the time of the Judges, due in part to their tribal system, in part to the configuration of the country, which tended to keep the various groups more or less apart—and the wars in which the neighboring peoples persistently involved them, taught them the advantages of consolidation and ultimately led to the establishment of the monarchy, as described in the early part of Samuel.

The points to emphasize would be (1) the gradually developing purpose of Jehovah for his people, which involved stern discipline, suffering, and war. Through these Israel had to pass in order to enter into that secure possession of the soil without which her mighty work for the world could never have been done. Tho Jesus did not appear upon that soil till a whole millennium had passed, it is not too much to say that those early struggles and those ancient men were a direct preparation for him. Similarly we may believe that through the colossal upheaval in which practically all the nations of the modern world have been involved some great purpose of God has been marching on—on, we believe, to some happier and fairer order than the world has yet seen. (2) Jehovah helped his ancient people to achieve their national destiny by the gift of heroic men and women. Every crisis called forth some great man or woman—brave and resourceful soldiers like Barak, Gideon, Saul, Jonathan, women of heroic mold like Deborah, or of simple devotion like Ruth: in the religious sphere, significantly enough, the personalities are not all of equal worth: there were men

of genius like Samuel, sincere but weak priests like Eli, and men like Hophni and Phinehas who, by their greed and wickedness, disgraced their honorable profession. But through the nobler men at least the divine purpose was carried on alike in Church and State. God works no unnecessary miracles: he calls men to cooperate with him, and he effects his purpose through them. Good and able men are God's greatest gifts to a land; they mean more to the welfare of their nation and the world than any amount of progress in merely material things.

These two points—the gift of the land and the gift of men—are well summed up in Amos 2:9–12, who specially singles out the prophets and the Nazirites as the greatest gifts of God to Israel. God is the same to-day as he was of old: to us, too, he has given land and men that we, too, like Israel, may achieve our national destiny. It is for us to study till we understand the movements of the world in which God has placed us, and to realize, as far as we can, what contribution God wishes our nation, be it America or Britain, to make to the welfare of the world; and it is then for us to devote ourselves to our task with clear eyes, resolute wills, and steady hearts, and thus to learn something of the privilege and the joy of being fellow-workers with the Most High God.

Palestine and Jewish Nationalism

Does, then, the political emancipation of the Jew mean the disappearance of Judaism in lands of political freedom, or at best its continuance as nothing more than a meaningless survival? If we can say "no" to this question, the movement which makes a negative answer possible is, naturally enough, a nationalist and not a religious movement. The national instinct of self-preservation expresses itself just in the reassertion of that sense of nationality which the emancipated Jew is in danger of losing,

and for lack of which his Judaism is in danger of becoming a dead weight. It has no use for a mere tinkering with religious ideas or practises in order to make them less glaringly out of harmony with a life of which they were never meant to form a part. It demands the more radical remedy of a restoration of Jewish national life in the land to which the Jewish nation is bound by its history and its religious associations.

The movement which aims at effecting this restoration is often described by its western adherents, whose ideas are European, as a political movement; and they are sometimes at pains to emphasize its non-religious character. And, indeed, so long as we accept that distinction between "political" and "religious" which is true as applied to the European state, the movement must be pronounced political and non-religious. But this description is misleading, because the distinction does not apply to the Jewish nation. If one is justified in drawing inferences from history, and if it may be assumed that an ancient nation can not change its character in a few generations, then it is legitimate to believe that the restored Jewish nation of the future will be distinguished precisely by having as the central principle of its being that element of the national life which European nations segregate as religion; in other words, that its main achievement will be to give, throughout the whole range of its national institutions, a new expression to that attitude to life of which the basis is the conception of a God at once national and universal.

What forms this expression will take, in the vastly altered material conditions of modern life, it is of course impossible to say. It may be that the Jewish nation, in the mere process of living and maintaining itself as a nation, will evolve fresh spiritual conceptions which the world, stripping them of their national context, will be able to accept (or profess to accept) as religious truths. But they will not be merely religious truths in the sense of being truths about God and the other world. For the Jewish nation itself they will have a distinctively national value; they will be the new spiritual defenses by which the eternal nation will secure its permanence through yet another stage on the road to the final consummation.—LEON SIMON, in *The Menorah Journal*.

Social Christianity

CULTURAL AND MATERIAL CIVILIZATION

Professor RUDOLPH M. BINDER, Ph.D., New York University

June 6—*The Meaning of Culture*

SCRIPTURE LESSON: The epistle to Philemon furnishes a good illustration of solving a difficult problem through the spirit of Christian love. Eventually this spirit must aid in solving other problems.

INTRODUCTION: The word culture has had many meanings in the course of history, and just what it implies is not yet definitely agreed upon. It received an unenviable reputation during the recent war in its German form *Kultur*. It will be necessary, therefore, to explain the term more exactly, both from the etymological and the historical points of view.

The word is derived from a Latin root meaning to till or work the soil in order to produce crops. It is still used in this sense in "agriculture," "horticulture," and similar terms. Its real essence is, then, to improve a product by giving it a better environment, indirectly making it more usable by man. If a plant has been cultivated for many generations, its hereditary qualities are improved, and it is said to make a better stock. Biologists use the term in this sense to indicate new subvarieties or new generations of bacteria produced for purposes of observation.

Applied to the mind, culture means the application of human energy to the improvement of psychic qualities—the intellect, the will, and the emotions, or the possession of these qualities in improved form. Our minds, when developed, may, however, be directed either to the improvement of our relations to our fellow men, in which case we have cultured civilization; or to the subjugation of nature, which gives material civilization. The term civilization meant originally conditions as they existed in the city as contrasted with those in the country. The terms "urban" and "civil" are still used in this sense, altho no longer applied in the original meaning in the strict sense.

For our purposes, then, culture means the development of mental qualities with the view of improving relations among human beings. This implies that there must be a balance between intellect, will, and the emotions. Since the mind can, as a rule, express itself only through the body, culture would imply at least a fair development of the body so as to make it a ready and pliable instrument of the mind.

CULTURE IN HISTORY: Among the Greeks culture meant chiefly three things—a clear intellect, well informed and versatile; refined emotions, so as to enable one to enjoy the beautiful; a sound body, so as to act gracefully. The Greek gentleman was able to argue well on any topic which came within his purview, e.g., logic, the affairs of the State, the relation of his State to the barbarians (as all non-Greeks were called). He delighted in meeting other men of his type and entering into animated discussion with them. The so-called "Dialogs of Plato" furnish instructive examples of this. A number of young men would gather around Socrates and discuss immortality, the nature of the beautiful, the essence of knowledge, the relation of man to the State, the differences between Greek and barbarian, the constitution of the family, and similar topics in which any one present might be interested. The point in the discussion was always to make clear distinctions which often became mere hair-splitting. Occasionally they would hear music, see a drama, or enjoy a picture. They were a self-contained body, and looked at society as being composed of freemen whose living was provided by slaves. This was the fundamental defect of Greek culture; it was narrow, and included within its purview only a very limited number of human beings.

The Roman conception of culture was essentially that of the Greeks, with the difference that emphasis was placed on the doing of things or, in American parlance, efficiency. The Romans idolized a man of

achievements, whether these achievements consisted in defeating a hostile army, killing a raging lion in the gladiatorial games, besting a man in an oratorical contest, or raising better grapes. They were much like the Americans of to-day. The Romans broadened their conception of culture by including non-Romans in its scope; this idea is express in the conception of *jus gentium*, or law of nations, by means of which rights were extended to other peoples.

The classical conception of culture may be summed up in the four virtues: wisdom, fortitude, temperance or balance, justice. A man who acted in conformity with these was considered cultured.

The Hebrews laid the main stress on obedience and purity or holiness, since Jehovah was from the metaphysical point of view omnipotent and demanded obedience; from the ethical, he was holy, and required purity. Knowledge was not valued for its own sake, but only as information concerning the will of God for the purpose of more prompt and general obedience.

Both the classical and the Hebrew virtues were absorbed by Christianity, and three new ones were added—hope, faith, love. What is, however, of infinitely greater importance than the mere invention of new virtues is the fact of two magnificent, if not perfect, examples of true culture in action, those of Jesus and of St. Paul. Little need be said about the founder of our religion, because his life is too well known. A few remarks may, however, be in place concerning a specific case recorded concerning St. Paul. It is found in the epistle to Philemon. The situation is briefly as follows:

Onesimus had run away from his master, Philemon, and wandered to Rome where he came under the apostle's influence and was converted. What was to be done with him? The law required the return of a fugitive slave; St. Paul, who had enjoined obedience "to the powers that be," could not act contrary to them. Fortunately, Philemon himself was a convert of the apostle's, who found a solution. He wrote a letter to Philemon which is a perfect example of Christian culture. After the customary greetings he reminds Philemon that he has the right to make a demand upon him, because "thou owest unto me even thine own self" (verse 19). Yet, he proceeds to beseech Philemon for love's sake to receive Onesimus as a brother. "If

he has wronged thee, or oweth thee aught, put that on my account" (verse 18). In full confidence that the disciple will follow the suggestion, he sent Onesimus to his legal master in Thessalonica, the modern Saloniki, where the slave presumably arrived without mishap to be treated as a brother. The whole tone of the letter manifests a complete regard for the rights of the other; and yet, it makes one feel that Philemon would be only too glad to accept its hints. Judge Ben Lindsey, of Denver, who became famous a few years ago for sending wayward boys unescorted to the reformatory, with their sentence, was thus anticipated by nearly two thousand years in this return of Onesimus to his master. This is culture in action, its only true test.

The short epistle was, however, doomed to be forgotten in succeeding ages. Culture became mere intellectual acumen chiefly directed to speculation. The type of culture during the middle ages was more Greek than Christian, because it was chiefly intellectual, making fine points of distinction in matters of little importance. And through the succeeding centuries the ideal of culture remained intellectual with scarcely any emphasis on action. The humanist prated in Latin about the glories of the Greeks and the Romans, and looked with contempt on the ignorant multitude whom he made no efforts to instruct or improve. The repetition of Greek and Roman learning was deemed culture.

During the nineteenth century a change was gradually effected. Regard for others, even of the lowly and the forsaken, became a dominant note, as is witnessed by all forms of social amelioration. Its chief note is the respect for the integrity of another's personality. If the New Testament has any social meaning, it must lie here. The epistle to Philemon gives the key.

To put it sharply: Suppose we have two men, one well-informed in a mere bookish way, but arrogant, conceited, and inclined to disregard the rights of others; the other man, ignorant, perhaps owing to lack of opportunity, but full of tenderness and consideration, with a desire to do all he can to help his fellows—which would be considered more cultured? The pagan and the old answer would be, the former; the Christian and the new answer would be, the latter. Antiquity laid stress on the

intellectual development with perfect complacency about the misery of the majority; modernity emphasizes the need for social and moral action; it wants to vitalize knowledge by translating culture into practise. As time goes on the tendency becomes stronger to regard refined emotions, e.g., tenderness and respect for the rights of others, as the true test of culture.

June 13—Dependence of Culture on Wealth

SCRIPTURE LESSON: Read Prov. 10:15. Wealth is looked upon as a power like that of a strong city, while poverty is considered a calamity.

INTRODUCTON: When we see the wanton and wasteful display of wealth on the part of the "newly rich," the thought that wealth and culture have any connection with each other seems farthest from our minds. The loud voice, the coarse laugh, the arrogant behavior, the vulgar display of jewelry, the ignorance manifesting itself in every sentence—are certainly not indications of culture, but rather of the utter lack of it. We usually connect the quiet, well-spoken, unostentatious, perhaps retiring lady with that idea. And we are right. There is, nevertheless, a close interdependence between wealth and culture, even tho it may not be manifest in every case. We are speaking now from the social and not from the individual point of view.

It may be necessary to explain what is meant by wealth. The sociologist does not imply great riches, nor an abundance of things to eat and wear; but rather a sufficiency of the necessities and comforts, and chiefly an abundance of things which minister to the spirit and improve individual nature and social relations. To illustrate: A community may not have a single millionaire, nor even any rich people, and yet be considered wealthy. If comforts and necessities are fairly well distributed; if the schools and churches are well appointed and attended; if the municipal government is managed for the benefit of the people; if there exists good-will between neighbors, employers, and employees; if there is little crime and no poverty—that community is wealthy. For the greatest wealth of a country, according to Ruskin, consists in the number of well-informed, socially disposed,

morally and physically healthy people. This is the definition of the artist and moralist, not of the economist. The former looks upon the quality of human beings, the latter upon the quantity of things which are comprised under the term capital, e.g., machinery, means of transportation, the amount of natural resources, and other things which may produce goods or make them available for exchange. A large amount of alcoholic beverages would be wealth in the economic sense, because it could be sold or exchanged for other goods; but not in the social, because its consumption would be deleterious to the development of a higher type of personality.

RELATION OF WEALTH AND CULTURE: What has just been stated will be agreed to by most intelligent people; they will, however, be unable to understand—what it is the purpose of this lesson to discuss—that wealth in the social sense is dependent on wealth in the economic sense. Most persons look at life as a number of detached things—here is industry, there family, over yonder culture, etc. There is, however, the closest possible relation between all aspects of social activity, and life must be viewed as a unity. If this is done one finds that a certain type of religion, for instance, will be more favorably disposed toward a certain type of government, because the religion which favors authority will favor a government based on authority. The wealth or the poverty of a people must, likewise, affect every other aspect of its life, simply because any one aspect of life must react upon every other owing to the unity of the mind. Hence, for instance, he is not a good Christian who keeps his religion for Sunday and forgets about it on Monday.

Culture, as was shown in the first lesson, means the development of mental faculties for the purpose of social action. This is possible only with a fair amount of wealth. If a man has to work eighteen hours a day, as was the rule a few centuries ago, merely to keep body and soul together, can he have the time or the energy to read or to think? He will be so exhausted that he will seek his bed as soon as his scanty meal is over. Again, if a man is half starved and rarely gets a full meal, he will be concerned how to appease his hunger, not about the origin of the world or the possible relation of Sirius to Orion.

The hungry man and the tired man are too much concerned with immediate and pressing problems to give attention to cultural subjects. Once again the hungry or the tired man is not likely to be over-pleasant or patient or sympathetic. He wants food and rest, and anything that stands in the way or delays the object upon which he is bent is likely to irritate him. If the condition continues for weeks and months and years, he may become morose, anti-social, or even criminal. The wise man was not far from the truth when he said: "The destruction of the poor is their poverty."

Let a whole community be in dire poverty for generations, and the results can easily be imagined. Owing to insufficient nourishment there will be scarcely any individual with surplus energy; each man will do only what is absolutely needed to maintain a miserable existence. Mentality will be reduced, because vitality is small. There is no one with initiative and originality, because every one is bound to the eternal grind of seeking the bare means of subsistence. Hence, the community will stagnate, perhaps degenerate, because each succeeding generation is born with a little less vitality. The very lowest of all North American Indians were those in the arid regions of Wyoming, Idaho, and California, because the struggle for existence was so severe that their few thoughts centered around the pitifully small amount of food they might be able to secure. This is only one case out of many. Social action did not exist. Savages have often been accused of cruelty because they exposed their children, abandoned the sick, or killed the aged. It was a necessity based on dire poverty. This fact was so well recognized that until recently the custom existed among a small tribe of Asiatic savages, that parents, when old, begged their children as an act of filial piety to slay and eat them rather than let them be devoured by wild beasts. Cases have been numerous even in more advanced communities where, during a protracted siege, parents have slain their own children for food. This is reported to have happened at the siege of Jerusalem in 70 A.D. Such cases may seem shocking, but dire necessity drove people back into the condition of the brute. It is, after all, not so much learning and morality which have helped us to rise above the beast, but

wealth, that is, ability to provide for physiological needs adequately. This is the reason why civilization arose first of all in regions where a comparative abundance of food was furnished by nature; and why in unproductive regions there is little progress to this day.

Take another case. In countries where wealth is small and is concentrated in the hand of the king and his warriors, the family is polygynic among the rich, and polyandry among the poor. A few men are able to support several wives after a fashion, but several poor men have to get together to support one wife. Only where wealth is sufficient and more evenly distributed is it possible for every man to support one wife; hence monogamy is even now confined to the more civilized—that is, wealthier countries. Such conditions are shocking, but those people deserve pity rather than condemnation. These statements hold, of course, for uncivilized peoples only and as a whole, not for individual cases of immorality where lust and brutality are the motives of anti-social actions. These latter cases deserve and should receive such just punishment as society can administer.

Some cases of a different kind need special consideration. We often find poor people with comparatively well-informed minds, gentle manners, and the right social attitude. There are at least two reasons for this. These persons get the necessities of life fairly regularly either from friends or through charitable organizations; they are, consequently, not in the condition of the savage. Again, society is well established now, and quickly punishes those who try to satisfy their needs in an unsocial way. A widow who steals for her children is sometimes sent to jail if some one does not come to her rescue by paying her fine. Victor Hugo's *Les Misérables* is the outstanding work of fiction building on the fact that a bare century ago the man was punished who stole even one loaf of bread to satisfy the hunger of his nieces and nephews.

Again we find worthy but poor young men getting an excellent education. Many stories have been written, especially of the old Sunday-school type, to show how such men overcame all difficulties and attained the goal of their ambition. Usually the moral is added, that the Lord provides for his own. That is true! But it takes place in

civilized countries where there are a number of people able to spare from their abundance to assist a man to acquire an education, not, for example, in Timbuctu, where everybody is poor. There must be persons who can afford to act in a social manner before the poor are able to proceed beyond a common school education. Harvard University is distributing about \$125,000 annually in scholarships and other helps to needy students. That is possible because she has many rich friends who give from their bounty for this purpose. Other institutions may be as willing to help, but they lack the means, and deserving students are turned away. The only remedy lies in a more equitable distribution of wealth.

June 20—More Equitable Distribution of Wealth

SCRIPTURE LESSON: Read Prov. 30:8. The Wise Man recognized one of the most important facts of life—that neither riches nor poverty were essential for happiness, but rather a sufficiency of good.

INTRODUCTION: The two preceding lessons have brought out the fact that either for the individual or for society culture without a surplus of goods over immediate needs, or at least a degree of wealth, is impossible. If so, a more equitable distribution of wealth is desirable, because only in that way can a larger number of individual talents be developed. It should be understood that a more "equitable" distribution is meant, and not an "equal" one. The latter is plainly out of the question, except with a few dreamers who know neither human nature nor economic laws. The numerous experiments in communism in our own country and elsewhere have proved the fallacy of the theory of equal distribution too strikingly and frequently to admit its workability. The excuse on the part of the theorists always was that these experiments were on too small a scale to serve as a real test. Russia has recently furnished a test on a sufficiently large scale to prove its fallacy. It has been admitted recently both by opponents and defenders of Bolshevism that Lenin and Trotzky have succeeded in keeping themselves in power precisely in proportion as they have modified their original program and have permitted private enterprise and unequal distribution of in-

come. Hence the theory of communism stands condemned on the basis of fact. What may happen a thousand years from now with a different education and a higher type of man is, of course, not a question for present concern, since future generations will be better able to solve their own problems. History gives ample testimony to the fact that the most difficult problems have been solved by mankind as they arose. With increasing social intelligence such solutions of what appear to us the most difficult problems will not prove insurmountable. The writer's opinion is that the solution will lie in a more equitable distribution rather than in measuring by need or equality. Two reasons may be given for this statement.

First, there will always be hereditary differences in individuals. No equalization of opportunity will ever eliminate these, because they are biological in nature. All that needs to be said in substantiation of this statement is a reference to children of the same parents, often varying in age only by a few years. The parents' power for reproduction may often change within a few years, and the offspring may show considerable differences. The innumerable permutations possible in the billions of molecules in a human organism, the practically unlimited chances for variation, and the constant changes in the cells, both reproductive and others—make an identity in two children even of the same parents out of the question. This means a difference in human endowment notwithstanding the sameness of the environment.

Second, it is only fair that the more capable should be more highly compensated than the less capable. This is just not only on the basis of merit, but of need. The man who has creative talent can not and should not be tied down to mere routine; he needs leisure, variety, suggestion, and stimulation. He returns to society a thousandfold above the cost of even expensive living. It is to be feared that many talented persons were killed during the recent World War in the trenches who were invaluable to society. One striking case is that of an assistant to Sir Oliver Lodge, who was a high-grade physicist, his specialty being "to count electrons." In the first enthusiasm of the war he was permitted to enlist as an officer. It was discovered soon that he was needed in the work of scientific investigation to

protect England more effectively. Everything was done to have him released; but by the time the leisurely bureaucracy came to the conclusion to have him returned to England, he was killed in the trenches. It would have been a good investment for Great Britain to pay ten soldiers or routine officers fair salaries in order to keep this man at his scientific work. Society is becoming increasingly aware of the value of creative men, and the tendency will be to avoid such losses in the future.

PRESENT CONDITIONS: Admitting the necessity and advisability of unequal distribution, the question is still to be settled whether a better and more equitable distribution may not be desirable.

According to the "Statistical Abstract" for the United States for 1917, incomes of \$3,000 and over were distributed in 1916 as follows: 85,250 persons from \$3,000-\$4,000; 72,187 from \$4,000-\$5,000; 52,188 from \$5,000-\$6,000; 36,605 from \$6,000-\$7,000; 26,580 from \$7,000-\$8,000; 20,086 from \$8,000-\$9,000; 15,785 from \$9,000-\$10,000; 45,845 from \$10,000-\$15,000; 23,097 from \$15,000-\$20,000; 13,512 from \$20,000-\$25,000; 8,598 from \$25,000-\$30,000; 10,893 from \$30,000-\$40,000; 6,223 from \$40,000-\$50,000; 4,048 from \$50,000-\$60,000; 2,901 from \$60,000-\$70,000; 2,066 from \$70,000-\$80,000; 1,673 from \$80,000-\$90,000; 1,265 from \$90,000-\$100,000; 3,462 from \$100,000-\$150,000; 1,586 from \$150,000-\$200,000; 904 from \$200,000-\$250,000; 540 from \$250,000-\$300,000; 605 from \$300,000-\$400,000; 321 from \$400,000-\$500,000; 524 from \$500,000-\$1,000,000; 134 from \$1,000,000-\$1,500,000; 60 from \$1,500,000-\$2,000,000; 49 from \$2,000,000-\$3,000,000; 18 from \$3,000,000-\$4,000,000; 16 from \$4,000,000-\$5,000,000; 15 from \$5,000,000 and over. Among the last were five married women whose income was separate from that of their husbands who had, perhaps, a smaller income.

The total number of personal income tax returns was 437,036. In the case of the highest incomes the tax amounted to about 75 per cent. of the income. A few words of comment on these figures may be in place.

Allowing for every possible kind of evasion, deliberate and unintentional, not more than about 60,000 persons can have succeeded in evading the obligation to make returns. This means that less than 0.5 per

cent. of the total estimated population of the continental United States—101,882,479—in 1916 had an income of \$3,000 or over. How unequally the higher incomes were divided is evident from the following figures. Of the \$173,000,000 personal income tax collected, investors and speculators in all fields shouldered just one-third of the burden, labor 0.086 per cent., and the remainder came from the multitudinous ranks of those whose incomes were classed as derived from "business" and "services." This means every calling from banker to farmer. About 60 per cent. of the total tax was derived from incomes more than \$25,000, and 1.66 per cent. from those of the \$5,000 class and less, altho this class constituted more than a third of the total 437,000 returns. Ten individuals in the highest income class actually paid about \$13,000,000 in taxes. Incomes of \$100,000 and over constituted only 1.5 per cent. in the total returns, but paid nearly 75 per cent. of the taxes.

Altho for the country at large the returns of single men were double those of single women, the six New England States were a conspicuous exception to the rule. The total income reported by single men in that section exceeded by barely 15 per cent. the total income of single women. This implies either that these women were superior in independence and earning capacity, or that they manifested a reluctance to share inherited wealth in matrimony. The District of Columbia and Hawaii showed likewise almost equal returns for single men and women.

The figures prove that a more equitable distribution of wealth is necessary. If less than 500,000 persons out of 101,000,000 had incomes of less than \$3,000, by far the greatest percentage of income went to this small number. This means that the vast majority of the families were hard put to it to meet the expenses for the necessities of life, and had nothing left to apply to culture or comforts.

June 27—Society and Cultural Development

SCRIPTURE LESSON: Read Joshua 5:6. Canaan was not in the literal sense flowing with milk and honey; but it produced, nevertheless, a population which has left its mark upon history, and there wealth was more generally distributed.

INTRODUCTION: An attempt has been made in the preceding lessons to prove the interdependence of wealth and culture. Perhaps some one may object to the statement that wealth does not mean culture, neither poverty lack of it. Indeed, some persons may be pointed out who are conspicuous both for wealth and lack of culture. It is the purpose of this lesson to correct such an erroneous impression. When wealth is said to be the basis of culture we have in mind the wealth of society as a whole, and not of any one individual. In this sense the statement is correct.

HISTORICAL ILLUSTRATIONS: Every student is fairly familiar with the conditions in Mexico. Illiteracy is estimated anywhere from 80 to 90 per cent. We hastily conclude that the Mexicans are stupid and averse to acquiring culture. This is not true, because a fair number of them are highly trained and well versed in the various arts. Socially these persons are in many cases among the most acceptable and charming, being welcome in all centers of culture. But every one of these acceptable people belongs to the rich, or at least well-to-do, classes. They prove, however, that the Mexicans are not without mental ability. Where, then, is the difficulty? It lies in the fact that wealth in that country is generally small, and what there is of it is concentrated in the hands of a few large landowners and capitalists. Try as they may, there is not enough surplus to be applied to the various means of culture, especially to education, except for a small percentage of the population. Hence, the many have to go without the leisure necessary for education. The first law of life is to acquire the means for subsistence; the law of culture can operate only when there is enough surplus wealth to be spared for this purpose. This is a universal rule, and the only way it becomes possible for a nation to become as a whole more cultured is to acquire more wealth.

The same conditions hold regarding Russia. We were appalled at the large percentage of illiteracy in that country before 1914. But if we remember that about 110,000 landowners were absolute masters over one-third of Russian land, and perhaps another 800,000 owned the rest, we realize that in an agricultural country the rest of the population, about 184,000,000, must neces-

sarily be so poor as to be hardly able to secure even the necessities of life, let alone seeking means of culture. The same or worse conditions prevail in other countries—e.g., China, Turkey, Siam, Turkestan.

It will serve no purpose to refer to the many talented Russians who have become prominent in Europe as authors, artists, and musicians. These came usually from the well-to-do class, and had thus the opportunity to devote time and energy to culture. The rule holds, then, in regard to populations as a whole.

It holds, however, also of individuals. An indigent person has usually a hard time getting a higher education, even in a country like ours, where high schools and even many colleges are free to all who wish to benefit from instruction. In countries where schools are fewer in number in proportion to the population, and where tuition, as well as books, is charged for, the difficulties are much more numerous, and only a most courageous young man is willing and able to meet them. He may receive help from a rich relative or philanthropist, but that implies at least some persons in that country who have surplus wealth. The scholarships and fellowships at colleges and universities have precisely the purpose of helping the needy, and they are more numerous in our country, and in the richest institutions of our country, just because America possesses the greatest wealth. A poor boy may consequently acquire a first-class education, but he can do it, as a rule, only in a rich country—that is, one which is able to support higher education either through taxation or through philanthropic endowments. Where so-called national or per capita wealth is small, only a few individuals of rich parents are able to secure a higher education; the rest may perhaps be deprived even of primary training, because the country can not afford it.

The same idea may be brought home in other ways. The number of high schools and colleges in our own country was much smaller in proportion to the population in 1850 when the per capita wealth was \$307, than in 1912 when it was \$1,965. More boys and girls were needed in 1850 than now to help their parents make a living. The school age—for those who were fortunate enough to attend—was from six to twelve; now it is for a proportionately

larger number from six to fourteen or even sixteen.

We know, moreover, of innumerable cases of immigrants from countries where illiteracy prevails owing to poverty, whose children acquire at least a fair education here, because the parents can now afford to send them to school.

The most conspicuous illustration of a State with a fair amount of wealth, and a relatively equitable distribution of it, is ancient Athens. There were in that city-state in 450 B.C. about 20,000 citizens, with a total free population of from 80,000 to 100,000, supported by approximately 400,000 slaves. The latter received, of course, only the bare necessities of life, but produced enough even with the poor methods in vogue to support the freemen in fair comfort. There was neither great wealth nor poverty. This small free population produced within a century fourteen of the most talented men history knows, including Phidias the sculptor, Socrates the philosopher, Miltiades the general, Sophocles and Aeschylus the dramatists, and Pericles the statesman. A like or even similar number of famous men has not been reported in other countries within one century even among much larger populations. The Athenians may, of course, have been more talented as a race than we are; the probabilities are, however, in favor of a more equitable distribution of wealth with its greater opportunities for every one.

Coming back to our own country, we find that about 437,000 actually paid income taxes on \$3,000 or over; allowing that about 60,000 persons evaded making returns, we have approximately 500,000 individuals with taxable incomes. The 437,000 reported a net personal income of \$6,300,000,000. Allowing an equal amount for repairs, depreciation, current expenses, etc., and throwing in \$2,400,000,000 for the 60,000, we get a total gross income for half a million persons of \$15,000,000,000. Since the gross income of our country is about \$60,000,000,000, we have \$45,000,000,000 left for over 100,000,000 persons. The average income of the 500,000 would consequently be \$30,000, and that of the 100,000,000 about \$450. No one can for a moment doubt that the cultural advantages are all on the side of those families whose heads report the larger income.

It means better and more books, higher education, travel, music, opera, leisure, comforts, and luxuries. All this is not said with a view of invidious comparison, but simply to bring out the facts and their importance for the material or economic basis of general culture. A better, i.e., more equitable, distribution is certainly desirable.

SOCIETY AND CULTURE: If it should prove possible for society to provide a more equitable distribution of wealth without disturbing or curbing initiative, what kind of culture could we secure? There would be a better opportunity for many a poor boy or girl to get a higher education without the severe struggle which is now the price paid for this purpose—a struggle which often means devitalization, breakdown, disease, and in some cases early death. A very much larger number of individuals would be able to go through high school, and to "buy" other means of culture. With the development of a larger number of latent talent the means of culture would become larger and the opportunities to avail oneself of them more numerous and general. This would undoubtedly raise the average cultural plane of society.

A greater number of cultured persons would in turn react on society and its members. Development comes only through a multiplicity and variety of mental contacts, or suggestions and stimulations. Every person would thus have a better opportunity to develop his own talent. By making a valuable contribution to society in art, literature, science, philosophy, business statesmanship, or any other line, he would help others to develop their gifts. A larger circle within which the principle of "give and take" was established would thus come into existence, and society would be greatly benefited.

Two things are needful in this connection. People have to be taught the value of leisure as a means of development. Leisure improperly used is injurious in addition to being wasteful. The other thing is the turning of social consciousness into a social conscience. While we recognize at present our interdependence in a general way, we often fail to act in accordance with this principle. The two things are inseparable; and, if employed, they will help both society and the individual.

Sermonic Literature

THE DEBT OF THE EDUCATED MAN¹

CHARLES FISKE, D.D., LL.D., Bishop Coadjutor of Central New York, Syracuse, N. Y.

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.—Luke 12:48.

THAT means you. Surely, the injunction is for college men, even tho everybody else be excused. For to you much has been given. You of all men must own yourselves and your work to be tied up with other people. Your horizon must never be bounded by your own interests.

Why? Because all that you have of knowledge and power you hold in stewardship. Plainly, to you of all men it has been given in trust. Stewards! Why, you are not even in that class as yet—to-day you are just debtors; and badly in debt. Already the community is calling upon you for payment.

For, indeed, you are in debt. There is not an educated man to-day who has paid for his education. The student in college or university, rich or poor, never pays in full for what he receives. In college, just as truly as in public schools supported at public expense, somebody else has paid part of his bill. He may be rich enough to pay in full, but as a matter of fact he has not paid. There is no way in which he can pay in cold cash, because there is no college or university in the land with tuition fees large enough for it to be run just for those who can pay and for no one else. If there were such a college, it would not exist very long. It could not gather together any sort of faculty and it would not do work worthy of the name. At any rate, without arguing the point of the possibility of founding such an institution on undemocratic lines, actually there is none. All owe their existence to the generosity of public and private benefactors. No university that depended only on its tuition fees at their present figure could keep its doors open a single year.

It is worth while, at commencement, to ask why the State and individuals have con-

tributed in such lavish manner to our educational institutions. Why have States built and equipped universities? Why are wealthy men of public spirit strengthening such institutions? Why are cities levying taxes for the support of advanced schools? The answer is very plain. Simply because we expect the community to receive from educated men a return upon the investment. If in the case of individual giving that motive may sometimes be obscured, it is unquestionably the only motive that justifies state aid and support. Every dollar spent on higher education carries a plain, straight, homely message to the educated men of to-day. It says: "You, gentlemen, have not been educated at less than cost because the State or men of public spirit cared for you in particular, but because your education was expected to aid in the uplift of the community. Men have hoped to find in you leadership in the social, the intellectual, the economic and political life of the community; or they have seen what such leadership has meant in the past—that is the real reason they have given of their means to strengthen the institutions which have trained you."

We must make no mistake about it, therefore. To every educated man the city, the State, the nation, says: "You start life in debt; you owe something to the community. We expect of you, and we have a right to expect, payment of that debt. We look to you for high standards, splendid ideals, unselfish service. If on no other ground than this one of an honest business return on our investment, we ask of you a public-spirited activity and leadership."

There is, of course, a higher claim upon us, the claim of *noblesse oblige*, the truth that from those to whom much has been given much shall be required; but even place it upon the lower ground, and is it not a debt of honor for which payment is asked? For this or that particular man,

¹ From *The Perils of Respectability*, Fleming H. Revell Company. A commencement address to college graduates.

relatively speaking, the community cares nothing; he is but a unit in the social life. But he has been trained that the community may be bettered by and through him as an agent for the State or the private benefactor. All that has been done for him has been done in expectation of such a return.

Yet, in the years just passed, who were the people that in largest numbers shirked public duties, if not men of culture and refinement? Who washed their hands of public responsibilities, if not the men of the very class represented by the average college graduate?

The war gave us a new spirit. Wonderful potentialities of patriotism were revealed during the conflict, and nowhere has the record been brighter than among college men. We have all been proud of you. Your quick response to the call of country, your eager adventure for justice and liberty, your democratic spirit of service, has given you a place in our hearts from which you can never be shut out. Under the generous impulse of service and sacrifice the real spirit of college men has been manifested in a splendid way. Only, do not let us forget the battles of peace. At the high call men rise to splendid heights, but in humdrum days, ideals are dulled all too soon. The man who has the courage of the crisis often fails in the courage of the commonplace. The war came, fortunately, before it was too late for us to learn its lessons—war which strip us of some of our creature comforts and made the things of the spirit loom large, war which summoned us to fight for an ideal, war against men who had made the conflict so hideously ugly that to some extent it shamed sin and selfishness out of our hearts. We were preserved from utter surrender to love of luxury, selfish ease, materialism, moral indifference, money-madness. We discovered that at the core American life is sound. Most of all, we discovered the glorious possibilities of its young life. Many a college man who gave himself to his country's service has come back eager to continue in service. He wants to make new payments on his debt as an educated man.

Even before the war there were abundant signs that things were changing. Universities themselves were taking on a new sense of responsibility to the community. The rapid progress of new social ideals in the decade before the war, the quick growth of

new political ideals, have been due in very large measure to the aroused consciences of university men and women. Some of us remember the wave of enthusiasm that swept over the young men of American colleges when Mr. Roosevelt first appealed to their spirit. More than any other man of this generation, he ranged people for or against him as loyal, zealous supporters or indignant and outraged opponents; but opponents and supporters alike unite now in appreciation of the service he rendered in quickening the consciences of young men of position and education to a new conception of their social and political responsibilities. It meant much, too, that his successor has shown a most extraordinary sense of the dignity of his position since he left public office, and a notably high and unselfish desire to support the man who followed him. It is something, again, that in this successor we have a man to whom higher education has always meant higher ideals and in whom the dullest opponent or the most prejudiced critic can not fail to find always the spirit of service. Three different men, whose names I can not mention without dividing you all into groups of partisans, yet all of them—right or wrong, men of vision or mistaken misfits, call them what you will—all of them hearing the summons to service and trying to answer it.

That call for service and leadership was never stronger than now. With the war ended, we are facing serious problems that demand trained judgment, calm reasonableness, and high endeavor. America has been moving very rapidly of late to a more popular form of government, or at least toward a freer expression of popular opinion. This movement in political life has synchronized with social movements no less significant—movements which, now that the World War is over, may be far-reaching in social and economic change. At such a time there is special need of enlightened and conscientious leadership. Leadership there will be; leaders there are, some of them moved by a deep and passionate resentment. Shall they, with their sense of wrong and their hatred of what they consider the entrenched forces of evil, be allowed to lead toward revolution? Or may we look to men like you to balance and steady popular thought? May we look to you, who so readily left places of privilege to take your part in the world

conflict, side by side with men of poor advantage—may we look to you now to take your place again by the side of the unprivileged and to try to think out their thoughts, and to work with them toward the solution of our common problems? If you fail to see the glory of service and think only of the rewards of privilege, not of its responsibilities, how fearful may be the penalty you will pay for your indifference; what pains and punishments must society and the nation bear, because of your neglect!

I suppose most of you have read two remarkable novels by Stephen McKenna, *Midas and Son* and *Sonia*. The former is the tragic story of the moral and spiritual downfall of a young millionaire, whose career was cursed by his inability to set himself to work in ways of service; a rich young man with no real object in life. There is a very striking passage in the story, where one of the characters, Yolande, discusses with the young millionaire the father's last letter to the son. The millionaire had won money and power, and in winning them had been left a broken wreck. Now his one hope is to make his son understand how the power which passes to him shall be used. He does not understand his boy, tho in his hard way he loves him; but at least he knows the young man's weakness, and with his last bit of strength tries to make him see the responsibility of place and privilege. Yolande puts her finger on the weak spot in his argument and pleads with the son, in an effort to make him see what the father has been groping after blindly. "You both of you seem to miss one very important thing," she says, "and that is, that you are in debt to the world and that you've got to pay the debt. You're morally committed to a life of public service."

Raymond, one of the other fine characters in the book, puts the same thought in words, the truth of which has now been made everlasting clear. "The new ethical attack," he says, "has to be launched against the cruelties and dirtinesses and dishonesties which are sanctioned by every-day custom and extolled as part of our competitive system of rivalry." Were power his, he knows how he would use it in setting up new standards of education and service. Probably we all feel that we know how to use advantages which are not ours. The serious question is whether, in our own particular

case and with our own peculiar talents, we are trying to learn for what purpose our gifts were given us. Do we really think of the responsibility and privilege of our bit of power?

In *Sonia*, the hero of the book, O'Rane, the young Irish enthusiast, shows how one man solves the problem. Read the two books and tell me whether the contrast between Deryck's weak and nerveless selfishness and O'Rane's undiscouraged service does not make your own blood tingle with the desire to use for others the blessings you so richly enjoy. You, too, my friends, are in debt to the world. You, too, are bound to pay the debt. You, too, are "morally committed to a life of public service."

The note, then, which over and over we strike to-day is this note of service. After all, it is really the predominant thought of the age. Even in business competition it is not unheard. Competition used to mean simply the ability to boast entertainingly of one's own commercial products and industriously depreciate the wares of one's competitors; now it is the ability to produce something the public needs and to make it better than any one else makes it—in other words, the ability to serve.

All this by way of aside. Back we come now to ourselves. The call to service comes to you as to those who are among the privileged. By reason of your social and intellectual advantages, your scholarly training, your better knowledge of the forces of human life, you must be leaders among men, making society better and purer, social and industrial conditions more just and generous, business and professional ideals higher, politics cleaner. You must carry to others what you received yourselves. You must share your advantages. You must pass on your privilege. You must pay society the debt you owe for the things we have given you.

Who that has read George Eliot's *Middlemarch* will ever forget the character of Caleb Garth? He was something of a scholar, you remember, for a man of his position in life; a bit of a student and theorist, perhaps, who had not made much of a success of his career. His work was conscientious, and he loved it, but he lacked the practical qualities which made it pay. Then at last his worth was recognized and

there came a letter offering him the management of two large estates. It meant the resuscitation of his private fortunes, opportunities of education for his children, ease for himself and his wife; but that was not what he thought of first. "It's a fine bit of work, a fine thing to come to a man," he said, "to have the chance of getting a bit of country into good fettle, and putting men into the right way with their farming, and getting some good contriving and solid building done, that those who are living and those who come after will be the better for. I'd sooner have it than a fortune. I hold it the most honorable work there is." Then, after a pause, "It's a great gift of God."

Garth and men of his type are no creatures of fiction. We know them. We recognize the portrait because we have seen such men in real life. When a crisis comes, when any good cause is in jeopardy, to whom do we turn but to men like Garth—men now of one station in life, now of another, men who are often overworked, but are ever ready to take up new duty, and always, even when overtired, the happiest men in the world—men who rescue the good cause, and carry the burdens of the community, and gladly and cheerfully do their own share, as well as the share of the pessimist who has shirked, the lounger who has criticized, the disgruntled grumbler, and all the rest of that numerous body of "out-of-step" folk, who believe in no one and hope for nothing and expect only failure.

Your vocation and ministry in life must be like Garth's; like that of all Garth's successors who have served their country so well in the trying days through which we have passed. Your responsibility for service is positive, not negative—not criticism, but work; not even clear thinking only, but constructive action. Some years since Senator Lodge express the opinion that the chief defect of our modern educated life was its tendency to arouse unduly the critical spirit, manifesting itself in a censoriousness and dissatisfaction with things in general, coupled with an incapacity for action. There are plenty of intellectual mugwumps in the world, and they are always barren of lasting achievement. They sit complacently on judgment stools, passing cynical criticisms on evils which they make no effort to correct. They are constantly pointing out defects and never getting down into the

turmoil and strife to remedy what they deplore. There is a meeting of some committee and things go wrong. Strong differences of opinion are revealed; questions of principle are involved. Who leave? Why, the very men who ought to stay, the men whose advantage of privilege should make it incumbent upon them to stay, rather than leave the issue with the wrong-headed and cantankerous. Things go wrong in politics and even nomination by primary does not keep out the unworthy! Why? Simply because when we leave the matter to others in utter disgust, we leave it to those who are not quite so delicate-minded as ourselves!

Ah! the world needs—all those weak brothers who want bracing up, all the strong ones whose hands should be upheld, they need—the world needs us every one, and needs us in the fighting ranks or at their head, not with the grumbler in camp.

After all, what is the city, the State, the nation, the Church, but ourselves—just you and I and Smith and Brown and Jones and Pickwick—ourselves and thousands of others like us. If anything needs to be done, one of us must start to do it; it can not be relegated to some general body of which we vaguely feel that it is not doing its duty. We need individual righteousness before we can have State righteousness. The city and the State will do their duty only when we begin to do ours. If those who by reason of larger opportunity ought to be better fitted for leadership leave some one else at the wheel, they have no right to complain about the course over which they are driven.

And so I sound the call to you to-day. Let me sound it in another's words, stronger than my own. Listen:

"The world boasts that because of power, therefore, one may be indifferent to the weak; because of talent, one may be careless of innocence; because of riches, one may be excused if he is hard. Christ reversed all this, and we know Christ was right. Because a man has power, therefore he ought to protect the weak; because a man has talent, therefore he ought to be better than other men; because a man is cultured, therefore he should show greater sympathy. Whatever makes it possible to enter more into life, to know more of the world, to have a wider sphere of experience, to share more burdens, to do more work, to take part in more responsibilities, that is the real blessing of power."

Listen again:

"Because Christ had all things put into his hands, he did not draw off in seclusion or make a wall of privilege behind which he might shelter himself, but every element of his power our Lord used to bring him nearer to men and to share more of their lives. How differently we see men act in the world, often, who have some unusual ability or strength or means or position! How instinctively we see some men use their advantages to shut themselves away from their fellow men! Almost the first thing that occurs to the man who has met with some rare fortune, or won some marked success, is that now he will not have to endure any longer; now he will get away from this or that irksome duty. It is the constant peril of all culture that it tends to take men away from the great human needs and sympathies of life."

Surely, it will not be so with you. Surely, in these days, when the splendor of service and sacrifice has hardly ceased to shine in men's eyes, you will feel the call as men never felt it before—the call to the educated to share their knowledge with the ignorant; the call to the cultured to make life cleaner and truer for the masses; the call to the privileged to share their privileges with the oppressed and the struggling; the call to the well-equipped to use the tools of life in work for others; the call to those to whom much had been given to count their gifts as held in stewardship for service.

The educated man is a debtor to the community. Is he not the most dishonorable of debtors if he sits idly by, expecting that some day the claim upon him will be outlawed?

A CITIZEN OF ZION¹

President ARTHUR TWINING HADLEY, Ph.D.,

L.L.D., Yale University, New Haven, Conn.

*Lord, who shall abide in thy tabernacle?
who shall dwell in thy holy hill?
He that walketh uprightly, and worketh
righteousness, and speaketh the truth in
his heart.
He that backbiteth not with his tongue, nor
doeth evil to his neighbor, nor taketh up
a reproach against his neighbor.
In whose eyes a vile person is contemned;
but he honoreth them that fear the Lord.
He that sweareth to his own hurt, and
changeth not.
He that putteth not out his money to usury,
nor taketh reward against the innocent.
He that doeth these things shall never be
moved.—Ps. 15.*

people. The citizen of Zion speaks the truth in his heart. He looks facts and consequences squarely in the face. The upright walk and the righteous work are an outcome of this habit of mind. They can be obtained in this way, and in this way only.

The citizen of Zion is a broad-minded man. He is a man of charity in the large and splendid sense in which St. Paul uses the term. It is not enough to show our charity by a thoughtless generosity which gives away money easily. Generosity is a grand quality, and the giving of money for public purposes is a noble thing. But it falls short of the Christian ideal of charity. "Thou I bestow all my goods to feed the poor," says St. Paul, "and have not charity, it profiteth me nothing." We must have generosity of thought no less than generosity of deed. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, is the man of broad mind and large charity.

The citizen of Zion is a man of judgment. He has the sense of proportion which enables him to value men and things according to their real worth. A vile thing means literally a cheap thing. He does not merely condemn vile persons and things; he condemns them, despises them for the cheap shams that they are. He has learned the

In the quaint old chapter headings of the Bible, sometimes almost as suggestive as the contents of the chapters themselves, we find as the title of the fifteenth psalm, "David describeth a citizen of Zion." His verses are just as appropriate to-day as they were when they were first sung.

I shall not try to add much to these words or to say much that is not already there. The citizen of Zion must be a straightforward man and a broad-minded man, a man of judgment and a man of principle. Let us simply stop and think what these qualities mean, and how we can use our college course in such a way as to acquire them.

The citizen of Zion is a straightforward man. He is truthful in the large sense, and not merely in the small one. It is not enough to abstain from telling lies to other

¹ From *The Moral Basis of Democracy*, Yale University Press, New Haven, Conn.

essential worthlessness of cheap jests and cheap books, cheap tricks and cheap successes—ay, and for that matter, cheap pretences of religion—so that all the weight of popular approbation which may happen to be thrown into their scale does not blind him to the inherent smallness of the person who achieves them.

The citizen of Zion is a man of principle. He is not the kind of man that keeps asking, "What is there in this for me?" He judges things objectively, without reference to the question whether he himself is being helped or hurt. If an innocent person is wronged he will not shut his eyes to the wrong because he happens to get a reward out of it. He will not take usurious advantage of the distresses of others merely because it is his money that makes the profit. He will keep his oaths, whether they hurt him or help him. He will not obscure his ideas of right and wrong by questions of personal profit or loss.

How can we ourselves, as a practical matter, acquire these qualities which are essential to Zion and to its citizens?

The first step is to recognize squarely the necessity of applying our brains to our conduct—of making mind and conscience work together instead of trying to use them separately. You will note that each of these virtues that David names is an intellectual one quite as much as a moral one. The practical difficulty of improving the public life of the community at the present day, social, financial, or political, is due far more to a certain kind of stupidity or of wilful blindness on the part of people in general than to any intent to do wrong. They will not deliberately violate the moral law; but they will shut their eyes to the real nature and consequence of things that they are doing, and will be astounded when you tell them that this is wrong. If we can make up our minds squarely and clearly that it is wrong, that for men situated as we are it is a great and overwhelming wrong, we shall have taken the first long step to prepare ourselves for the full privileges of citizenship in Zion.

Having thus made up our minds, let us keep our eyes open to the consequences of our actions. Let us be truthful with ourselves. Let us see facts as they are, rather than as we want to see them. This is not easy. The easy way is to go with the crowd;

to shut our eyes to the things the crowd does not see and does not want to see. The man who has learned the habit of being truthful with himself, of facing facts and consequences instead of shirking them, has taken his second lesson in citizenship.

Let us remember, in the next place, that he who repeats a lie does the same kind of wrong and harm as he who invents it. I do not know of any quality which is more needed in our public life and in our preparation for public life than an absolute refusal to repeat unproved tales to the detriment of others. Many a man who would be ashamed to start gossip or slander is willing to spread it. Many a man who would scorn to strike his neighbor behind his back is content to stab his neighbor's reputation by the utterance of half-truths which are worse than lies in their effect. Many a man who is really desirous to make the world better so mixes his criticism of real evils with cowardly slaps at everybody who has accomplished anything as to make his well-meant efforts at reform worse than useless. In all controversies, from those of inter-collegiate athletics to those of international politics, the well of inquiry—if I may quote Mr. Kipling's phrase—is so muddled with the stick of suspicion that clear-thinking and ordered thinking become well-nigh impossible.

If we never repeat a damaging story until we are certain that we can prove it, we shall be astonished to find how rapidly our faith in our fellow men increases. When we find that nineteen-twentieths of the scandalous things that people are saying about each other are cowardly falsehoods, we soon acquire the habit of believing good instead of evil of those about us. This preference for believing good instead of evil will of itself make larger men of us and better Christians of us than we ever could begin to be without it.

Straightforwardness and broad-minded charity are, I think, within the reach of all men who will try to attain them. Judgment is a harder quality to achieve. But it is this very quality which our college course, if we use it rightly, gives us exceptional opportunities of attaining.

The boy who goes early into professional life, who passes directly from the common school into the factory or from the high school into the office, has one, single set of

ideals constantly before him. The methods that he studies are the methods of his trade. The object of his ambition is to make as good a living as he can. In our college life and college work we have a chance for a wider view. We see more kinds of men; we study more kinds of things. We have a larger horizon and we have the means of getting a truer perspective.

But to make our perspective true we must interest ourselves in the things that are really large—in the works of literature which have been read by successive generations; in the thoughts and acts of men who have made history on a large scale; in the principles of science which stand for all time. The man who reads books of this kind learns to rate the cheap novel or cheap play at its true value. The man who cares for this kind of history can judge the current gossip of society and the current chicanery of finance or politics for what it is really worth. The man who studies science in such a way as to understand what the pursuit of truth means will soon see of how much less consequence are the smaller pursuits of life. I do not mean that we should stop reading novels or take less interest in current politics or try to keep out of the current pursuits of life; but that we should add thereto enough of the world's larger interests to give us a sense of the size of things as they come before us. And when once we study literature and history and science in this

way, our intellectual life and our Christian life will join one another and work together of themselves. To be a Christian means to follow in the footsteps of the Man who, more than any one else that ever lived, saw things in their real sizes and proportions.

If we can achieve straightforwardness and broad-mindedness and judgment, our principles may be trusted to grow stronger of themselves every day of our lives. Human nature is, after all, essentially and fundamentally good. If it were not, life would not be worth living. The evils that we have to fight are essentially evils of blindness. A man sees a little and thinks it is the whole. He sees his own case large and his neighbor's case small. Let men once apprehend a principle clearly and squarely, and they will stand up to it even at their own cost. Let them once believe that you see more than they do and are ready to follow the truth when it hurts you, and they will take you as their guide. Thus it is that peoples are led out of darkness into light. Thus it is that nations are made great.

Our country needs citizens who are straightforward enough to tell the truth to themselves, charitable enough to think no ill of their neighbors, sound of judgment to value men and things for what they really are, strong of principle to sink the ideal of self in the ideal of duty. He that doeth these things shall never be moved.

THE SIN OF UGLINESS

PERCY DEARMER, D.D., London, England

EVERY man is a philosopher. Every man says to himself: "Why am I here?" "What does life mean?" "What is the true object of life?" And all these questions are questions to which the answer is philosophy; and altho some may have a simple and some an elaborate philosophy, some a good and some a bad philosophy, everybody has a philosophy of some kind. And if two nations are opposed, or two armies are opposed to one another, the principal thing to know about them is what is their philosophy, because that is what will make one or the other side, other things being equal, win in the end.

Now people have an idea that philosophy is not necessary to religion. But it is necessary to religion because religion with-

out philosophy is superstition. When I walked into Hyde Park this morning I saw a secularist platform, and I drew near to the crowd, and I heard the words: "He was three days in the inside of a whale." I thought, well, that surely is superstition, if we have so misread our splendid heritage from the Jews of those glorious and inspiring writings. There has been a great deal of superstition in the way that we have thought of the Bible in the past. I am not going to try to explain our superstition because there might be somebody who holds exactly the same superstition that I might condemn, and he would go away unhappy. But I do assure you that superstition is a thing that haunts all religion. If our religion is

based upon a bad philosophy we are bound to be more or less tainted with idolatry and sometimes tainted with superstition. Because idolatry is to worship the wrong God, the false God—in other words, to have a wrong idea about God. And if we think that God is fierce and cruel we are not worshiping the true God at all; we are worshiping an idol made in the image of an Oriental despot. That is what I mean when I say that a right philosophy is necessary. There is a philosophy of the spirit which all thinkers are agreed about and is true. It is this: That there are three things that are good and right in the world, three spiritual things, that man can desire. There are plenty of material things which are good in their place; but among the spiritual things there are only three about which a man knows, as we say in our loose way, instinctively, which he can not argue about or explain, but which he knows to be good. And all these three things are right things.

I. Now we have too much been in the habit of thinking of religion as if it were only concerned with one of those three things. You know, of course, what I mean—with goodness. Goodness always must be the most important of the three, but it is not the only one. Philosophy tells us what we ought to love, and why we ought to love it. And philosophy tells us that there are three things we ought to love. Too often in the past the clergy have said that our duty is to make good men; and have set their faces against every new influx of truth; have fought against science; have been obscurantists. And so the whole clerical class has got the name of not being frank about the truth, and trying to keep it back. That was because people did not realize that not only goodness, but also truth is an eternal thing which men must seek; and there is a third thing, and that is beauty. Beauty can not be explained by goodness, or by truth, because it stands by itself; it is an end in itself. You can not say: "You must love beauty because it is right to love beauty." You can only say: "You must love beauty, because beauty is one of the eternal things that belong to true manhood, one of the things that are the spiritual, ultimate things."

And each of those things exists for its

own sake. For instance, if you say, "Honesty is the best policy," that is very likely true in the long run; probably it takes about three hundred years to work it out. But if you say, "I will be honest because it is the best policy," you are not being honest at all; you are being honest in order to bring money; your motive is not goodness, but profit. And, in the same way, science no doubt permits of utility. We have all sorts of convenient things because of science. If you try to seek out the secrets of science in order that you may gain from it, you will never find it; you must seek it for its own sake, because truth is a glorious thing. You remember in the old days that men sought to make gold out of common metal; they were called alchemists; but they never got any further. And then men began to say: "We will follow science for its own sake, and whatever it tells us we will accept." And then knowledge began to come because men valued true science for its own sake. So you have got chemistry instead of alchemy.

It is just the same with beauty. If you follow beauty because it gives pleasure, you will not get it. You must not follow it for a base reason, you must follow it for its own sake, and then you will find it. Some people still have that idea that beauty is something that is good because it gives pleasure. It does not exist to give pleasure; it exists for its own sake. Well, now, that is what I mean by the philosophy of the spirit, and if any one wants to follow it, I would suggest that he should get Clutton Brock's book, *The Ultimate Belief*.

II. But one needs to go a step further at a religious gathering. What does this mean in religion? It means that you and I have these three faculties which are mysterious because they can not be explained. Why is it? It must be because man is made in the image of God; because these three things are of the very nature of God. He is truth; he is the fulness of perfect beauty. He is goodness because he is love. And that is why these things are in the heart of every one. Now, there has been any amount of prejudice against that simple doctrine. And yet you will notice that when you come to judge a nation of the past, you do judge it by

these three standards; and you judge it by the standard of its art as much as by anything else. We have always taken a low view of beauty. We have no proper word to express it. We refer to it as "taste" as tho we were talking of ice-cream or turtle soup. When, for instance, you think about ancient Greece, you think at once of their art and their statues. When you think about Rome your mind at once goes to her amphitheaters and coloseums. You think about Egypt, and sphinx and pyramids come before you. You think of the Jews, and you think at once of the Holy of holies, Solomon's Temple, and the Tabernacle. You judge nations in the past by what they have left behind in their art. This nation must have been a great nation, you say, look at the purity and the splendor of its monuments; there it has written its character. So that we are all agreed because we do form our judgments in that way. If you try to picture to yourself the life of heaven, you at once find yourself using the terms of beauty. In the lesson I read from the Apocalypse you find that the writer begins to pile up everything that is gorgeous in color; he names every precious stone he can think of to make a picture of the most resplendent loveliness. You can not think of heaven as an ugly place. You can not think of it except as beautiful. You can not think of God except as beautiful, you can not think of holy people except as beautiful.

But religious people have certainly had prejudices in this connection. There has been a very wide-spread religious feeling that art was wicked; and we have an idea that our Puritan ancestors hated art, and that they owed their strength to their fanaticism. That is not really true. They certainly had certain prejudices against one or two forms of art; and yet Milton wrote dramas. They had prejudices against painting in connection with churches; they had prejudices against fine art of the kind being used in connection with religious worship. That prejudice is still among us. But they never took a logical position against art. They were, as a matter of fact, very fine artists. And I am not sure whether the strength of Oliver Cromwell's Ironsides did not lie, next to their religion, in their

being so artistic. Because, remember, they were the most splendid singers of one of the finest kinds of music that we know of—the old psalm tunes; and that psalm-singing of theirs ran right through their lives and was their constant inspiration. The music of the army at the present day is not to be compared with it; it is not very good! And so with the Quakers. The few old Quaker houses that have come down to us are very fine and very beautiful, and we treasure them as lovely relics of that age. So that people were never logical when they said that art was wrong; they were always better than their creed. But, at the same time, it was a very general feeling, and led to all kinds of controversies in connection with religion and all sorts of quarrels about the kind of services people ought to have. I do not think we are in that position any longer. People now look upon art as a sort of frill tacked on to worship, a little extra to make things look more cheerful. There is a tendency at the present day to fill our churches with all kinds of little ornaments that have no meaning and no real beauty. We have not yet got a serious view of beauty and art.

It is quite a mistake to think that beauty consists in piling up decorations, or in elaborating ceremonial. You may have a service that is beautiful, and yet have no elaborate ceremonial. Very often a public service is spoiled by excessive ceremonial. It is only in the very finest periods of art that men were found great enough to make a beautiful church, elaborately ornamented, without spoiling it. And art consists just as much in restraint as it does in constraint. There is more in what you leave out than in what you put in, as every person who can draw knows. The clever artist is able to reduce the number of strokes as he gets more and more talented. And this selection, this restraint, this reserve, this severity is one of the most essential things about art. Nearly all our places of worship are encumbered with meaningless ornaments. I think any artist would tell you that his first desire, when put into such a church, would be to take everything out, and whitewash the walls from top to bottom. Then the place might begin to be possible.

III. People are not drawn to church as

they used to be. Why is it? Because they are not attracted. What would attract people? There are only three things that can attract people, three good things; you can attract by base things; but these are the three good things. You can attract a man to church because he feels that goodness will be preached there, justice between man and man, right dealings, honesty, freedom. You can attract a man to church because he feels sure that truth will be spoken there; he has a real desire to know the whole truth about God and man; and the truth will be told; not conventional truth. Tertullian says: "Jesus Christ said, I am truth"; he did not say, "I am convention." And then you can attract a man to church by giving him beauty, which is my subject to-day. Well, I can assure you that people do not get it. We pile things in our churches which make them uglier and uglier; and we fill them with glaring glass windows that mean nothing to us, that are very seldom executed by artists of any repute, expressing most horrible ideas of religion; pictures of Jesus Christ unlike anything he was when upon the earth, or could be. How much are your ideas of Christ due to the stained-glass windows! How it has permeated into your souls, and you think of Christ as one of those flabby figures, neither God nor man, which the shops have poured into our churches, and you can not get away from them, because the light comes streaming through them. And little children watch these things, and get all their notions of God and of heaven by this colored art we spread about them. You know, of course, that many beautiful pictures have been put up in modern times, but they are nearly always surrounded by bad ones.

The same is true about music, which is an easier art to understand in this connection. Musicians of the present day tell us that church music—and let me speak of my own church—is thoroughly bad. No one on the continent of Europe has ever taken any notice of it whatever. It is sentimental; it is childish; it is uninteresting; it expresses nothing that is really divine. I was very much struck by the revival of Gilbert and Sullivan's plays. How clever is Sullivan's music! But once or twice Sullivan tried to write religious

music; and he wrote one of the worst pieces of music that have ever been written—"The Lost Chord." That was his idea of what we were after. Now, supposing we express ourselves only in good music, music like the old folk-songs that are being so splendidly revived among us. Supposing everybody in a village or in a town practised their hymns, and were thus able to look forward to the music they were going to have in church on the Sunday, what a difference it would make. People are repelled from our systems of worship because they find themselves wrapt up in various forms of art that are depressing and meaningless; they do not express God at all. In the ordinary church the whole place is full of bad art of various kinds.

This is doing infinite harm. Our poets are alienated from us; our painters are alienated from us to-day—and the reason is that we are not expressing God in the glory of his beauty and goodness. Do not think that art is a little ornament that you can tack on to what you are doing. Some people have an idea that you can have a perfectly simple service without any art. That is a profound mistake. I suppose this afternoon that we are having a simple service; but I would remind you of some of the arts we are employing. We are using books—the art of printing and bookbinding. In those books we have the most glorious art of poetry and prose writing in its most supreme form in the Bible. We sing hymns, which, I suppose, their writers considered to be poetry and which sometimes are. And we sing them to tunes, which are music; and our singing is an art. And in our reading of the lessons we are employing the art of elocution. And when we preach sermons we are trying to use the art of rhetoric. We can not meet without the art of architecture to give us a place to meet in. And not only in the decorative things, but in the chairs you sit on, and the brass rails—you are surrounded by swarms of minor arts and handicrafts. Even in such a simple service as this you have a certain amount of ceremonial. You have a certain way of doing things which is the art of ceremonial. You can not get away from art. And you must either have beauty with your religion or ugliness. Beauty in our

worship is most important. Without it we can not rightly apprehend the nature of God. Without it we can not draw men and women to our common worship. Beauty expresses God to us, and expresses us to God.

It would, indeed, be a mistake if I gave you the impression that beauty is the only thing that matters in our worship. Goodness must always matter first of all, and truth next to goodness. You can not really separate the one from the other. In the end they all come back to the same source. We say of a certain action that it was beautiful, when we mean it was good. It may be difficult for some minds to see goodness in the world because there is so much misery and pain, and without the revelation of Christ mankind, as a whole,

would never have come to see that God must be entirely love; and, indeed, few of us have yet come to realize that God is entirely love; and it may be difficult to associate all truth with God; but to no one can it be difficult to associate beauty with God. We know for certain that he is the great Artist; that he cares about color and form; that he knows what beauty is. That he produces by the million-million things too small to be seen by the microscope, and too large to be grasped by the telescope. His whole work is penetrated with the most elaborate loveliness. God, we know, is the Creator of beauty. God loves beauty. He knows that beauty is good for us, that it is necessary for the healthy life of man.

THE TENDER PILGRIMS AND THE SLACKENED PACE

EDGAR DEWITT JONES, D.D., Detroit, Mich.

The children are tender. . . . I will lead on gently . . . according to the pace of the children.—Gen. 33:13-14.

WHAT witchery of charm and color in this narrative of the Far East and the long ago! Jacob and Esau, separated in youth, are united in middle life. Glory and romance halo the story; and there is in it, likewise, confession of sin and restitution. The meeting of the brothers long estranged is a melting scene; and it was a new Jacob who went forth to meet Esau that memorable day. Fresh from the struggle at Peniel, Jacob limped as he walked; behind him followed Sarah and her children; then Rachel and her child. Jacob humbly bowed himself to the ground seven times. Esau kissed him, and they wept. The reconciliation was affecting in the extreme. For a time the brothers were speechless; then Esau looked up and beheld the women and the children. "Who are these with thee?" he asked. Jacob answered that they were the children whom God had given him. The family were then presented to Esau: Leah and her children approached and bowed themselves before their uncle; then Rachel and Joseph came near and bowed themselves. Esau's second question pertained to the herds and flocks that Jacob had sent on ahead. His brother explained that they were gifts.

Esau was loath to receive such costly presents, and accepted them only after his brother had urged him with insistent warmth. Impulsively Esau suggested to Jacob that they continue their journey together, and that he and his men would go on before: a kind of advance guard for the women and children. It was a generous offer. Esau and his men were of the robust, intrepid type; men of the wilderness and the desert, fighting men. But Jacob refused. Said he to Esau, "My lord knoweth that the children are tender and that the flocks and herds with me have their young, and if they overdrive them one day all the flocks will die. Let my lord, I pray thee, pass over before his servant and I will lead on gently according to the pace of the children." Esau then asked permission to leave part of his company with Jacob, but he would not have it so. So the brothers separated, Esau and his company of Bedouins going one way, and Jacob and his family with their flocks and herds going another.

"The children are tender." Ay, so they are. They are tender in body. They need abundance of good, wholesome food, plenty of sunshine and fresh air. They need to hop and skip and jump and play. The wan, pale-faced child of the slums begins life with a heavy handicap. Child labor in

sweat-shops, mills and factories is a crime against childhood. Can any one who has looked upon the faces of little child-laborers forget the wan cheeks, the lack-luster eyes, the bloodless lips, the spindle-like legs and arms? Child-labor legislation, tho tardy and inadequate as yet, is destined to emancipate the children of the poor from a slavery worse than African.

It is high time that we be concerned for the physical well-being of children. Says William Hawley Smith, the noted educator:

"We must learn to esteem the bodies of our children and pupils as of far more importance than they were once considered to be. We must have these bodies examined by those who are competent to pass judgment upon them; and, as far as possible, thus learn what their condition is in each and every case. Especially should this be done with children who show signs of variation from normal lines."

I am no expert, but I once found in a school I visited a boy twelve years old who was blind in one eye; and yet neither his teachers nor his parents had discovered the fact! He was two grades below where he should have been in the natural order of things, and his bad eye was the cause of it. Both his parents and his teachers considered him stupid, and there we are again. And this case of carelessness and neglect is not nearly as rare as it may seem to be.

"The children are tender." They are tender of mind as well as of body. Wondrously plastic is the intellect of childhood. Early impressions are lasting because of the sensitivity of the fresh young mind. It is so easy to injure by rude shock the mind of a boy or girl. Hurts that are done the child-mind leave their scars in after years.

"I've always wanted to write a happy, genial book, but the devil of sadness is forever in my inkstand, and I can n't!" once said Nathaniel Hawthorne. Maybe we should have had the happy, genial book from his pen had it not been for the influence upon his sensitive nature of the sadness that prevailed in his early home-life. His father died when he was a lad, and his mother gave herself unreservedly to her grief. For the remainder of her life—a period of thirty years—she shut herself up in her room and refused to have anything to do with the outside world. Her gifted son idolized her, and who can estimate her influence in creating the demon of sadness that dwelt in his ink-stand?

"The children are tender." Yea, they are exquisitely tender in spiritual possibilities. "Trailing clouds of glory do they come from God, who is their home." The religious impressions made upon the soul of a child are likely to shape the life for weal or wo. If the shock of cruelty to the child's body or mind be serious, such shock to its spiritual nature is appalling. A Sunday-school teacher came before her class of little boys one morning totally unprepared for her great work of teaching. Her nerves were in disorder, she was distraught and would brook no disturbance. The boys were restless and moved about uneasily. One little fellow in particular annoyed his teacher to the extreme. Exasperated, she finally turned on the little fellow and said to him, angrily: "If you don't learn to do what you are told to do, God will burn you up some day." A sudden hush came over the class. The boys sat strangely still. The little six-year-old mischievous lad who had been rebuked began to cry; and as the teacher sought to comfort him, he sobbed out: "I—I—I—don't—want to be—burned up." She could not comfort him. He continued to sob. It was impossible for the teacher to continue her instruction of those boys that morning. She made an heroic effort, then, conscience-stricken, informed the superintendent, who in turn gave an account of the incident to the pastor of the church. The undoing of the harm of that morning to that class of little boys was a matter of weeks and years. Indeed, the pastor expressed himself as doubting whether the hurt could ever be quite healed. The sensitive nature of the little boy was shocked, and the vengeful idea of God imposed upon the child-heart difficult to eradicate. Yes, the children are tender in body, mind and spiritual nature.

"Perhaps there are tenderer, sweeter things
Somewhere in the sun-bright land;
But I thank the Lord for His blessings,
And the clasp of a little hand.

"A little hand that softly stole
Into my own that day;
When I needed the touch that I loved so
much
To strengthen me on the way.

"Softer it seemed than the softest down
On the breast of the gentlest dove;
But its timid press and its faint caress
Were strong in the strength of love!

"It seemed to say in a strange, sweet way,
 'I love you and understand,'
 And calmed my fears as my hot heart tears
 Fell over that little hand.

"Perhaps there are tenderer, sweeter things
 Somewhere in the sun-bright land;
 But I thank the Lord for His blessings,
 And the clasp of a little hand."

"The children are tender . . . I will lead on gently." Jacob feared that the children, the lambs, and the colts could not keep the pace that would be set by rugged Esau and his hearty men of the desert. Therefore, he advised Esau to go his own way on account of the young in his caravan who might not be able to keep the pace. "I will lead on gently," said Jacob. How beautiful the suggestion! Jacob will slacken his pace, he will not stride across the desert, he will not seek the rough and rugged paths; he will slacken his pace, he will choose the smoothest way, for the feet of the children must go over the path, and they are tender.

May it not be that we are traveling too fast a pace for our children? Oh, heads of households, are your steps too long and your pace too fast for the feet of the children who come after? One day I was walking down town with my youngest boy, a little fellow not quite six. I was in a hurry; my mind was busy with some matter that I deemed important. Unconsciously I quickened my pace and swung into a long, easy stride, which I much enjoy. I was awakened from my reverie and checked in my hurried stride by a childish voice which inquired between panting gasps, "Papa, do you have to go so fast?" I looked down and my conscience smote me when I saw the little fellow actually running in order to keep up with father. I accepted the rebuke, I slackened my step; we finished our walk in a saner fashion, and the little boy was happy. Slacken your pace, O man of business, lest you hasten overmuch and leave behind the tender pilgrims who are looking to you for guidance. Watch your step, O mothers of men to be, do not permit the social whirl to hurry you, or its swift and terrible tide to separate you far from your children. They are tender. O lead on gently according to their pace!

Ah, how we big folk need to keep step with the small feet! Thrice blessed is com-

panionship of father and son, mother and daughter. The day will come so swiftly when the boys and girls in our homes will go out from among us. And should our sons and daughters remain with us for a long time, we can not keep them but a little while as boys and girls. Blessed are the parents who slacken their pace according to that of their boys and girls, who try to see life as children see it and enter sympathetically into the joys and griefs that every child-heart must know.

G. Campbell Morgan gives this striking personal experience: "Said a man to me some years ago, 'How is it I have lost my children?' I replied, 'I do not see that you have lost your children. They are sitting 'round your board, most of them, and they respect you.' 'Oh, yes,' he said, 'but there is not a boy 'round my board who trusts me.' Then I said to him, more for the instruction of my own heart than with the idea that I could help him, 'What do you mean?' 'Why,' he replied, 'There is not one of them who makes a confidant of me.' I looked the man in the face and said, 'Did you ever play marbles with them when they were little?' At once he replied, 'Oh, certainly not!' And I said, 'That is why you lost them.'

"The children are tender . . . I will lead on gently." Ay, when the Son of God came to earth he slackened his pace according to the pace of the little children. In all his wonderful ministry is there anything more wonderful than this? Other great souls before him strode through the world victoriously, but their pace was too fast for little feet—the children could not keep up with them. But Jesus, supremest of characters, led on gently, remembering how tender childhood is. To the proud and haughty who were aspiring to seats of the mighty, he said, "Except ye turn and become as little children ye shall in nowise enter into the kingdom of heaven." On a memorable day of his ministry when the great crowds thronged him, the women brought unto him their little children; and the thing displeased the disciples of the great Galilean. "What time," they reasoned, "has Jesus for little boys and girls. Let the philosophers come to him. Make way for kings and queens to pay him homage, but do not waste his precious time by bringing the children." And so the disciples were turning the mothers with their

children away. Jesus saw what they were doing and it filled him with indignation. Stirred to the depths he said, "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little

child, he shall in nowise enter therein. And he took them in his arms and blessed them, laying his hands upon them."

"Ay, He who hath te'en for kith and kin,
Though a Prince of the far awa'-
Gaithert them round Him where he sat,
An blisset them ane and a'."

MOVING THE PREVIOUS QUESTION¹

CHARLES F. WISHART, D.D., LL.D., Chicago, Illinois

Come now and let us reason together, said Jehovah; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool.— Isa. 1:18.

THIS great chapter opens up to us a court-room scene. There is a trial going on. God is at once the judge and the plaintiff in the case. The defendant is the people of Israel, God's chosen people. The witness against the people is the prophet himself, and he charges them with stupidity as to their own moral and spiritual interests, and with rebellion against God. He cites the misery which has overtaken their land; he calls attention to the wrongs and injustices and social cruelties; to the sins of the ruling classes—the sins of the powerful and of the rich against the poor. Now the plea of the defendant is that they have carefully observed the outward forms of religion. They have multiplied sacrifices and built up stately forms of worshiping ritual. But this plea in defense is sternly rejected and the sentence is pronounced that unless they repent and do the works of righteousness, they will pass through a time of terrible sorrow and affliction in which rebels and sinners against God shall be consumed; but in the end, God will redeem Zion and with her a remnant of the people.

This text, I take it, is commonly misunderstood. It has been used as the God was calling people to get together with him for an argument. In reality, the text is God's call to his people to get together for a decision. It is not so much, "Come now, let us argue together," as this "Come now, let us bring our arguments to a decision." "Let us get together upon a verdict." "Let us cease the everlasting talk and vote." God is saying, "I move the previous question."

How many men there are who would rather argue about religion than act! How many

who would rather carry on the trial than reach a verdict. In one of Charles Dickens's immortal stories the opening chapter describes the celebrated case of "Jarndyce versus Jarndyce," and how that case had dragged its weary length along in the Court of Chancery until the original contestants had long since died; until people had forgotten the original causes; until babies were born into the case and young people were married into it, and the old people died out of it; and still it went on without a decision. Some time ago it was my fortune to serve for two weeks as a juror and there was one perfectly clear case in which eleven out of the twelve men were in complete agreement, but the twelfth gentleman was of Teutonic extraction with considerable pride of opinion, and we were held out upon that case hour after hour, not because the merits of the case were doubtful, but solely because the twelfth man wanted to argue.

There are a good many men who are making a failure of life because in this great life-trial they are unable to make a decision. But there is no crime in all the world against which the reaction of life is so swift and stern and certain as the crime of indecision. This was the essence of the tragedy of Hamlet. He had indulged the habit of weighing and balancing considerations in his mind until it was impossible for him to act. He was always asking himself whether this thing or that thing would be nobler or better. And when he had quite made up his mind that it was his duty to revenge the foul death of his father upon his uncle, he could not bring himself to the point of definite decision and action. He tried to palter with his own conviction by this consideration and that consideration which impelled him to wait. And at last the whole situation drew on to its tragic finish because this man was not able

¹From *The Unwelcome Angel and Other Sermons*, The Westminster Press, Philadelphia.

to bring his reasoning to an end, to a decision.

Mr. Browning has a little poem which he calls the "Statue and the Bust." It is the story of how in a certain city there still stands the statue of a man on horseback and in a window opposite him the bust of a woman; and that these are the memorials of an illicit love between a certain prince and a certain woman high in the social scale, but that these two while loving each other, never dared to take the final step which would break loose from the conventionalities of society and assert their criminal love in the face of the world. And Mr. Browning does not justify this illicit love, but he does say that the supreme crime in the situation was their unwillingness to come out with it. It would be better, says Mr. Browning, even to do definitely a bad thing than to be continually in a state of wanting to do that bad thing, and yet not able to bring their desires to the point of a definite decision. "The sin I impute to each frustrate ghost is the unlit lamp and the ungirt loin." In other words the supreme sin was in their inability to bring their longings to a conclusion in action.

Now, we may or may not agree with Mr. Browning's reasoning in this particular case, but the fact remains that perhaps the supreme sin of modern life is our constant tendency to argue about duty and our constant disinclination to crystallize that argument into a decision to do the thing that we ought to do. We talk glibly about keeping an open mind, but we forget that an open mind never gets anywhere. "A man with an open mind on all subjects would get on just about as well as a man who went about the streets with an open mouth." It is the man who has a conviction upon which he is willing and ready to act who gets somewhere in this world of ours.

It is quite true that we can afford an open mind on questions of mere theory. Whether there are inhabitants upon Mars? What is the cause of sun-spots? Who was the man in the iron mask? The nebular hypothesis? And what became of the ten lost tribes? We can afford the open mind upon these matters, for they are questions of mere theory.

But when it comes to burning, blood-red questions of daily practical life and conduct no man can keep an open mind. Life

continually demands that he crystallize his philosophy into decision and into action. And here is the most tremendously burning and thrilling question of all—the question of a man's sin in the light of his own destiny and his relation to his God. That is the question on which God demands that we crystallize decision. "Thou your sins be as scarlet, they shall be white as snow; thou they be red like crimson, they shall be white as wool." It won't do to relegate the question of your sin and mine to the field of continual academic discussion.

The Samaritan woman at the well wanted to do that. She wanted to keep the Master involved in a discussion as to the proper place of worship, whether it was legal and proper in Jerusalem or in the mountain. And how sternly Jesus "moved the previous question!" He said to this woman, in substance, "The time of discussion over these questions of theory is gone; the time has come for practical action on a matter which concerns your own life and character and destiny." "Go call thy husband." Now the woman was living in sin and knew it, and Jesus' question was the arrow that shot straight home to her heart.

I tell you a great many of us are quite willing to remain in the realm of the theoretical questions because we do not want to make that great practical decision regarding our sins and our future destiny and our relations to our God. We want to talk about the difficulties in the Bible; we want to talk about evolution; we want to talk about higher criticism; we want to talk about whether there were two Isaiahs; we want to discuss whether the whale swallowed Jonah; we want to talk of anything, in fact, but the one great thing which God wants us to talk about, namely, "What am I to do with my sinful life and how am I to be clean in his sight?" Hear me: You may have your sins washed out, but you can't do it by debating, you must do it by decision. The way to know is to act! The most tremendous truth that this world knows anything about is that there is forgiveness for sin.

A poor woman, the wife of a humble fisherman, went crying along the beach and met her pastor and she threw her arms up to heaven and cried, "My sins, my sins." And the pastor said, "Pile the sands of the sea-shore up in a heap," and she piled them up; and he said, "Make it higher," and she made

it higher; and he said, "Higher still," and she made it higher still, and he said, "Wait," and by and by the great tides of God came up and the waves washed the heap of sand away, and he said, "So God's power can take away your sins."

"Altho my sins like mountains rise
And soar, and reach to heaven,
Forgiveness is above the skies
And I can be forgiven."

Now, suppose we understand that the essence of Christianity is not a theory of inspiration or a theory of evolution or a theory of anything else, but that Christianity is a life, at the bottom of which there is the surrender of the soul to God and the receiving of His pardoning grace through Jesus Christ. Will you let the theories go, then, and make this great decision? "Come now, let us bring our reasoning to a verdict." And the only time is now. Mr. Moody

preached to a great audience on the night when the Chicago fire began, and he concluded to wait for another week before he prest his audience for a decision. That night the great fire swept Chicago and Mr. Moody used to tell, with tears streaming down his cheeks, how never again did he knowingly have the privilege of addressing a single soul in that great audience. They were scattered here and there and everywhere and he never met them gain. Oh, let us not wait. The greatest mistake that a man can make is to think that he ought to wait until he sees his way clearly about a thing that is right. If the thing is right, you see your way clearly only as you act, and failure to act may mean at the end a life tragedy.

"Late, late, so late, but we can enter still;
Late, late, so late, but we can enter still;
Too late, too late, we can not enter now."

MYSTERY OF INFANCY AND OF LIFE

Rev. PAUL DRESSEK, Brooklyn, N. Y.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes.—Matt. 11:25.

I WOULD like to repeat here a portion of a prayer written by the Rev. Walter Rauschenbusch, and would speak of one or two thoughts which it contains; for they are the thoughts of one who has been deeply moved by the beauty of infancy:

"O God, since Thou hast laid the little children in our arms in utter helplessness, with no protection save our love, we pray that the sweet appeal of their baby hands may not be in vain. Let no innocent life in our city be quenched in useless pain through our ignorance and sin. May we who are mothers or fathers seek eagerly to join wisdom to our love, lest love itself be deadly when unguided by knowledge. . . . Forgive us, our Father, for the heartlessness of the past. Grant us great tenderness for all babies who suffer, and a growing sense of the divine mystery that is brooding in the soul of every child."

"The divine mystery that is brooding in the soul of every child!" How beautiful is that thought, and how true! Among the traits of infancy which appeal most strongly, there is none that is dearer to us than the trust and confidence which the little ones repose in those who care for them. Where we grown-ups have hope or what we call faith, they have trust and commit themselves

wholly into our hands. There is a divine mystery here, the presence of a divine quality. It is true that the infant is helpless, but this trust is a positive thing. "O God, since thou hast laid the little children in our arms . . . we pray that the sweet appeal of their baby hands may not be in vain." It is this trusting appeal which is so significant. The little one confides. It is a heavenly quality, right from the mansions above. "Trailing clouds of glory do we come from God who is our home." As the angel trusts the heavenly Father, so the little child trusts his parents, and it is from the angels who in the unseen are present with the child that the child has that beautiful quality; the simple assurance that his wants will be supplied, his desire fulfilled, his needs met, promptly, completely and with satisfaction. All this is of course unconscious or spontaneous, yet it is none the less real, for it affects us with a power which every one feels.

Of the origin of this quality we read in the writings of the New Church:

"I have been told from heaven that children are especially under the Lord's auspices, and that they receive influx from the inmost heaven, where there is a state of innocence; that this influx passes through their interiors and that they are thus affected by it; for this reason innocence is shown in their faces and becomes evident."

Of the effect of this heavenly sphere upon the child we read:

"They do not attribute anything to themselves, regarding all that they have as received from their parents; they are content with the few and paltry things presented to them and find delight in them; they have no solicitude about food and clothing and none about the future; they love their parents and nurses and child companions with whom they play in innocence; they suffer themselves to be led; they give heed and obey. And being in this state, they receive everything as a matter of life; and therefore, without knowing why, they have becoming manners, and also learn to talk, and have the beginning of memory and thought, their state of innocence serving as a medium whereby these things are received and implanted."

We need not try to think what our little ones would be without this heavenly influence which surrounds them. It is sufficient to know that they have it, and these qualities and potentialities of the child owe their existence to angels of the Lord who are with him, and that it is the presence of this same divine mystery in us all which makes it possible for us to believe in our Lord and to respond to him.

In the chapter from which the text is taken, our Lord laments over the unbelief of the people among whom he had been working, their skepticism, immobility, deafness to his appeal: "We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented." They criticized John the Baptist because he was too strict; they criticized the Lord because he was too free. They had witnessed the restoring of the blind and the lame, the healing of the leper and the raising of the dead, yet they remained stolid, unmoved, lifeless! "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Why does the Lord express satisfaction here? It seems as though he were rejoicing over the skepticism and hardness of men.

He is looking now to the protection of those unwilling people. If men will not come to him, it is better that the truth which they would profane should be withheld from them. It is better that they should not know what the little child knows. To know the Lord and realize what he has to give and at the same time remain indifferent to him would

be as terrible in its consequences as response to him would be beautiful in its consequences.

The lesson which I would draw from the life of the babe, that thing which every infant unconsciously knows, yet which is hidden from the wise and prudent, is the power of perfect trust, the value of the feeling that their wants will be supplied, and what is behind it, the fact that they are absolutely right. Behind the confidence of the child is the confidence of the angels who know, and behind the angels is this truth of God: A man shall have whatsoever he shall desire, for desire is life.

Life is one unbroken series of attainments. All that we are, all that we are to be, all that we do—we are, we become, and we do as the result of what we have desired. And conversely, all that we have desired, desire now or ever shall desire, we are or shall be. Life itself is the fulfilment of desire. The infant knows this, tho it is hidden from the wise and prudent. Did you ever hear an infant cry? Only the infant knows how to cry, as witness the saying, "To cry like a child." He knows that life is the fulfilment of desire; hence so long as a desire remains unfulfilled he cries, and cries as though he would die, for it is a deficiency of life. Where is the parent who has not marveled at the will of his own infant, who has not wondered how it was possible that so tiny a human being could be so stubborn?

Rightly understood, that so-called stubbornness of the child is not stubbornness, but just plain, simple life and nothing else. When the child has set his heart on a given object, that object or a satisfactory equivalent must be attained not because the child is set (no child is really obstinate unless made so by incompetent handling), but because the object by some means or other has come to represent a phase of the child's own existence, is part and parcel of himself, and until the representation is changed its attainment is not only vital, it is a matter of life and death, in the child's mind.

A girl of four years, after being told by her mother that she could not have a certain toy which she saw in the hands of another child, brooded over it awhile, then drew on the sidewalk what she thought was a picture of that toy and played with it, as though it were the real toy. Again, a little boy goes to the zoological garden, where

he sees tigers. He remarks that he would like to have a few tigers. His father points out that he would have no room for them if he had them. The boy then dreams that he has five little tigers in a bird cage hanging in his room. The psychologist who tells these stories, so typical of childhood, goes on to say: "All this goes to show that the human mind possesses the power of overcoming difficulties, and attains its desires in spite of the obstacles raised." The human mind, we may add, possesses the power of life, and for life there are no insurmountable difficulties, for the life is the fulfilment of desire.

If it is questioned whether the child who is satisfied with the chalk picture, or the boy who dreams of the animals, do really attain their ends, we should remind ourselves that man is a spiritual being, and that material fulfilments can never be more than means. When the means is loved for the sake of the end, it is not really the means which is loved, but the end. When the child plays with the picture of the toy, or the boy dreams of the animals, the same thing has taken place which the bewildered parent calls stubbornness: there is an act of the spirit which is indeed an extension of the life. We call it desire, and we are right; but desire is more than a sentiment or an impulse, it is an actual reaching forth on the part

of the spirit to that satisfaction of the spirit which is its end. Says the great psychologist:

"No endeavor or volition can exist in man unless it comes into spiritual ultimates; and when it is thus in ultimate, it is an interior act, altho this act is not perceived by any one, not even by the man himself. From this it is that volition is counted as the act. This in one respect does not apply to the natural world because in this world it does not appear, but it applies to the spiritual world, for there it is seen."—(Swedenborg in *The Divine Wisdom*).

That the fulfilment of desire is life itself is a fact. When the scales fall from our eyes—and we need not wait with the experience of death for such an awakening—it is revealed to us that we are indeed in the presence of that which we love; that we are associated with those we love; that our interiors are ever turned toward, and stretching out to, the supreme object of our love: for, as every child knows, life is love and love is attainment.

We thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent and hast revealed them unto babes. For thou wouldest have thy most wonderful truth to be known to those only who will revere it as from thee, honoring it with the desire of their life and giving thee the glory, for thou art the Way, the Truth and the Life.

THE CHILDREN'S SERVICE

II. THE NATURALNESS OF BEING KIND

ROBERT SPARKS WALKER, Chattanooga, Tenn.

NATURE teaches kindness and courtesy to all living creatures. An animal, tho unable to speak the language of a human being, understands a kind expression as quickly as a human does. Man by acts of hostility has justly heaped upon himself the suspicion and distrust of the wild creatures of field and forest. We are now trying hard to regain this lost reputation. Climate or distance has no influence on the natural trait of being kind and courteous. This is well illustrated by the emperor penguin—an interesting bird of the Antarctic region. This penguin is a beautiful bird that stands erect and resembles a funny little man that wabbles as he walks along. These interesting denizens of the cold climate never leave the polar region, and spend their lives on the icebergs. When a band of emperor pen-

guins meets other bands, the leaders halt and bow to each other. After lowering their purplish rose beaks on their white breasts they exchange greetings, and after a short conversation and wishing each other good luck for the day they toss their heads into the air and with their beaks describe a large circle. When these birds meet a man, they stop and greet him in the same manner as they do each other, and should he fail to understand the greeting this wonderful bird repeats the courtesy. These emperor penguins in incubating their eggs build no nests. Indeed there is nothing on an iceberg where where they live out of which they could construct them. The time of hatching their eggs is in the winter in the middle of the polar night, when the weather is far below zero. When an egg is laid, the penguin places it

on her feet or between her thighs, to keep it from being chilled by the ice. It takes about two months for the egg to hatch, and therefore to do it requires the services of ten or more birds, which take turn about in holding the egg against their warm bodies. When the young bird is hatched, all who have had a part in incubating it love the baby dearly, and often in their struggle to see which shall get to hold and hover it the baby gets injured in the shuffling. The young bird is carried by the older birds until its downy covering is changed to feathers. In this remote, cold corner of the earth where human beings are rarely ever seen, we find in this illustration one of the finest examples of kindness and courtesy; these denizens of the frozen country are governed by a natural law of love, and they possess some very strong human traits. The

family ties of the penguin, as well as of many other animals, are apparently as strong as they are in the human family. The kindness of these inhabitants of the icy polar region is enough to put to shame any human being who is selfish, discourteous, or unkind to his fellow human beings. It is not enough to say of a man when he has left this world that he was kind and considerate of his own family. Just as high a tribute may be paid to the whale that swims the sea, to the birds of the air, to the bears in the mountains, and to other animals. A man who is so selfish that his kindness and hospitality extends just beyond the members of his own family, does not rise above the other animals. Man rises above the beast when his kindness and consideration extends beyond the members of his own household and reaches all living creatures.

OUTLINES

"Quoth the Raven, Nevermore!"

The harvest is passed, the summer is ended, and we are not saved.—Jer. 8:20.

I. A summer-time followed by a harvest happens to most of us. 1. In matters temporal, enterprise prospers, labor is remunerative. 2. In matters educational, golden opportunities, vigorous mentality. 3. In matters social, friendships form, desirable relationships established. 4. In matters spiritual, a Lapland, an Indian, or a life-long summer.

II. A summer should be utilized in view of a satisfactory harvest. 1. Summer is a period, of larger life, wider activities, fuller enjoyment. 2. Summer is the cultivable period of wise selection and eclecticism. 3. Summer in the soul is suggestive of beatific vision, swelling in golden light. 4. Summer should mean the maturing of conviction, ripening of experience.

III. A summer may end without a satisfactory harvest. 1. Some respond to summer influences and use aright the God-given hours. 2. Some slothfully and criminally presume on a winter's sun, a reversal of law. 3. Some reap a crop of noxious growths, worse than worthless parasites. 4. Some have to face winter with an impoverished granary, a bankrupt soul.

IV. A summer with an unprofitable harvest creates painful reflections. 1. Bitter

thought provoked by the fate and fortune of wiser men. 2. The embarrassments of poverty of soul or circumstances. 3. The "what might have been" stab of self-recrimination. 4. The pain of regarding one's self as self-marooned, self-plucked, self-ostracized.

Love's Triumph

What the law could not do, . . . God sending his own Son," etc.—Rom. 8: 3.

Paul's endorsement of a satisfactory religion has some convincing power when we know that he grew up where he could observe personally and compare the religions of Rome, Egypt, and Judea. But when he understands Christianity he finds something unique, triumphant, in its emphasis on love.

I. Love surpassed power of law, both civil and ceremonial. Today we see law is not sufficient, because only negative. Ceremonies are useless unless hearts are touched. Cross reaches below formalisms.

II. Triumphs over lower life. "Flesh"; "law of the spirit of life." Coming of child into the home has developed gentleness and reverence. Be not conformed, be transformed (Rom. 12: 2).

III. Triumphs over death. "Nothing shall be able to separate us" (verses 37-39). Does not imply that believers "never sin," but that there is a new relationship with source of life "conformed to the image of his Son" (verse 9).

A Garden City with Twelve Gates

The holy city, Jerusalem, . . . had twelve gates.—Rev. 21:10-12.

The Adamic race started life in a garden, and the Father of our spirits has here intimated that after the strain and stress of the earthly conflict a garden city awaits the coming of the faithful.

I. These twelve gates open into a surprisingly large city—1,500 miles each way. Regarded as symbols, we see that redemption is a vast thing. There is nothing small, petty, or parochial about God's provision for the redeemed. Men seek to narrow it by false limitations. They would measure by cubits, rather than by furlongs.

II. These twelve gates reveal a brilliantly lighted city. "Glorious City of our God!" Zion beams with light! Far beyond its God-built walls its illumination extends. God is light. The followers of Zoroaster were on the right track when they raised an altar to fire, the symbol of Deity. He is the fountain of light.

III. These twelve gates face every way and are the fac-simile of each other—each gate a pearl. The pearl we suggest is Christ, who is the Way. He looks every way, geographically, intellectually, ecclesiastically. Twelve types of soul, view, persuasion, caliber—each may find his gate, and that gate is Christ—the Pearl of great price.

IV. These twelve gates lead to the enjoyment of inestimable privileges. Not into a huge chapel, nor a vast cathedral, but into a garden city. An atmosphere laden with peace, charity, goodness, and hope. A society composed of the elite of the godly derived from the centuries. Rivers and trees point to restorative processes.

V. These twelve gates are declared to be perennially open—"Not shut at all." No closing at sun-down. No curfew bell will ring the knell of hope. No officious, modern Peter can procure the closing of these gates. No conspiracy of men nor circumstances can thwart the entrance of those who have won the right to the tree of life."

VI. These twelve gates are each controlled by a guardian angel. Each angel has two functions—to encourage the right ones, to repel the wrong ones. As our angel helped Lot out of Sodom, so an angel kept para-

dise against Adam and Eve. The fitness for the New Jerusalem is a moral one, not of church connection, not of intellectual conclusion. There is no "traitor's gate" among the twelve.

Signs in Church Life

We see not our signs.—Ps. 74:9.

In all sciences, professions, trades, societies, stages of national life, are signs, symptoms, indications of their condition. These signs are revealed in their reports, their attitudes, their new departures or retrogressions. So is it in religion, there are evident or absent signs, tokens, tests, and proofs, by which the temperature, intensity, or reality of piety may be measured.

I. We may enumerate some of the most desirable signs in church life. 1. Conversations—genuine, spiritual conversions, in which both mind and heart, conscience and will, are renewed, purified, and informed. 2. Hunger for the word in preference to smart preaching, accompanied by an intelligent private search after the very mind of Christ. 3. Pulpit solicitude for those out of the way—a treading of the wine-press for the unsaved, in contrast to a perfunctory performance of duty. 4. General pious activity in behalf of the lost, which manifests itself in the prayer meeting and in personal dealing. 5. The merging of differences, the fusion of forces in a common unity with a view to a resistless assault upon the common foe.

II. We may enumerate some means to be adopted in the absence of these signs. 1. Begin a process of quiet, personal self-examination. We all share in the shame of this solidarity of sloth and spiritual inertia. 2. Get out of the ruts as far as possible. Adventure new departures. Dig new ditches. Make room for the ministry of the Holy Spirit. 3. Give a larger space for God's word. A test is inadequate. People want bread rather than analysis of bread. "Preach the Word." 4. Preach the gospel, instead of about the gospel. Allusions to the atonement are not the same as an intelligent exegesis of the tragedy of Calvary. 5. Let the live people beseech God for a quickening in secret, without saying too much about it in public. In such a sacred matter discreet reticence is better than a flourish of trumpets.

ILLUSTRATIONS

Life Demands Expression

If the life-stream that flows through us finds the channel blocked by a life of inactivity, we inevitably suffer from staleness and boredom, or a sense of physical debility. A purposeless life is a life of fatigue. We all know from personal experience how tired we may become while doing nothing, but let us once find an outlet for our energies, some object upon which to expend them, and our instinctive powers awake us to life. The Sea of Galilee is fresh and blue, and gives life to living creatures within its sunlit waters—not because it receives waters, but because it gives of them freely. The Dead Sea is dead, not because there is no supply of fresh water, but because it permits no outlet. It is therefore stagnant and deadly; no fish lives in its waters, nor is any beast to be found upon its shores. It is a law of nature—a law of life—that only by giving shall we receive. None is so healthy and fresh as he who gives freely of his strength, and thereby liberates his impulses and instinctive powers into quickened activity.—By J. A. HADFIELD, in *The Spirit*.

The Value of the Calm Mind

At the present time I am treating each morning about twenty neurasthenic patients at once by hypnotic suggestion. I always commence treatment by suggestions of quietness and calmness of mind, of freedom from anxiety and the passing away of all nervousness and fear. To attempt to stimulate a restless and worried mind with energetic suggestions is as futile as whipping a dying horse. When the mind is quiet and rested, only then do I suggest thoughts of vigor of mind, strength of body, and determination of will. Inspiring, stimulating thoughts, falling on a mind calm and receptive, draw from its silent depths ample resources of strength which produce calmness and peace. The confidence and happiness with which these men rise from their half-hour's rest is proof that this rest, unlike the neurasthenic's ordinary night's "rest," has brought them into touch with untold resources of power.

The art of alternating rest and activity is an art well worth acquiring. Some people have the power of putting themselves to sleep for five or ten minutes at any time of the day. This carries with it the power of

dismissing from the mind at any time all care, which forthwith

fold their tents, like the Arabs,
And as silently steal away.

Night time should be reserved for sleep, and no thoughts of the day should be permitted to break into the preserves of sleep.—By J. A. HADFIELD, in *The Spirit*.

Psychical Research

If man is going to live after death that is a matter of fact. It is not a matter of speculative opinion. He will either live after death or he will not live after death.

To illustrate: Not so long ago it was a question whether there was or was not life in the abysmal depths of the ocean. A very prominent man of science, and a philosopher, declared there was no life in the abysmal depths of the ocean. One reason was the terrific weight of pressure. Here on the surface of the earth there is exerted upon our bodies about fifteen pounds to the square inch. What is it five miles below the sea? Under those circumstances could any life have existed? It was perfectly well known, no question whatever, that there could be no light whatever. Without light there could be no vegetable life and without vegetable life no animal could live. But Charles Darwin dredged the sea in a certain spot and found that there was every sort of life in the depths of the sea. Higher forms of fishes even provided light for themselves by incandescent bulbs in their heads, and as for food, they found that food from the surface of the ocean filtered down to them.

This is a brief example of what I have in mind in regard to another abyss, which is the abyss of the spiritual world. We can go on and prove that the soul is nothing but a function of the brain and nervous system, or we may say with Buddha that everything that is compounded must be dissolved, but the only way by which that question can ever be proved to man's satisfaction is to let down the dredges into the abyss of the spiritual world and see what we find; whether we find nothing, or the preservation of spiritual faculties, knowledge, memory, affection, character.

We have to distinguish between mere mental mechanisms, the action and operations of our subconscious faculties, and what we may call messages from outside.—Dr. ELLWOOD WORCESTER, in *The Universalist Leader*.

The Function of Religion

Some time ago I was a guest for a brief time upon a beautiful estate where groves and lawns were interspersed with flowering shrubs and fountains playing among gardens, and beautiful vistas that delighted the eye. When one remarked upon the peculiar charm of the place, the owner assured us that money had not made it what it was. He had a gardener, to be sure, and presumably paid him a satisfactory wage, but the gardener was one of those rare souls who combine trained skill with this other [the spirit] more illusive and less tangible quality. He loved every tree and shrub and flower so passionately that the total result was more the product of his spirit than of his technical skill.

In some such way the love of an ethical ideal, the fashioning of the affections and the will into a spirit of loving and earnest obedience, is essential to the best results in personal life and in the social order. This is peculiarly the function of religion in the educative process. It seeks to "introduce control into experience" in terms of the great religious ideals, to create that right inward attitude of spirit which will result in rightness of outward conduct.—L. H. BUGBEE, *Pittsburgh Christian Advocate*.

The Will Plus Faith Essential

The victim of a moody or irritable temper, or of some evil habit, spends days and nights in vain endeavor to master it. What more pathetic sight than that of a confirmed drug-taker affirming with a sickly smile that he can easily give it up. A vulture was seen to be feeding on a carcass as it floated down the Niagara river above the Falls; when the danger-point came it doubtless expected to spread its wings and fly off; but when, in fact, it spread its wings, it found that it could not rise; its talons were frozen to the carcass on which it fed, and so it was carried over the Falls to its doom. So the victim of evil habit tells you, "I am all right, you don't need to bother about me; I can give it up when I want to"; but when he rises to shake himself and put on strength, he finds his will power has gone. The freedom of the will may be a doctrine which holds true of the healthy, and, indeed the exercise of will and determination is the normal way in which to summon the resources of power; but the doctrine that the

will alone is the way to power is a most wobegone theory for the relief of the morally sick—and who of us is whole? Freedom to choose! Yes! But what if, when we choose, we have no power to perform? We open the sluice-gates, but the channels are dry; we pull the lever, but nothing happens; we try by our will to summon up our strength, but no strength comes.

We can not kindle when we would
The fire that in the soul resides.

We can not rely upon the will alone to deliver us from evil habits. Modern psychotherapy confirms the old religious belief that to give power to the will, confidence, and faith in the possibility of victory are essential.—By J. A. HADFIELD, in *The Spirit*.

Profiteering

Arrested on Saturday, April 10, by the Department of Justice Flying Squadron, whose members said his "God Help Us X" price code proved him a profiteer, Joseph Nichthauser, proprietor of one of Brooklyn's [N. Y.] best-known haberdasheries, killed himself the next day. His is said to be the first suicide resulting from the Government's war on profiteering.

Nichthauser was seized in his stere, at Court and Montague Streets, opposite Borough Hall, and taken to the Federal Building, where United States Commissioner McCabe released him on \$2,000 bail, furnished by a surety company after his tender of cash bail had been refused. He was to have been examined on April 21.

The haberdasher went home, silent and brooding. He kept his arrest a secret from his wife and his three children, Alfred, 25 years old; Helen, 22, and Frances, 13, until they read of it in the afternoon newspapers. Even then Nichthauser, who was born in Austria forty-seven years ago, and came here about twenty-five years ago, becoming a naturalized citizen, declined to talk. . . .

Nichthauser's arrest followed an investigation which Edward Williams and Shelby Williams, members of the Flying Squadron, said showed that, besides paying himself a salary of \$6,000 a year, he made a profit of \$17,000 a year on a limited capital.

The agents learned that the price code with which he marked his goods at their

wholesale cost was "God Help Us X," each letter standing for a numeral from 1 to 9, the X being zero. They examined rain-coats in a case and said they were marked "OD" and "DD," showing that they had cost \$23 and \$33 each. Then they selected a coat marked "OD," said they wanted to buy it, and asked the price. Nichthauser, they reported, demanded \$45, nearly 100 per cent. profit, for it. Thereupon the agents charged him with violating the Lever act and arrested him.—*New York Times.*

A View of Evolution

Evolution is thus not simply a tale of battle, but is also a love story. Down at the bottom of the world cooperation is wedded to competition, love is planted just as deep in the constitution of the world as life itself, and deeper, for it was love in the eternal heart of God that gave birth to life from its lowest cell up to man himself. Biology does not condemn the world to the doom of hopeless selfishness and strife, but breathes into life the breath of love; and thus there is planted in the very heart of the world the principle of a higher and better, a finer and more beautiful world.—*JAMES H. SNOWDEN, Is the World Growing Better?*

Exemplifying the Christian Attitude

Premier Clemenceau, the great man of France, has suffered defeat at the hands of

his countrymen. He was one of the great figures in the world war and France owes him a debt that is indeed great. To an outsider it seemed that he was the one logical man for President of France. But the caucus to select a candidate for France (which would mean election) elected another man by a small majority. Then Premier Clemenceau withdrew and asked that his friends should not vote for him. Most men would have had a feeling of chagrin and disappointment, and very likely a feeling of resentment. Here is what Clemenceau said, according to press report:

"I did not ask anything. I did not want to be a candidate. I was told it was my duty, that the situation was difficult, that the country expected new services from me. I believed it, but I needed the general consent which failed.

"I figure that my part is ended. I have no bad feelings toward anybody. I have no reason to be angry. I have taken my responsibilities. What more can one ask than that others assume theirs?"

We have not in many days seen anything surpassing that. He was ready to serve, and in the very finest and most efficient way, when his services were needed. When they were not needed, or when his countrymen thought they were not needed, he was ready to step aside without any feeling that he was being mistreated or given a rough deal.—*The Baptist Advance.*

THEMES AND TEXTS¹

The Blessing of Endurance. "Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction."—2 Cor. 7:4.

A Song in Your Heart. "Let the saints exult in glory; let them sing for joy upon their beds."—Ps. 149:5.

In Times Like These. "Glory to God in the highest, and on earth peace among men in whom he is well pleased."—Luke 2:14.

Our God—Central In Life, Fundamental in Thought. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."—Heb. 11:6.

For Hours of Discouragement. "Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me."—John 8:16.

More than Conquerors. "Nay, in all these things we are more than conquerors through him that loved us."—Rom. 8:37.

The Brooding Spirit. "And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters."—Gen. 1:2.

Christ Is Man's Sunshine. "But unto you that fear my name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall."—Mal. 4:2.

The Ship of Fate and Its Saviors. "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye can not be saved."—Acts 27:31.

St. Paul's Prison Song. "Rejoice in the Lord always: again I will say, Rejoice."—Phil. 4:4.

The Rainbow Throne. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."—Heb. 4:16.

The Bethlehem of the Heart. "My little children, of whom I am again in travail until Christ be formed in you."—Gal. 4:19.

Notes on Recent Books

A NEW ONE-VOLUME COMMENTARY^{*}

For the minister's library ideally furnished three forms of commentaries may be desirable: (1) one containing practically exhaustive critical discussions of the several books (e.g., *The International Critical Commentary*); (2) a more popular tho not less scholarly kind, consisting of small and handy volumes that are easily tucked into the pocket as companions on a journey (e.g., *The Bible for Home and School*); (3) a single volume, not too bulky, but containing all matter really important developed by the last half century of intense Biblical study—including not only exposition of the text but also general, introductory, and historical discussion covering the entire volume and its parts. Two factors now make such a volume possible. The use of India paper reduces bulk two-thirds, enabling one to pack 1,100 double-column pages into a volume neither too bulky nor too heavy for comfortable handling. The experience of experts on separate books and on individual topics enables them to serve the interest of the consultant by selection of the assured and the pertinent, exclusion of the doubtful and extraneous, and compression of what is essential.

The volume in hand answers to the description of this third variety. Mechanically it has 1,038 pages and eight maps, yet is less than two inches in thickness and weighs less than three pounds. It opens easily and lies open without trouble at any page. The type, tho small, is distinct, with devices of italics, heavy-face, capitals, sizes of fonts, and abbreviations which, while subserving brevity, make for clarity and ease in reading.

From the standpoint of comprehensiveness one may well be astonished both at the wealth and the quality of the contributions. Sixty-one scholars have done the work, each selected because of special fitness for the task assigned. Pages 1-120 deal with subjects covering the Bible as a

whole, or the Old Testament. This part begins with a discussion of "The Bible: Its Meaning and Aim," by E. Griffith Jones, in which inspiration, revelation, and authority are treated broadly but definitely in the light of study not merely of the Bible of Christians and Jews, but of the bibles and religions of other peoples. Other topics are The Bible as Literature; The Holy Land; The Languages and the Canon and Text of the Old Testament; The Nations Contemporary with Israel; The History, Religion, Religious Institutions, and Social Institutions of Israel; Weights, Measures, and Chronology.

Besides these articles, there are discussions of divisions of the Bible—The Pentateuch, the Historical Books, The Poetical and Wisdom Literature, The Prophetic Literature, Old Testament Literature, and Apocalyptic Literature. And this is additional to the separate brief introductions which precede the commentary on each book.

A like inclusiveness marks the part devoted to the New Testament. Here we find discuss New Testament Language, Canon, Text, and Textual Criticism, Development of New Testament Literature, Jewish History from the Maccabees to 70 A.D., Roman Empire in the First Century, and several other subjects giving the background—national, historical, and cultural—of the whole New Testament and the early Church. Special articles are on The Life and Teaching of Jesus, The Synoptic Problem, The Apostolic Age and the Life of Paul, The Pauline Theology and Epistles, and The Catholic Epistles. There are also general and special bibliographies, with an Index (a most useful feature) of fifty-eight pages.

In the commentary proper, one marked quality is that of proportion. On Gen. 1:1-2:4a, for instance, we have three pages of digested remark, which includes a discussion of the Babylonian background;

^{*}A *Commentary on the Bible*. Edited by Arthur S. Peake, with the assistance for the New Testament of A. J. Grieve. T. C. & E. C. Jack, Ltd., London, 1920. 9 x 6 1/4 in. 1014 pp.

Ruth is dismissed with two pages. Another good feature is that the comment is on paragraphs rather than verses, with the subject of the paragraphs briefed in heavy-faced type. The standard in both articles and commentary is that of a wise scholarship which employs assured critical results to illumine both the Bible as a whole, its natural divisions as literature, the separate books, and the text in its

rhetorical or literary structure. "Not processes but results" seems to have been the keyword of editors and contributors.

Here, then, is what has long been needed—a sound and, within its limits, adequate treatment of the Bible, in handy compass, by scholars who have felt the responsibilities of their task and have measured up to them.

THE NEW SOCIAL ORDER, PRINCIPLES AND PROGRAMS¹

THE author undertakes to give new emphasis to the ethical principles of Christianity in an industrial democracy. In order to accomplish this he takes up the following topics: The Nature of the New Order; Equality; Universal Service; Efficiency; the Supremacy of Personality; Solidarity. These are the constructive principles which he employs to evaluate certain programs for social betterment, *e.g.*, those of the British Labor Party; the Russian Soviet Republic; the League of Nations; the Movements in the United States; the Churches, and the Trend of Progress.

What he says along these various lines is worthy of the attention of all those interested in social reform, more specifically ministers, who should be interested in this matter. The nature of the new social order is an enlarged personality for more efficient service. The law of this order is sacrifice.

"The capitalist class can only prove its ability to save the world by being willing, if need be, to lose itself" (p. 8).

The agency upon whom this change chiefly depends consists of the intelligent people of the middle classes, because the aristocracy has grown up around the tradition of war and is rooted in it, while the laboring classes in many respects lack the comprehension to understand all the implications which the change involves. For this purpose the middle classes must cease to "glorify the instinct for possession" and must substitute that of service. In form the new order will be the application of the principles of liberty, equality and fraternity to economic organization. These changes go deeper than mere reform of existing evils here and there.

"The new order involves governmental and

economic organization to carry out the common choice in cooperative, harmonious action. It goes deeper and involves changes in the nature as well as the form of life. It requires that life be animated by the spirit of comradeship instead of the spirit of selfishness, that it be driven by the will to serve instead of the will to power, that it seek a higher end than the laying up of treasure upon the earth" (p. 31).

The author takes up the history and the application to present-day conditions of each one of the principles of the new social order, *e.g.*, equality, universal service, efficiency, the supremacy of personality, solidarity or internationalism. What he says on these points is usually true, altho not always new. It is the combination and the arrangement of the material that is new and pleasing.

Many readers will appreciate the programs for the new order presented by the bodies mentioned above. Perhaps few persons have access to these documents, and will be greatly indebted to the author for presenting them in detail. It seems to the reviewer that this part is well done, altho it would have been better if the documents had been given in full, and comment cut down. As it is, the reader is not certain whether the author has selected those passages which seem to him favorable for his argument, or whether the selections represent the documents fairly. It will certainly be a surprize to many people that the leaders of the churches are so wide-awake in regard to the importance of the new order, and have repeatedly urged upon their people the necessity of looking at the world from a new angle. As long as the churches existed merely to speed and bless the exit of the pilgrim from "this vale of tears,"

¹ By HARRY F. WARD, Professor of Ethics at Union Theological Seminary. The Macmillan Company, New York, 1919. 384 pp.

they took little interest in the improvement of this life. Now that we have come to recognize the importance of "bread" (even tho we do not live by it alone), for the making of character, there should be greater willingness to turn this world into a vale of joy, good will, comradeship, efficiency, good breeding, and other qualities which make for better social and individual living.

Religion Among American Men. Prepared by the Committee on the War and the Religious Outlook. Association Press, New York. 155 pp.

It is a delight to get a book which presents facts and states conclusions with the utmost care and reasoned judgment. The book is divided into three parts, dealing respectively with "The state of religion as revealed in the army"; "The effect of the war on religion in the army"; and "Lessons for the Church." The titles of the chapters give a good insight into the character of the book. They are as follows: Part I. The Men and Christianity; The Men and the Church; The Faith of the Majority; Moral Standards and Life of the Majority. Part II. The Effect of Military Training and War on Personal Religion; The Effect on the Churches and Churchmanship; The Effect on Moral Life and Standards. Part III. What the Church May Learn from the Army. The findings of each part are summarized most lucidly. Along with the companion volume, *The War and Religion*, issued in Britain, it should receive the close study of every religious leader.

Three of the most outstanding impressions received from the first part are these: First, "the widespread ignorance as to the meaning of Christianity and misunderstanding of the fundamentals of Christian faith and life—and that not only among men outside the Church but also among those nominally in its membership. It is evident that the Church has seriously failed as a teacher of religion"; second, that among the great majority of the men there was a real religious faith, however inarticulate it may often have been; and third, that there has been a sense of unreality about a good deal of the Church's teaching and a distinct missing of the mark in a good deal of what the Church has attempted to do.

Among the more important things brought out in the second part is that among many

the war has developed "a more vivid sense of the need for and reality of God"; also a new sense of the certainty of immortality. The comradeship at the front could not fail to blot out denominational lines and create a demand for closer unity. The war also developed tendencies that are not good.

Any thoughtful reader will get help from almost every page. With the material at hand, a radical, inflammatory book might have been written, but the compilers have made a deeper impression by constructive methods. One can think of scarcely any exercise more wholesome, chastening, and inspiring for ministers and Christian leaders than to sit down alone with God to study this human document.

The Social Gospel and the New Era. By JOHN MARSHALL BARKER. The Macmillan Co., New York. 232 pp.

The author of this book is professor of sociology in the Boston University School of Theology, and is familiar with the numerous attempts of various clergymen to infuse the social spirit into the churches. His purpose is to give a clearer and more adequate conception of the significance and value of the ideal of the kingdom of God; to make this ideal more practical by having the churches enter more fully into the life of which they are a part; and to suggest some methods by which the churches may become greater constructive agencies in the world. The book is safe and well balanced. Its only new features are the recognition of health and eugenics as factors in social life—features which have been emphasized long ago by sociologists, but are new in a book of this kind.

The chapters deal with the Social Message and Spirit; the Church in Collective Action, Community Surveys, Organized Christianity, Social Leadership, Economic Life, the Conservation of Public Health, Sex Relationship, Religious Education, the Rural Community, the Redemption of the City; Organized Relief; the Church in Political Action, and Social Progress.

A National System of Education. WALTER SCOTT ATHEARN. George H. Doran Co., New York. 132 pp.

This little book, comprising the Merrick Lectures of Ohio Wesleyan University, is a clear restatement of the author's widely published plans for a complete and elaborate

system of Religious Education paralleling in every particular the public school system and higher institutions of learning. This system of religious education would apparently be under the general direction of a national association identical with the International Sunday-School Association. The plan of organization is worked out in detail and also in diagrams.

There are some sweeping, dogmatic statements, such as: "This plan violates every known principle of educational administration." "The first plan is inadequate and impracticable; the second plan is unpatriotic and undemocratic; the third plan provides the only defensible method. . ." Any one who is aware of the vast amount of educational literature is rather astounded at a statement beginning with these words: "After a very careful analysis of the educational literature of Europe, Asia, and America. . ."

The book marks some progress in the author's thinking, for now he provides that each denomination conduct its own educational program in its own church, and that the scheme is not, in a literal sense, a community program, but a Protestant program, which is a saner position to take.

The Perils of Respectability. By the Right Reverend CHARLES FISKE. Fleming H. Revell Company, New York, 1920. 7½ x 5 in., 224 pp.

Some bishops, at any rate, can preach, and Dr. Fiske is one. The sermons in this volume carry into their appeal the spirit of adventure in religion—illustrated by the first sermon, "The Peril of Respectability"; and by the fifth, "The Debt of the Educated Man," which we reproduce in another part of the REVIEW.

The Unwelcome Angel and Other Sermons. By CHARLES F. WISHART, D.D., LL.D. With a foreword by Dr. Frank W. Gunsaulus. The Westminster Press, Philadelphia. 7 x 5¼ in., 234 pp.

In the foreward to this volume of fifteen sermons Dr. Gunsaulus calls Dr. Wishart "a preacher's preacher." Originality in phrasing—otherwise, a new way of putting things—is one of the characteristics of this preacher. We like such titles (and such sermons) as "Being a Gentleman with God." They impart impulse in the right direction. Another example of the same

kind, "Moving the Previous Question," is given on another page of this issue.

The Moral Basis of Democracy. By ARTHUR T. HADLEY. Yale University Press, New Haven, Conn. 206 pp. 1919.

These Sunday morning talks to students and graduates are divided into two parts. The first is entitled "Ethics of Citizenship" and the other the "Ethics of Leadership." There are ten chapters in the first part and eight in the second.

The style is clear and direct and the treatment of the various themes, such as honor, straightforwardness, independent thinking, success, self-concentration, etc., are sane and helpful. We need to be reminded these days of one of history's plainest lessons, "that democracy is based upon self-control; that a people can not remain free unless its members will voluntarily use their freedom for the purposes of the community under a system of moral law."

We reproduce one of these talks (p. 494).

The Ground and Goal of Human Life. By CHARLES GRAY SHAW. New York University Press. 593 pp. 1919.

The avowed object in this book is to prove that neither the scientific nor the social conception of life is sufficient, and that an individualistic conception of life is still needed. In the pursuit of this object, the author goes to unnecessary trouble, since no scientist or sociologist has ever claimed that the human individual is commensurable with nature or with society. Indeed, the theory of social progress calls explicitly for personalities who are more than the sum and substance of their social environment. The genius, avowedly inexplicable on scientific or social grounds, has always been admitted as a vital factor in progress. It seems strange, consequently, that nearly eighty pages should be given to the "Repudiation of Sociality," and that science and society should be treated as the arch-enemies of man, who has to struggle hard to shake off shackles which deprive him of the joy of life. The author ought to know that human personality has developed only in society, and no where else. A book like Frank L. Ward's "Psychic Factors of Civilization" would convince Professor Shaw that creativeness and initiative are no longer considered the gifts of capricious Apollo, but are the results of the stimulation which comes to man from social intercourse.

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[Ed = Editorial Comment, Ill = Illustration, O = Outline, PEV = Preachers Exchanging Views, TT = Themes and Texts, Ser = Sermons, SC = Social Christianity, PM = Prayer Meeting, ISSL = International Sunday-School Lessons, CO = Comment and Outlook, SLTT = Side Lights on Themes and Texts.]

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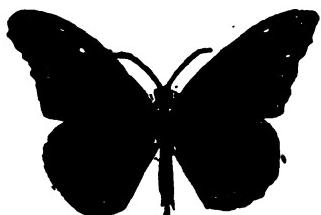
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